

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.

Volume Number 4

Issue Number 3, 2005

~ Fathers and Sons ~

*By Bro.
Tom Northey*

"Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

As arrows are in the hand of a mighty man; so are children of the youth.

Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate."

Psalm 127:3-5

~ *Fathers and Sons* ~

(As Teachers and Students)

An address at the 48th Annual Florida Gathering of Christadelphians

Introduction

This topic is directed at both the old and the young and is intended to illuminate, educate and edify. It is a scriptural discourse on the critical roles of teachers and students, fathers and sons, elders and subordinates. Our intention is to reveal Divine teaching and characteristics associated with different time periods in our lives: what is expected of youths (the immature) in comparison to what is expected of the adult, including the gray haired or mature. Beyond this and more specifically or critically, is Biblical teaching concerning the transfer of knowledge and of wisdom from one generation to the next (father to son; teacher to student) and **how** this critical transfer of information (differing levels of experience and wisdom) is commanded to be shared with one other.

This is the crux or the substance that we desire to uncover. In its discovery we hope to find renewed strength, worth and purpose, and clarity and confidence as to our divine calling and its application to produce fruit individually, in our immediate families, and finally in our Ecclesias. We will prove and demonstrate this by scriptural example using such relationships as Paul and Timothy, Paul and Titus, Elijah and Elisha, and principally Yahweh and Jesus. We will pay particular attention to the divine instruction, specific duties, characteristics and commandments as expressed by these men of God and augmented and reinforced by the Scripture itself. So let us begin.

First we must state the case before we present our evidence and so the question is asked: Why is it important to have relationships and roles defined so specifically by the Almighty? The question is even more critical today as we see the flood of confusion spewing from the dragon's mouth in an attempt to overcome us (witness the aggressive agenda to re-define marriage). Yahweh's house, His ecclesia, His only begotten Son and all of His adopted sons and daughters are set in order in the Almighty's definition of family. It is a sanctified institution bearing special and unique relationships. It has hierarchy, it has structure, it has order, it has gender and age specific roles

with respective commandments and duties. Together it stands as a house fit together for righteousness and honor to our Heavenly Father. In disarray, in negligence, in wickedness, it stands as a house upon the sand, in ruin, in shame and dishonor and even blasphemy. "*Unless the Lord builds the house, they labor in vain who build it...*" (Psa. 127:1). It is directed by the father, it is secured and nurtured by the mother, it is made honorable and filled with gladness by the obedience of its children. Its order produces peace, an environment fit for learning and instruction. And so each player, each role, holds critical value and responsibility for the standing and very survival of the family, the ecclesia, the brotherhood, the Israel of God.

Stating the Case

A critical premise that must be mentioned here is this: ***The Truth must be transferred!*** It must succeed as in succession. If it does not transfer to the next generation, it is lost. This burden and responsibility rests upon the elder(s), the father(s) (I Peter 5:1-4). Though they may confess to have believed the Truth all their lives, if they choose not to preserve it, to teach it and to ensure its rightful preservation with diligence, then its transfer is crippled, its value eroded and its existence in the next generation most likely lost. This is the pinnacle charge of the aged, the leadership, and of fathers (parents in collaboration). It is the raising up of Godly seed, and it has many facets. And it does not end when children form their own families. It merely expands to encompass the ecclesia and the ecclesial family at large (an important phase for the mature).

A specific example illustrates this point. In Paul's charge to Timothy in 2 Tim. 2:2, Paul says, "*And the things which you have heard from me in the presence of many witnesses these entrust to faithful men who will be able to teach others.*" The same charge is given to Titus in Titus 1:5, "*For this reason I left you in Crete that you might set in order what remains [compare "strengthen the things which remain" - Rev. 3:2], and appoint elders in every city as I directed you,*" who would (in verse 9),

“hold fast the faithful word which is in accordance with the teaching that he may be able both to exhort in sound doctrine and refute those who contradict.” It is interesting to note that Paul (like Timothy and Titus) was charged for the same cause by Jesus Himself. Paul speaking of himself says in Titus 1:3, *“But hath in due times manifested his word through preaching, **which is committed unto me** according to the commandment of God our Saviour.”* **Herein are the two key purposes of transferring the Truth:** 1) to teach and exhort others, and 2) to correct or refute those who contradict the Truth. The end result desired is that those who oppose themselves may be turned aright and that the student of the Word may glorify the Almighty now and in the future as a perfected body, an immortal.

Three critical components of parenthood emerge in the raising up of a Godly seed: Instruction, Education and Discipline. These three components are bound together in love in their delivery and application. It has been said that to instruct is to build-in and to educate is to draw-out. Discipline maintains the order so that an environment is present that is conducive to learning. An important caveat is worth mentioning here. In order to apply this formula successfully, the parent must know each child's unique characteristics as an individual. Proverbs 22:6 states, *“Train up a child in the way he should go, and even when he is old he will not depart from it.”* In the Revised Version margin it is slightly different and according to some commentators significantly so: *“Train up a child according to his way, and even when he is old he will not depart from it.”* The inference is that you cannot treat all children in the same way because every child is different. Children have different learning abilities, and they react differently to different methods of punishment. Some are naturally optimistic and gregarious/outgoing, others are easily disappointed or dejected; some are naturally self-reliant and confident, others need constant reassuring and encouragement. Each condition needs the right response, and all need patience. One thing I believe each child is entitled to, is to be loved. As we mature and become adults, we understand that love is conditional and we must act appropriately to receive it - just as our Heavenly

Father has carefully presented the parameters on how He will love us. But with young children we are teaching the ignorant, we are bridling the inherent folly resident in children as spoken of in Proverbs (folly is simply the desire of self). In *Principles and Proverbs*, Bro. Islip Collyer puts it this way:

“The doctrine of Solomon is that foolishness is bound up in the heart of a child, but the rod of correction will drive it away. We must train the twig while it is quite young and then there will be hope of it developing aright when it is older and less tractable. If we neglect this educational work for our children, we are playing the part of an enemy and the effect will be like that of an enemy's hatred and not of a parent's love.”

This principle is demonstrated in its highest application when we consider the Almighty and His Son in Isaiah 53:10. This duty, an unquestionable obligation, falls upon the shoulders of parents, and in the chain of command it falls squarely at the feet of the father, the head of the household.

The Raising up of a Godly Seed

Three critical components of parenthood emerge in the raising up of a Godly seed: **Instruction, Education and Discipline.** These three components are bound together in love in their delivery and application. It has been said that to instruct is to build-in and to educate is to draw-out. Discipline maintains the order so that an environment is present that is conducive to learning.

The Influence of the Father

The ultimate success of a man in his various Divinely-appointed roles depends primarily upon a male's upbringing (his instruction, his knowledge, his discipline, his values, his leadership, his faith, and finally, wisdom). And I would add my own conclusion here from the substantial and conclusive research that exists on the subject: critical to the successful development of a male child is the positive influence and frequent interaction of a father. In order to confirm this point we can simply refer to the erosion of the father figure today and its dev-

astating effects upon families and society. From *Fatherless America*, author David Blankenhorn states:

“Tonight, about 40 percent of American children will go to sleep in homes in which their fathers do not live. Before they reach the age of eighteen, more than half of our nation’s children are likely to spend at least a significant portion of their childhoods living apart from their fathers.” He continues, *“Men in general, and fathers in particular, are increasingly viewed as superfluous to family life: either expendable or as part of the problem. Masculinity itself, understood as anything other than a rejection of what it has traditionally meant to be male, is typically treated with suspicion and even hostility in our cultural discourse. Consequently, our society is now manifestly unable to sustain, or even find reason to believe in, fatherhood as a distinctive domain of male activity.”*

As Barbara Jackson states after interviewing 3,452 prisoners on death row in a 1998 study, *“It is far easier to build strong children than to repair broken men.”*

The debate is in 99% of every university, it is resident in every liberal mindset, and its very foundations are being attacked as we speak. The definition of marriage is in actuality the definition of the family. In opposition to this are man’s inherent weaknesses: sexual promiscuity, variety, aggression and pride. We need not even look to the world for evidence of this problem as the Scriptures are full of examples for us to avoid. Proverbs warns repeatedly for young men to avoid the seduction of women, to find a wife in their youth, and to remain loyal. Read Proverbs 7:21-27 and 5:13-21. The metaphor is of wisdom as a faithful wife, a stronghold, virtuous, girding one up, loyal, preserving the man toward life everlasting.

We could quote verse after verse, study after study, author after author, to substantiate man’s nature. But we must move forward. Earlier we introduced a premise (a principle, rather) that the Truth must be transferred. This burden falls primarily upon men: men as fathers, men as teachers, men as elders. It is of no coincidence that in Deuteronomy 6 we find this principle of succession addressed in the form of a command by the Almighty to Father to Son to Grandson.

“Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear the LORD

thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

“Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates” (Deut. 6:1-9)

From verse two, we can plug in Abraham-Isaac-Jacob. Proverbs 17:6 says, *“Grandchildren are the crown of old men, and the glory of sons is their fathers.”*

The other command that is sometimes overlooked is **the time required** for this transfer to take place: when you sit in your house, when you walk by the way, when you lie down and when you rise up. “Walking by the way” is the one that jumps out at me. This infers a dedicated time allocation. You see even as recent as colonial America, fathers were seen as primary and irreplaceable. According to both law and custom, fathers bore the ultimate responsibility for the care and well-being of their children, especially older children. Throughout the eighteenth century, for example, child-rearing manuals were generally addressed to fathers, not mothers. Until the early nineteenth century, in almost all cases of divorce, it was established practice to award the custody of children to fathers. Fathers largely guided the marital choices of their children and directly supervised the entry of children, especially sons, into the world outside the home. Most important, fathers assumed primary responsibility for what was seen as the most essential parental task: the religious and moral education of the young (as commanded by Yahweh). As a result, societal praise or blame for a child’s outcome was customarily bestowed not on the mother but the father. Solomon declared that a man who spared the rod hated his son; in contradistinction Proverbs 10:1 says *“A wise son makes*

Systematic Changes

Changes in modern society that have contributed to the deterioration of the family unit include a separation of work and home, a shift from being independent producers to being paid employees, fragmentation of labor, mass production and complicated administration.

Thus, the burden of what a man of God must do today to raise up sons and daughters as a Godly seed has become (and must be) a complete sacrifice of time, energy and resources.



a father glad". Furthermore, the obedience of a son or daughter brings honor to his or her parents, and the disobedient child in like manner brings shame to the parents. Again we refer to the principle example to illustrate this point. In Jesus' own testimony, he says in John 8:29:

"And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." This testimony allowed the Almighty to proclaim, *"This is my beloved Son, in whom I am well pleased"* (Lk. 3:22, Mt. 17:5).

Returning to the amount of time, specifically the amount of time allocated for father-son interaction, we observe a momentous shift from days of old. First, in modern history, industrialization and the modern economy led to the physical separation of home and work (as compared to an agrarian economy). No longer could fathers be in both places at once. No longer, according to Alexander Mitscherlich, could children typically acquire skills "by watching one's father, working with him, seeing the way he handled things, observe the degree of knowledge and skill he had attained as well as his limitations." Additionally the child would gain self-esteem and confidence by being gradually empowered with more and more tasks and responsibilities as the father would train and then delegate. We see this beautifully played out in a father-son shepherding scenario. For this we can contemplate how David acquired his skills and eventual responsibilities, and the time and interaction it took to develop those skills with his father Jesse, supplemented later by his brothers.

Again we turn to the pinnacle example of this transfer. It is encapsulated in Jesus' statement at the age of twelve, *"I must be about my Father's business"* (Lk. 2:49). This phrase, this expressed personal charter of Jesus, speaks volumes to his character and development. Earlier in that same chapter we read in verse 40 how Jesus at this young age *"waxed strong in spirit, filled with wisdom"*. His mother Mary, in verse 48, upon finding him in the midst of the doctors of the law in the temple says, *"thy father and I have sought thee sorrowing."* Here in great type we see Christ forsaking his earthly mother and father, and testifying that he must be about his true Father's business, the spiritual and eternal. This is the same desire that we have for all of our children, that one day we would be replaced by (or, forsaken appropriately for) the true heavenly Father, the earthy for the spiritual, much the way the law as a schoolmaster was replaced by the new covenant in Christ. At this level we understand the charge that we are truly raising a Godly seed for His glorification and eternal purpose (Num. 14:21). *"Behold children are an heritage of the Lord"* (Psa. 127:3).

The nineteenth century's "progressive fragmentation of labor, combined with mass production and complicated administration, the separation of home from the place of work, and the transition from independent producer to paid employee who uses consumer goods" led to a "progressive loss of substance of the father's authority and a diminution of his power in the family and over the family". Add to this the feminist movement, the "sodomite agenda", the re-definition marriage — all of which ultimately result in the destruction of the family.

Central Premise

The mission statement that resides in the back of our minds as parents is our God-given command to raise up a Godly seed for Yahweh's glory. This is the touchstone, the filter through which every act of instruction and discipline must pass.



“Progress” so called. The burden of what a man of God must do today to raise up sons and daughters as a Godly seed, has become (and must be) **a complete sacrifice of time, energy and resources**. At no time in history is it more critical to talk to your sons when you rise up in the morning, when you lie down, when you sit in your house, and when you **make time** to walk by the way with him. What children desire more than anything else from their parents is time!

We’ve discussed the importance of the role of fathers, so now it’s appropriate to define the role in terms of its characteristics, its attitudes and its requirements from Scripture.

The Father as Teacher / Mentor

The mission statement that resides in the back of our minds as parents is our God-given command to raise up a Godly seed for Yahweh’s glory. This is the touchstone, the filter through which every act of instruction and discipline must pass. So it is critical to first know and then to accurately and consistently demonstrate the character that is required to effect this outcome. The examples and verses from Scripture are our basis. The task is to transform the mind and character of the child (the student) and to impose discipline, so that later as an adult, the student will be motivated to self-discipline and position himself to allow the Almighty to transform his body from flesh to spirit.

“Be ye transformed by the renewing of your mind” (Rom. 12:2).

A principle role of a parent (the father in particular) is that of a teacher. But the acid test of an effective teacher is credibility. What do I mean by this? In relating the role of teacher to ourselves, our most important curriculum is the teaching of the Truth. To be credible teachers in this respect, we must hold two vital characteristics in order to transfer the Truth to our children: 1) A knowledge of and personal conviction that this is indeed **The Truth** (not a collection of opinions, but a singular Truth that is absolute), and 2) A consistent and witnessed demonstration of this Truth by virtue of our walk. Credibility erodes and hypocrisy emerges if either of these two aspects is not present in the teacher. A child possesses an innate propensity to observe hypocrisy in adults (in parents in particular). Knowledge alone is not wisdom. A man may have knowledge and be unwise. He may be thoroughly orthodox and have no heresy, yet lack wisdom. In a sense, wisdom is acting wisely. Viewed from one direction, wisdom is always prudent and the opposite of wisdom is folly.

For our context here the definition is simple: Wisdom means letting truth pass into action. A man (father & teacher) who speculates about the Truth but never really acts upon it is a foolish man. This is to assimilate truth intellectually but not volitionally. As one speaker rather clinically put it: the impact is cerebral but not cardiac. He went on to explain that there are some people whose minds are like lightning rods as far as knowledge is concerned; that is, they are ready to catch the charge and carry it to earth as quickly as possible, but nothing inside is ever touched or affected. It is like sunshine passing through a block of ice and not melting it. So it can also be with us. We can be intellectually articulate about

the Word of God but emotionally unaffected by its spirit. In such a case we have knowledge, but we are unable to transfer this knowledge into wise action. It is one thing to approve the theory and another thing to make it true in practice. This is the difficulty in transferring the importance and the preciousness of our Hope to the next generation; it can become severely handicapped if not crippled altogether. This disposition cannot be readily acquired. It is a slow and deliberate accumulation of knowledge, experience, and a pattern of good works (Titus 2:7). This then is the cornerstone of credibility as a teacher, moreover as a disciple of Christ. Because conviction alone is not salvation, we can start out right and end up wrong. It is one thing to believe correctly but another to live in accordance with that belief. It is possible to confess high principles and then to later live on low ones. That does not make the high principles nor the first confession of them to be false.

It has been said that *“Wrong is wrong even if everyone is doing it; right is right even if no one is doing it.”* If truth is to be absolute (for if it is not, then by default it must be relative), then Truth is truth for all peoples, for all places, for all times. Conviction is a vital step but it is not the whole story. And when children see parents, elders, or adults in general withdraw from or leave the Truth, then it is of no small consequence to their fragile faith and future as saints. Lives are at stake! My father instills this word into me weekly: *“Finish!”* Moreover the words of the Apostle Paul speak directly to this charge: *“I have finished the course.”* In examining the lofty and the ideal, the words of Christ were, *“It is finished”* (John 19:30, Grk. 5055 = “to end, complete, conclude”).

We see a very specific charter or commission carved out by the Apostle Paul for both (as he affectionately calls them) his sons. Paul refers to Titus as *“my true son and my true child”* and Timothy as *“my own son, my own child”* and elsewhere in Corinthians (Titus) as my *“brother and partner”* depending upon the translation. Because of this dedicated relationship, Paul has the luxury to channel all of his instruction towards the achievement of one specific goal, a most important objective: the spreading of the Gospel. From this lofty ideal we can work backwards as we apply the principle objectives of serving Yahweh to everyday life.

Paul styles himself as a preacher, an apostle and a teacher in 2 Timothy. In 2 Tim. 3:14, Paul affirms his credibility by instructing Timothy to *“continue in the things you have learned and become convinced of knowing from whom you have learned them.”* In the next verse

we can identify the Holy Scriptures as the source of that knowledge, but in that chain of learning we cannot remove his teacher Paul. Paul’s life stands as a testimony to his faithful walk. His sufferings and sacrifices are of no small consequence and by them he speaks with the utmost credibility as one who is both convinced and persuaded (refer to 2 Corinthians 11:23-33). In 2 Timothy 1:12 Paul affirms:

“For this reason I also suffer these things, but I am not ashamed; for I know whom I believed and am convinced that He is able to guard what I have entrusted to Him until that day.” (Refer also to 2 Tim. 1:8 & 2 Tim 3:10-12).

This level of experience, maturity, conviction and suffering cannot be bought; it cannot be acquired by knowledge alone; it must be lived and experienced. And only after the passage of time do these experiences accumulate in an individual and make one eligible to relate these instructions to the next generation. Paul cements his conviction in 2 Timothy 4:18, *“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.”* This confidence and conviction is critical to the transfer of the Truth because we see it demanded of Timothy and Titus. In Titus 2:15, Paul instructs Titus to *“speak these things and exhort and reprove with all authority [command], let no one disregard you.”* And again in Titus 3:8, *“This is a trustworthy statement and concerning these things I want you to speak confidently [Grk. 1226 = “affirm thoroughly by words, affirm constantly”] so that those who have believed God may be careful to engage in good deeds. These things are good and profitable for men.”* Men indeed, men of God.

Example of the Prophets

To validate the point regarding experience, we need to consider the lives of the prophets and the immense responsibility they carried to preserve Israel. In *Herald of The Kingdom*, Bro. Thomas says this about the prophets of old:

“Knowledge of all kinds gains access to the human mind by all the senses by seeing, by hearing, by tasting, smelling and feeling. If only one sense be engaged in the acquisition of it, it is not likely to be so quickly and comprehensively acquired as when two or more senses are employed. The prophets of Israel were

Destruction via False Teaching

The destruction caused by an incompetent or false teacher cannot be underestimated. In short, the false teacher has the single-handed ability to bring about the death of his students. The wicked, godless father or even the apathetic father has the ability alone to destroy the hope of salvation in his sons. This is of no small consequence when one considers what a false teacher (leaven) can do to an entire ecclesia or, as in the case of the Old Testament, what a false prophet can do to an entire nation (Jer. 23:25-32 & 40).

sometimes made to see, hear, taste, smell and feel in relation to one and the same subject before they were permitted to make known, or deliver their message, to the rulers and the people of the nation. This gave them full assurance of knowledge which could not be made more certain, seeing that there remained no other avenue to their minds, no sixth sense to receive additional impressions."

Consider Moses' first encounter with the Almighty and the calls of Samuel, Abraham, Daniel, Ezekiel, Jeremiah, Isaiah, Jacob and the Apostle Paul (formerly known as Saul). So important was a prophet's training that beyond divine intervention, the prophet Samuel started a school specifically for the training and the teaching of prophets. In 2 Kings 2:3 we read, *"Then the sons of the prophets who were at Bethel came out to Elijah..."* Samuel was the recognized head of a new order of prophets (Acts 3:24, 13:20, & Heb 11:32). This new order of prophets seemed to have originated in the school of the prophets originally held at Ramah where Samuel presided over them as their president (1 Sam 10:9-12; 19:19-20). From that time there was apparently a company at Gilgal, at Bethel, and at Jericho where they seemed to hold weekly and monthly meetings (2 Kings 4:23). By Elisha's time this group seems to have been knit together into a well-organized and established team. It would be enlightening to discover their unique curriculum and teaching styles. In respect to Elisha, we gain insight to his relationship with Elijah in 2 Kings 2:3 where Elijah is referred to as Elisha's "master":

"And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head today?"

The lesson from the Hebrew is more insightful for our purposes. *"From thy head today"* is better rendered *"from over thy head"*. It was the custom of the pupil to sit at his master's feet (see Deut 33:3; Acts 22:3), as indeed later on the sons of the prophets sat at the feet of Elisha (2 Kings 4:38). With the pupil seated at the master's feet, the master would be speaking directly over the top of his student's head. The expression is also used to indicate the dependence of the one who was sitting beneath the master's head (Gen 40:13, 1 Sam 28:2). It is used in Nehemiah 8:5, *"And Ezra opened the book [The Law] in the sight of all the people; for he was above all the people."*

Example of Christ

Christ refers to similar educational principles in Matthew 11:28-30: *"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."* Here Christ describes coming into covenant and becoming a disciple in an educational context, as a life-long enrollment. Notice the educational language *"learn from me"* and *"take my yoke upon you"*. The latter expression was used by the Jews as an idiom to describe one's submission to a teacher as he became his disciple. Their rendition in the Sirach 51:23,25 reads, *"Draw near to me, you who are untaught, and lodge in my school...Put your neck under the yoke, and let your sons receive instruction."*

The destruction caused by an incompetent or false teacher cannot be underestimated. In short, the false teacher has the single-handed ability to bring about the death of his students. The wicked, godless father or even the apathetic father has the ability alone to destroy the

hope of salvation in his sons. This is of no small consequence when one considers what a false teacher (leaven) can do to an entire ecclesia; or, as in the case of the Old Testament, what a false prophet can do to an entire nation (Jer. 23:25-32 & 40). Likewise Proverbs 11:14 states ***“Where there is no guidance, the people fall, but in abundance of counselors there is victory”*** (deliverance). Therefore we as teachers must be first convinced of the Truth and then perform that Truth. After time and maturity (novice to eldership), we must teach (transfer) that Truth in patience and in love. Patience is the by-product of experience and of suffering by trials. We understand that only in and through love can we truly secure and transfer faith. Love is the mortar by which every good work is set and fastened. Yahweh’s house is firmly established when its highest form is utilized: Agape love. ***Put into a practical working phrase, Agape love is “desiring the glorification of Yahweh first and then second, desiring your brother’s entrance into the Kingdom of God.”*** The rest (specifically your own personal salvation) will take care of itself if the first two objectives are met.

Example of Paul

When we consider the commands, instructions, and the words of wisdom Paul imparts to Timothy and Titus (remember the context of the charge), they contain words such as *“my son be strong”*, consider yourself a soldier, be not timid nor fear, for Yahweh has given us a spirit of power, love and sound judgment. Compare Proverbs 14:26: *“In the fear of the Lord there is strong confidence, and His children will have refuge.”* We are told to hold fast the form of sound words, handle the Truth accurately, be diligent as a workman for Yahweh, and to avoid worldly and empty chatter, vain babblings and disputations about words. Also we must endure, suffer hardship, correct those in opposition, preach the Word, be ready in and out of season, reprove, rebuke, and exhort with great patience and instruction. These are words fit for any son of God and any child of our own. This is “good teaching” and “sound law” as in Proverbs 4:2. David describes the power and effect of Yahweh’s Law:

“The Law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes... Moreover by them is thy servant warned: and in keeping them there is great reward” (Psa 19:7-11).

In contrast these words are of little effect if the author is lukewarm and walking in hypocrisy. In fact, the damage and the end result is far worse. Hypocrisy present and observed in a father, parent and/or mentor results in far greater harm to a child or student than from a father/teacher who remains in unbelief. In the words of false teachers and in the actions of the hypocrites, the Almighty is blasphemed, Christ is crucified afresh, the Gospel is put to shame, and the salvation of all who witness it is put in jeopardy.

In the epistle to Titus, Paul gives Titus a specific charge and outlines a specific charter for Titus to abide by. The situation on Crete had grown very dire, and when we read the instructions given Titus we unfortunately find the environment much like our own today. Some of the problems Paul addresses include:

- Frictions between members of different social groups
- The degrading influence of the wealthy society in which they lived (“in need of nothing”)
- A Judaistic spirit which felt it could “earn salvation”; this attitude was impressed upon others
- A compromising of the importance of sound doctrine (milk vs. meat, Phileo love vs. Agape love)
- Contention developed from trivial matters, while the real meaning of the Truth (manifested in daily life) was being ignored, thereby quenching the spirit
- An indulgent approach to the vices of society (rationalization and compromise)
- An arrogant contempt for authority both within and without the ecclesia (promotion of “equality” and that everyone’s voice and opinions matter irrespective of experience, scriptural evidence, apostolic example and teaching)
- A quick-tempered and violent manner of dealing with others, never being able to submit oneself to others
- A problem with sobriety (Crete was known for its lush vineyards)

Of course one of the famous quotes describing Crete is in Titus (1:12). Paul says, *“One of themselves, a prophet of their own said, Cretans are always liars, evil beasts and lazy gluttons.”* There were Judaisers wielding heavy influence regarding Jewish tradition, disputations about the Law, and salvation through works styled as the commandments of men. There were Gnostics (“worldly” intellectuals; the wisdom of men vs. the wisdom of Yahweh) who proclaimed themselves to be the elite scholars

possessing special or superior knowledge, and there was a real problem with men and women understanding their respective roles and subjection to authority. Titus would be tested thoroughly, and it was imperative that he be able to fall back on his solid teaching.

What type of society and what type of people do our young men and women face today? Liars, deceivers, pompous elites (Gnostics, professors), problems with authority, commandments of men, material gluttony, indifference, apathy. Do they likewise witness ecclesial strife, apathy, the love of pleasures to the exclusion of Yahweh in their lives, the quenching of their spirit beneath the feet of the democratic spirit, contentions and disputations over trivial matters, foolish controversies, word-smithing and fault-finding agendas, creative heresies, quick tempers, problems with sobriety and morality? Unfortunately yes, but as we are demonstrating, these symptoms (the manifestation of the carnal mind) have existed throughout all time, and that is why our teaching handbook (the Bible) is just as pertinent for us today.

An interesting point to note in regards to Titus's training was that he cut his teeth, so to speak, at the Jerusalem Conference with Barnabas, observing their master Paul defend the Gospel and refute certain questions regarding the observance of the Mosaic Law, one in particular being circumcision (Acts 15:1). Titus was sent with Paul with the endorsement of the ecclesia at Antioch as a test case for the issue in question (Gal. 2:1,3). Titus proved a firm and resolute young brother worthy of his master's confidence. Paul chose Titus from among all his fellow laborers to be the bearer of the first letter to the Corinthians. Titus received the charge and delivered it with much zeal, so much so that the Corinthians received him with much trepidation. Titus is an example of confidence and strength balanced with sympathetic enthusiasm and encouragement able to both humble and uplift; he was an honor and a joy to his immediate teacher and master Paul, and more importantly to his true father, Yahweh.

Responsibilities for All Ages

Paul's words read as a manual for all age groups in Titus 2. In regards to our theme "Fathers and Sons, as Teachers and Students", we see two particular areas of significant importance. In verse 2 we have the charge (the address) to the aged men. These were not the elders of the ecclesia in regard to ecclesial functions, but men of many years standing and therefore with great experience in life. These aged men, upon whose example the ec-

clesia is supported, are the true "fathers" in Israel. Their influence for good in the ecclesia is of the utmost importance. As "Moses eye was not dim", these men must pray as David did, *"And even when I am old and gray do not forsake me, **Until** I declare Thy strength to this generation."* It is critical that they be literally sober, **grave** or serious. The word implies dignity and a seriousness of purpose and self-respect in conduct. It speaks of one who realizes that he lives and walks in the presence of Yahweh. Grave is translated "honest" in Phil. 4:8. They are to be **temperate** (self-controlled) as an example for all to follow (1 Pet 5:1-3). The same word is translated "discreet" in Titus 2:5. They must be sound in faith, or from the root word *hugiano*, meaning "healthy faith". **In charity** is "love" from the Greek Agape. Bullinger defines Agape as follows: *"This is the love that springs from admiration and veneration, and which chooses its objects with decision of will and devotes a self-denying and compassion devotion to it."* Strong says, *"Agape embraces the judgment and deliberate assent of the will as a matter of principle, duty and propriety governed by the **mind** as opposed to the **heart**."*

The cognitive must guide the emotional and so doctrine (Yahweh's Law) defines the love we are to possess and display. Symbolically the heart is the organ that drives us to acts of service after doctrine has defined what those acceptable works are. In the reverse, understanding that the heart is *"deceitful above all things"*, a well-intentioned heartfelt motive may culminate in the breaking of Yahweh's Law. Christ perfectly manifested the proper application of love in both deeds and words: *"I do only those things which please the Father."* This he accomplished with great patience (a bearing up under pressure, hence endurance): *"Through much tribulation [pressure] we shall enter the Kingdom of God"* (Acts 14:22).

In like manner, the aged women are addressed in Titus 2:3 as teachers and role models for younger sisters. The young men in verse 6 are also exhorted *"to be sober minded. In all things showing thyself a pattern of good works"*. The principle or reason is disclosed in Titus 2, verses 7 and 10. The test of credibility is confirmed with personal conviction, sound speech and pure doctrine put forth into a public demonstration or a pattern of good works that they (students/children and all who witness) may, in all aspects, reverence Yahweh and our Savior.

Herein is Truth transferred.

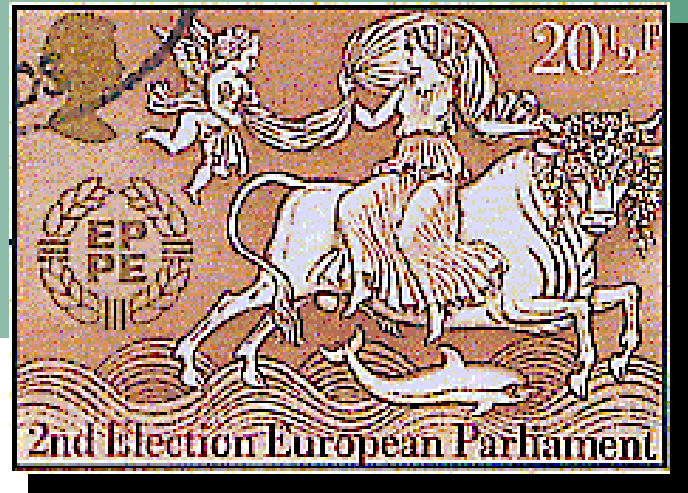
~ EDITORIAL ~

Taming The Beast

Following the French and Dutch “Non” vote for European union, who is really in control of Europe’s destiny?

On May 31, 2005, the *New York Times* lead story for international news was the French rejection of the constitution for Europe, sending shockwaves “reverberating throughout the Continent”. This was indeed a political tremor of major proportions in a region that is central to Bible prophecy. The storm of political and socio-economic analysis in the media that followed this event was, and still is, stirring the political heavens, asking deep questions and seeking answers where none can answer (Dan. 2:27).

As students of Bible prophecy are aware, the current media frenzy cannot interpret what is happening from the vantage point of flesh and blood. Only a view from the Divine perspective can make any sense of what is happening (Dan. 2:21). In recognition of this truth we must remember that there are three things intrinsically woven into the fabric of prophecy concerning Europe that have not changed since the unfolding of the seven-sealed visions to John. They are: 1. **The Dragon**, historically a Roman military power, particularly in the eastern provinces, now centered in the “third Rome” or Russia; 2. **The Beast**, which is a conglomerate of Daniel’s first three beasts (Daniel 7, cp. Rev. 13), now manifest in the mostly secularized countries of western and central Europe and Catholic Eastern Europe, and together those nations that currently comprise the so-called “European Union” (with the exception of Great Britain); and 3. **The False Prophet**, that is the “crafty one” (Dan. 8:25) who lies in wait to deceive the masses with its “Papal See” (Dan. 7:8) of robed ambassadors, that is, the Roman Catholic Church and the current Papal Lucifer (Isa. 14), Pope Benedict XVI. These three together will form the latter day manifestation of Nebuchadnezzar’s image when it stands defiantly against the stone power (Christ and the immortalized believers) cut out of a mountain without hands (Dan. 2:34).



The power that binds these three entities together at the end of days is a power unseen, but it will move them nonetheless to form an alliance based on political expedience, social and religious zeal, all laced with a cloud of treachery (what the Scriptures identify as the “clay element”; Dan. 2:33,41-43; Hab. 2:5-6; Obad. 7). That “unseen power” of which we speak is the Elohim which, despite what is hidden from us in detail, is in large measure revealed to believers in the pages of the prophets and the parables throughout Israel’s wanderings from the time of Abraham to the restoration of Judah under Ezra and Nehemiah. Together these threads of truth form the “end picture” in which Abraham rejoiced, and in which we must rejoice daily, despite all the doubt and apathy that may surround us (Phil. 4:4).

It is this larger “end picture” of prophecy yet to be fulfilled that we must not lose sight of as we sort through the myriad of detail that presents itself on a daily basis, and which, despite our most earnest expectations and prejudices, may take unexpected turns based upon a pre-established blueprint and schedule of implementation that is not man-made but Deity-made.

Unexpected Changes

More than a decade ago, for example, we experienced a radical shift in the destiny of the Dragon Power (Russia) and how it would develop in the latter days. The great Soviet that was expected to roll through Europe has vanished, but in its place a far deadlier leadership with Czarist aspirations has arisen – more unstable and characteristic of the Russia that was known by the pioneer writers

~ E D I T O R I A L ~

than was the Soviet block of the nuclear age. Yes, the eastern leg of the Image is rebuilding its political and military power structure with immense wealth from oil production and natural gas (sales booming with Europe and China) and biding its time in amusement at the setbacks and failed aspirations of the western leg.

Putin's Eye is on the Saddle

Political analysts gauging the reaction of Russia following the EU "No Vote" reported Putin as being elated at the recent unraveling of the EU constitution as he sees himself as the natural successor for creating a greater Europe without the continental barriers that would otherwise cripple Russian influence and commerce. Indeed, Vladimir Putin's eye is on the saddle and reins of the European Beast, but can Russia tame a system that for centuries has been suspicious of Russian aspirations of world dominion? What sort of pressure would prevail in order for Europeans to capitulate to Russia's imperialistic gaze southward to the straits of Bosphorus and the Dardanelles, Constantinople and the "Holy Places" of Jerusalem? President Putin may never know, but to Ezekiel was revealed the outcome, as Russia will no doubt form a confederacy of European and Middle Eastern nations (Magog/Germany, Gomer/France, Persia/Iran, Ethiopia/Cush/Iraq, Lybia) who will seek by their own power to solve the eastern question. Who will reign supreme over the gateway to three continents, secure the oil wealth of the world, and once and for all rid the earth of the name of Israel and the Jewish race? To this calling Europe is destined to answer.

No "Unity" just yet

Now, turning our attention to the system that comprises "the fourth beast" and the "false prophet", a recent unexpected turn of events shows us that, without a doubt, *"the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will..."* (Dan. 4:17). An ugly power struggle for control of Europe's destiny has erupted beneath the veneer of so-called European unity. As all watchmen are aware, May and June 2005 ended with a shutdown of the process for political unification of Europe with a French and Dutch "Non" vote for the proposed European Constitution, a document that must be ratified by all 25 member states in order to go into effect. Once ratified, the constitution would be irreversible, and independent federal powers of Europe would cease to exist, giving way to a centralized European authority.

The present constitutional crisis has prevented this from happening, for these *kings* [plural] **"have received no kingdom** [singular] **as yet"**, but their time is coming, a period of **"one hour** [30 years] **with the beast"** (Rev. 17:12-18; Rev. 14:7, Rev. 18:9-17). This time period will be contemporaneous with the manifestation of the sons of Deity, a period following the mid-heaven gospel proclamation (Rev. 14:6-7; 11:15) and the destruction of Gog upon the mountains of Israel, and when Christ is enthroned in Mt. Zion. We should not expect, therefore, to see the full perfection of the European confederacy under Gog or the papacy this side of the Judgment Seat.

At stake in the current race for dominion is nothing short of the destiny of Europe. At stake is the final chapter of who makes all the rules and establishes policy – religious, socio-economic, political (including foreign policy) and military (including France's nuclear arsenal). All of this was certainly "too much" for the French and Dutch, who felt they were losing their grip on the reins of an already overweight European beast whose voracious appetite for social and economic welfare is sapping away their national resources. At the same time they saw a British EU president coming into power in the person of Tony Blair, a president who is only too content to preside over a huge European bazaar that is politically weak but strong enough economically to enrich his Tyrian coffers. This is not the Europe envisioned by France and the Netherlands, the two founding members. ("The Brits



A recent report from the French magazine *Le Figaro* stated that **"Blair has Europe in his hands."** Certainly, a British Prime Minister presiding over the EU is anathema to the Europeans, and this will do more to divide the two peoples along nationalistic lines than any "fence mending" that Blair can accomplish as EU president.

AP Photo—John Stillwell

~ E D I T O R I A L ~

must go or the vote is No!”) Furthermore, the Turkish “wild card” looming largely as another economic strain with possible membership in the EU was the final nail in the coffin. But there are other reasons for the collapse.

Recatholicising Europe

The Elohim have marshaled the forces of men ushering in Pope Benedict XVI and the Papal See before the world stage upon the last act of Pope John Paul II and his dramatic demise filled with pomp and vain glory. The newly elected Pope Benedict will continue Rome’s vigorous opposition to the European Constitution as written. [Article 52 of the document only guarantees institutional rights of the churches (plural), but makes no explicit reference to God (again, Europe’s secular face showing clearly) and refuses to recognize the “Christian Roots” of Europe, that is to say, its Catholic roots.]

It all comes down to a question of what really defines, and therefore can possibly unite, all of Europe. Is it geography, language, ethnicity, currency, politics, foreign policy? The history and reality of Europe has proved all of these incapable of being a basis for creating a “United Europe”, and thus incapable of “taming the Beast”, so to speak. So what then will unite them? The papacy, of course, believes that the common denominator for uniting Europe is “Christianity”. Raymond De Souza (a Catholic priest), in an article entitled “Ignoring Europe’s Foundations” explains,

“Europe above all is a cultural idea. When the Roman Empire disintegrated it was not clear what, if anything, would replace it... indeed, as various kingdoms and principalities and duchies spun out of the empire, it was evident that neither economics nor politics could provide the center of unity.

“It was instead a common faith that created Europe. Christianity united the diverse European nations, so much so that the divisions in Christianity produced political divisions, even wars, and vice versa. The old joke was that the Holy Roman Empire was not holy, not Ro-

man and not an empire, but it was the product of the Christian ties that defined Europe.

“That Europe is long gone, as Europeans are no longer a generally religious people, and their elites are militantly secularist. The achievements of Enlightenment, considerable as they were, also produced a this-worlds politics that gave rise to more than two centuries of wars and totalitarianisms from the French Revolution on. How then to build the new Europe?”

“...If Europe wants to be united by more than trade customs agreements, it will have to find something ennobling [like a common enemy – Ed.] to which it can give its collective assent [for “one hour” – Ed.]. It is doubtful that this could be Christianity again. But if not the common faith that created Europe, it is difficult to imagine what else it might be.”



Top on the agenda of newly elected Pope Benedict XVI is the recatholicising of the presently secular Europe — to rebind the continent upon the basis of its historic “Christian roots”, that is to say, its Catholic roots.

The name “Benedict” was purposely chosen to underscore the past influence of St. Benedict of Norcia on “Christian Europe”, the Great patriarch of Western Monasticism.

The papacy (as with Russia) is happily viewing the reins of Europe slipping from the hands of France’s Chirac, and waits in the wings only too eagerly to take control. But Rome is having its own problems. Dr. Clive Gillis (Rome critic) wrote in an article published July 3 entitled “Rome’s Secret Weapon for Recatholicising the EU”:

“Rome is having a rough ride on the back of an increasingly secular European beast which is now rejecting the new EU Constitution. This has led Cardinal Ratzinger deliberately to climb into the saddle as pope Benedict XVI in the hope of steadying the animal.”

One would think that Mr. Gillis had just completed a reading of Revelation chapters 17 and 18 before penning these words. It is evident that Yahweh, in His great mercy and love for His servants, has revealed these things to those who will seek Him out. The above two citations are certainly evidence of the Elohim at work behind the scenes, steadying the course of the European beast, readying it for the next rider. Mr. Ratzinger certainly aspires to be the one.

Continuing from the above article:

"In his first General Audience as Pope on the 27th April, Ratzinger explained his reasons for adopting the name Benedict: 'St Benedict of Norcia... the Great patriarch of Western Monasticism... Co-Patron of Europe... [was an] extraordinary figure... The gradual expansion of the Benedictine Order that he founded had an enormous influence on the spread of Christianity across the continent. St Benedict... is a fundamental reference point for European Unity and a powerful reminder of the indispensable Christian roots of its culture'."

Superintendence of the Elohim

As we observe these events in motion we pause and consider who is really in control – Bush? Blair? Chirac? Putin? Shroeder? How about Sharon? Abdulla? Abbas? Mubarak? Are these the real powers that will bring to pass all that they please? Christadelphians must believe and understand that Yahweh alone, through the superintendence of the Elohim, is guiding the affairs of presidents, prime ministers and elder statesmen, guiding the affairs of Israel, their enemies in the land, the nations of the European beast, and those who will oppose their aims... and yes, He is also guiding the affairs of the Ecclesia and the lives of all believers as well. This undeniable truth is a gift of God that is written upon the pages of history and within the revealed Word.

Let us then place our trust completely in Yahweh that what He has promised, He is both willing and able to perform. We should not lean to our own understanding, but in prayerful consideration we must ask that our eyes, our ears, and our hearts will always be open to hear every whisper of His Word. It is vital for us to know and understand the Truth, not as we would like to define it, but as Yahweh has revealed it.

Bro. A. B. Bryan

Correspondence...

Why Use "YAHWEH"?

We reproduce below our reply to a recent question asked by a reader. It has not been our regular practice to publish correspondence in the pages of *The Truth Gleaner*. However, given the importance of this particular subject matter, we felt the thoughts presented below might also benefit other readers.

Dear Bro. -----

Greetings in Israel's Hope.

We are in receipt of your address change and will update our records accordingly. Our answer to your question, "Why do you use YAHWEH in your publication?" is as follows:

We believe YAHWEH (rendered LORD, GOD and occasionally Yah and Jehovah) is the memorial Name of Deity (Ex. 3:15; Hos. 12:5) and signifies "He Who Will Be (manifested)". It compresses in a single word Deity's whole purpose to manifest His glory in the earth; firstly in an individual (Matt. 1:23; 2 Cor. 5:19), secondly in a community (I Thess. 1:1; Rev. 14:1; Rom. 5:2), finally in all the earth (Num. 14:21; I Cor. 15:28).

The full implications of the Name were first revealed to Moses when Deity was about to act on behalf of Israel, in remembrance of His covenant to Abraham; and it is proclaimed as "His memorial unto all generations" (Ex. 3:15). The Name is prophetic of the future intentions of Yahweh (Rev. 1:8), when He Will Be manifested in the earth. This manifestation will be revealed through the Ecclesia which consists of individuals who have accepted the Divine invitation to separate themselves from the Gentiles, a people for the Name (2 Cor. 6:17-18; Acts 15:14). Yahweh is occasionally condensed into Yah, and in this form finds its place in the Hebrew form of Jesus – YAHSHUA (Yah will save – 2 Cor. 5:19).

One of the chief imperfections of the authorized version of the Bible is the slovenly manner in which the name of Deity, a name which He has chosen to make Himself and His purpose known to His people, has been rendered, after the fashion of the Septuagint, by the two words "Lord" and "God". These two words do not convey the ideas of the Spirit in its use of the original terms (Yah, Yahweh, El, Eloah, Elohim, etc.). As such, we prefer to use the Memorial Name (though not exclusively) when in keeping with the text.

When we are baptized, we are inducted into THE NAME. It behooves us, therefore, to have and manifest an understanding of THE NAME. We do this not only in our understanding, but in our actions. We should strive in all we do not to "despise his name" (Mal. 1:6).

In the Hope of Israel,

Bro. Michael T. Jasionowski



The Glory of Yahweh Revealed Through the Heroes of Israel

Introduction to the Book of the Judges ~ Part 3 ~

By Bro. Al Bryan and Bro. Bryan Cram

In our last installment we considered the Philistines and the Canaanites, the first two of four nations that Yahweh chose to prove Israel “*to know whether they would hearken unto the commandments of the LORD.*” We now continue with our consideration of the Sidonians and Hivites under heading of:

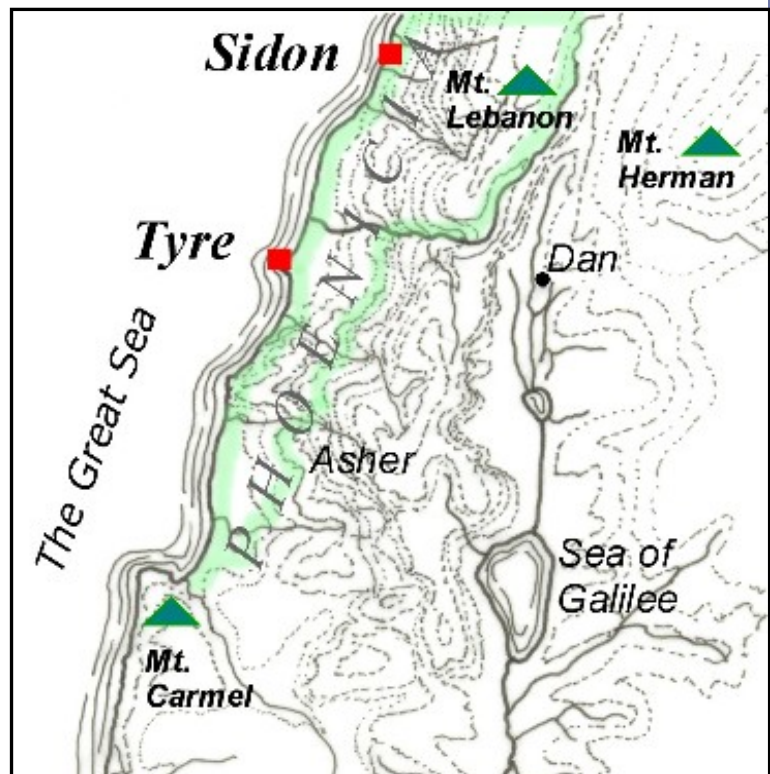
6. In the World But Not of the World (Continued)

iii. The Sidonians. Hebrew *Tsiydoniy* (tsee-do-nee’ - Strong 6722); a Tsidonian or inhabitant of Tsidon: - Sidonian, of Sidon, Zidonian; from *Tsiydon* (tsee-done’ - Strong 6721); from *tsuwd* [*tsood* - Strong 6679: to lie in wait; by implication to catch an animal (figuratively men); to chase or hunt] in the sense of catching fish; fishery; Tsidon, the name of a son of Canaan, and of a place in Palestine: Sidon, Zidon.

Sidon was the son of Canaan (Genesis 10:15), whose descendants settled along the coastal plain of Palestine (approximately 2500 B.C.). The city of Sidon, in a loose alliance with other city-states [bound on the west by the Mediterranean Sea, the east by the mountains of Lebanon, the south by a pass called the “ladder of Tyre” at the northern base of Mt. Carmel, and on the north by Arvad or Aradus (Ezek. 27:8, 11)], formed the territory known by the ancients as Phoenicia.

Other important Phoenician cities included Tyre, where Solomon secured artisans for stonework, metalurgy, and a continual supply of cedar, and also Bablos, which was a center for the production of papyrus for writing. In length from north to south, Phoenicia encompassed approximately 125 miles, and in breadth between 8 and 25 miles along the undulating base of the mountains to the east. The geography of the land is highlighted in the east by the mountains of Lebanon with their extensive forested lands that supplied timber for shipbuilding, and in the west by the port cities of Tyre and Sidon, by which the Phoenicians became great merchants of the seas.

When Rome was still a tiny village, Phoenician traders were sailing their decked ships around the Mediterranean and beyond in search of goods for sale or trade. Among their most notable exports were the purple dye known as Tyrian purple (extracted from the species of mollusk known as Murex), glass manufacture, ivory, and tin. In their early history, the Phoenicians traded with city-states bordering the Mediterranean Sea, but by 1200 B.C. they are thought to have reached the Cassiterides, or “Tin Isles” of England where tin was obtained for the manufacture of bronze metal works, chiefly by the Greeks and later the Romans. To advance their position as the masters of the seas, the Phoenicians also established colonies around the Mediterranean including Carthage (the route to West Africa), Tarshish (in Spain), and lesser ports that served as terminals for shipping of wares from around the known world, hence the “ships of Tarshish” of Biblical and historical renown (2 Chron. 9:21; Isa. 23:1; Isa. 60:9; Ezek. 27:25; 38:13).



The Sidonians, like their Canaanite neighbors, were polytheistic, worshipping the sun, moon and the planets (stars). Chief among these gods and goddesses of Sidon was Ashtoreth (Astarte or Ashera), the “Queen of heaven” of Babylonish origin, whose worship included immoral practices as part of the sacred rites of “religion”. The danger that they presented to Israel lies in contrast with their relative distance from the center of the tribal inheritance (falling north of Asher’s lot), underscoring the fact that even when danger seems afar off, it can do great harm if left unchecked. The prophet Samuel describes the Sidonians as “dwelling carelessly” (Judges 18:7), and it may have been that Israel was deceived by taking their idolatrous neighbors too lightly (as we are apt to do). Several points may be derived from these facts, including the meaning of the name Sidonians as defined above. The name appears to have been arranged providentially, showing forth the future of Israel, having been “caught” by the gods of this idolatrous people. In Proverbs 6:26 we read: *“For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt [Heb. tsuwd = Sidon] for the precious life.”* In Jeremiah, we find a similar use of the term: *“Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt [Heb. tsuwd = Sidon] them from every mountain, and from every hill, and out of the holes of the rocks”* (Jer. 16:16).

Although there is certainly more than one application of these passages, we find a striking resemblance in them with the manner in which Israel was ensnared and deceived, beginning with Solomon’s seeking after “strange women” (I Kings 11:1-6) and climaxing with the marriage of King Ahab to Jezebel, the daughter of Ethbael, King of the Sidonians, believed to be the high priest of Astarte (I Kings 16:31). The reader will recall that it was Jezebel who *hunted* down and stoned the prophets:

“For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water. And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: perad-

venture we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And he answered him, I am: go, tell thy lord, Behold, Elijah is here. And he said,



A Phoenician Merchant Ship

What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD’s prophets by fifty in a cave, and fed them with bread and water?” (I Kings 18:4-13).

Yahweh will ever be a refuge to hide His servants from the wicked and so preserve His message down through the ages. Yet those who lack faith, becoming the children of disobedience, are ever prone to the “deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they

all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thes. 2:10-11). Of this sort was Ahab, King of Israel, who was enticed by Jezebel and caused all Israel to follow after her gods for whom she set up high places of worship (I Kings 16:32-33; later broken down by Josiah in II Kings 23:13-14). Regrettably, Ahab brought ruin upon Israel by being caught or ensnared by the gods of the Sidonians. As such, Jezebel is a name and representation of a people that will forever live in infamy among the prophets of Israel (Isa. 23; Jer. 47; Ezek. 28; Joel 3; Zech. 9).

Jezebel is representative of all that sin can do – to snatch away the precious gift of eternal life and render death and destruction in its place. In this role, Jezebel becomes a fit representative of the deception and apostasy first manifested in the ecclesia and ultimately in the kingdoms of men as revealed in the Apocalypse (Rev. 2:20-23). Jezebel is one who sows to the flesh, and the "flesh" is the operation of sin and error against the principles, instructions, and examples that Yahweh has given us to follow. When these are ignored, whether out of ignorance, pride, self will, stubbornness, partiality in respect of persons, envy, or hate, it is Jezebel's spirit which reigns – a spirit that so empowered the synagogue of Satan of the first century as to completely quench the spirit of truth in favor of the tide of popularity and political expedience, thereby "*having men's persons in admiration because of advantage*" (Jude 1:16). Such as these crucified Yahshua, the Lord Jesus, slew the apostles, and have persecuted the ecclesia for the duration of the Gentile night.

The Antitype. We noted earlier that the Sidonians were polytheistic worshipers of the heavenlies, chief among whom was Ashtoreth, the queen of heaven (Jer.

7:18 - equivalent to the Babylonian Astarte and Greek Aphrodite). The antitype of this arrangement began its career as an unchaste woman crowned with a wreath of twelve stars and having the moon at her feet (Rev. 12:1-2, see *Eureka*, Vol. IIIA, p. 23, *The Wreath of 12 Stars*). This was a representation given to the Apostle John of the ecclesia that had become impregnated with a mix of superstitious idolatry and Jewish tradition (not unlike Israel of old). At length the woman (or apostate ecclesia) gave birth to the man child "Constantine the Great" who universalized the Catholic apostasy in its present system of veiled idolatry, *painted up like a Jezebel* to woo the inhabitants of the earth with her golden cup of iniquity. (See Jer. 51:7; Rev. 17:4 – Note that the polytheistic worship of so-called "saints" in heaven by the Catholic religion is a remarkable parallel with the pagan religion of the ancients.) Thus, she even now "dwells carelessly" beneath the star enshrined insignia of the modern Sidonian merchants, the European Union, declaring "*I sit a queen and am no widow*" and all the while feigning herself to be the "mother church". This is a careless boast by a system whose blood will assuredly be cast to the dogs as was wicked Jezebel's, "*For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy*" (Rev. 16:6; Rev. 18:20, 24). Ancient Israel was to be proved by a people of this sort. Likewise the present day ecclesia is tested by a society that is rampant with superstition, immorality and idolatry, whose ills continue to influence the ecclesia.

There is one additional aspect of the Phoenicians to keep in view as regarding prophetic antitypes. There were two dominant city-states among these peoples, Tyre and Sidon. The prophets treat them both with considerable scorn as concerning their base idolatry. Be that

The flag of the European Union.

We note that the polytheistic worship of so-called "Saints" in heaven by the Catholic religion is a remarkable parallel with the pagan religion of the ancients who worshiped all the host of heaven. Thus, the current Jezebel system continues the tradition in symbol beneath the star enshrined insignia of the modern Sidonian merchants – the European Union.



18th ~ 21st Century Anglo-Tyrian Power

as it may, the hand of Deity has nevertheless separated the prophetic antitype of each to suit His own purpose. The antitype of the Sidonian Jezebel we have discussed above, answering to the great religious and economic machine that grows in Europe, gathering beneath its protective branches all nations to buy, sell and trade in the social, commercial and religious merchandise of the earth. The Tyrians, however, were also merchants of the earth, being of the same Phoenician stock. But Yahweh has chosen this class to be a protectorate for His people Israel in the same manner as He anointed Cyrus to be His servant for the restoration of the Jews to Zion (Isa. 45:1-4). This appointment by Yahweh was not made due to any particular virtue of the Tyrians, but was set in order through the principle of election as He purposes to bring His plan to fruition.

The basis for this assertion is founded upon the testimony of the prophets Ezekiel and Isaiah. In Ezekiel chapter 28 a prophecy is given concerning the destruction of the prince of Tyre because of his haughty estimation of himself and ingratitude for the prosperity that was Yahweh's alone to give and to take. *"Thou hast been in the garden of God; every precious stone was thy covering,"* laments Ezekiel (vs. 13), pointing out that Tyre was calous to the fact that she was the anointed protectorate of Israel [or *"cherub that covereth"* as with wings spread out over the land during the years of Jewish exile — see vs. 14]. Brother Thomas explains the special election of the Tyrian Power in this manner:



The rise of the Tyrian Power as a protectorate over Israel in opposition to the Sidonian merchants from the north is a witness to the Divine plan that continues to reveal itself before 21st century believers.

"The Eternal Spirit created and rode the Tyrian power, as in a chariot; and developed it as an element of that system of powers, whose relations to Israel in the days of Jeremiah, Ezekiel, and Daniel were allegorical of the 'powers that be' in their relations to the Hebrew nation, when the Russian Nebuchadnezzar shall make war upon the Anglo-Syrian [or Tarshish, i.e. Tyrian – Ed.] protector of the Jews in 'the holy mountain of the Elohim', and cast it out in the epoch of the thief-like apocalypse of the Ancient of Days and his company of glorified myriads." (Phanerosis, by John Thomas, pg. 93, Centenary Edition).

Isaiah confirms this Divine appointment of nations in chapter 18 with reference to this latter day protectorate of Israel as *"the land shadowing with wings... that sendeth ambassadors by the sea even in vessels of bulrushes upon the waters..."* (18:1-2).

From the 18th to the 19th century this power arose under the banner of the Union Jack when "Britannica ruled the waves", establishing itself by projecting its influence across the globe through trade and military dominance. By the middle of the twentieth century the British Empire extended over 550,000,000 square miles, including Canada, India, Australia, South Africa, Nigeria, Gold Coast, Sierra Leone, British Guiana, Sudan, and much of the southeastern continent of Africa. Though many of these powers have since gained political independence, many are still part of the British Common-

wealth of Nations, forming an economic union bound together by a global merchant marine—the ships of Tarshish.

Today the Tyrian power continues its role as a protectorate with the addition of its “young lion” partners (the U.S., Canada, Australia, and India). As such, before the present generation, the antitypical Tyrians (“Ships of Tarshish”) can be seen holding unchallenged sway over the waters of the Mediterranean Sea, the Persian Gulf, the Sea of Oman, and all the air space between, whose shadowing vigil of military power in the aerial ceases not to keep a watchful eye upon Israel, causing even the Libyan monarch to fear and tremble.

Again, while deserving scorn and the judgment of Yahweh for their reckless idolatry, pride, and self will, these powers are nevertheless by Divine appointment made to be an antagonist to the “Russian Nebuchadnezzar”. This will be the destiny of these two opposing players in the political heavens as choreographed by all the prophets of Israel until both are succeeded by a new “King of the South”, even Messiah and his holy ones. They will “break in pieces and consume” the Sidonian allies when joined by “*all the fowls that fly in the midst of heaven*” coming down upon the carcass of Jezebel (II Kings 9:37; I Sam. 17:46; Rev. 19:17-21; Dan. 2:44). The Tyrian merchants will then be required to capitulate the power of their dominions and consecrate their wealth unto Yahweh:

“And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour” (Psa. 45:12; Psa. 72:10).

The Mercy of Yahweh. Despite all that Jezebel represents and the fact that the Phoenicians were idolaters, Yahweh’s invitation to life was open to them as it is open to all who will seek Him out. For example, when the Tyrians provided materials and labor for constructing the temple in Jerusalem, it was a foreshadowing of the day when the nations “*will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth*” (Micah 4:13). Elijah himself went unto the widow of Zare-

him, and came and fell at his feet: The woman was a Greek, a Syro-phenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children’s bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children’s crumbs. And he said unto her, For this saying go thy way; the devil is

In the gospel according to Mark, the principle of Yahweh’s mercy is again epitomized when we learn that among the multitudes that thronged to Jesus were Phoenicians from “Tyre and Sidon” (Mark 3:8). These visits apparently bore fruit as Jesus later traveled to Phoenicia.

phath, a Phoenician woman, during a time of famine, foreshadowing the spiritual dearth in the days of Jesus when, at last, God would turn to the Gentiles. “*Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee*” (I Kings 17:9). In the gospel according to Mark, this principle of Yahweh’s mercy is again epitomized when we learn that among the multitudes that thronged to Jesus were Phoenicians from “Tyre and Sidon” (Mark 3:8). These visits apparently bore fruit as Jesus later traveled to Phoenicia:

“And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of

gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis” (Mark 7:24-31).

Here we learn about the faith of the Syrophenician woman that not only saved her daughter, but was also foreshadowing that the Gentiles would soon reap the spiritual benefits that were cast aside by the Jewish nation. For this, Jesus derided the unbelief of Galilee with a favorable remark concerning Tyre and Sidon (Matt. 11:22-23). At length, it is thought that an ecclesia may have even been established there that was later visited by the Apostle Paul upon his third and final journey (Acts 27:3). Be that as it may,

the overriding principle that was apparently missed by the nation of Israel is that Yahweh is no respecter of persons (and neither should we be), and that had Israel of old been a light unto their Gentile neighbors as they were commanded instead of adopting Gentile culture, then they would have been blessed instead of cursed and would have obtained the promise held in store for the faithful.

iv. The Hivites. Hebrew *chitty* (khit-tee' - Strong 2850; H2340: *chivviy* - *khiv-vee'*), perhaps from H2333/H2332; a *villager*; a *Chivvite*, one of the aboriginal tribes of Palestine:—Hivite. These peoples occupied central Palestine in proximity to Gibeon (Josh. 11:19), Shechem (Gen. 34:2) and “in Mount Lebanon, from Mount Baal Hermon to the entering in of Hamath” (Josh. 11:3; Judges 3:3).

As with Joshua and the Angel that went before Israel, Jesus the Messiah has preceded us in victory over sin. Yet we also have a promise to keep, with eternal life at stake! Let us not fail therefore, either in faith or works, to serve the living God.

The Hivites are among the most historically obscure groups of people among the inhabitants of Canaan. Little is known or recorded of them even in Scripture, which is the only source of historical information concerning them, as no inscription or artifact among the ruins of surrounding nations has any record of them as a distinct people. In any case, there is no reason to doubt that the scriptural account is sure, and by the mouth of several witnesses we are made aware of their character.

The Hivites are first mentioned in Genesis 10:17 among the table of nations in the lineage of Canaan, of whom we hear nothing more until we come to the account of Shechem, the son of Hamor the Hivite. It was Shechem who desired Dinah, the daughter of Leah, and unlawfully defiled her (Gen. 34:5), but Hamor pleaded for the cause of his son and his people saying:

“And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein” (Gen. 34:8-10).

Though Hamor's intentions seem

honorable to the untrained eye, this would have co-mingled the righteous seed with the seed of men, bringing in idolatry and thus polluting the lineage of Messiah long before the nation of Israel was ever begotten in Egypt. But such is the way of the world; by seeking peace with the way of sin, many are destroyed (Dan. 8:25). But Providence would not yield to man's devices, and so by the hand of Simeon and Levi spiritual ruin was averted at this point in history (Gen. 34:25).

As an aside, we think it worthy to note that Shechem (meaning *burden bearer*) and Simeon and Levi also play somewhat opposite roles in a parable concerning the future malicious treatment of Messiah by the Levites of his own day. (See “Jacob's Prophecy of The Last Days” from *Elpis Israel*, pg. 285, Logos Edition.)

The Hivites are listed among other nations whose “place” would be given by Yahweh to Israel (Exod. 3:8), a land described as “flowing with milk and honey” (Exod. 3:17; 13:5). “*For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off*” (Exod. 23:23).

Through faith in this angel-messenger, Israel was commanded to “*utterly overthrow them, and quite break down their images*” (Exod. 23:24), which, as we shall see from the sad record of Biblical history, Israel failed to accomplish what it had promised to do. As with Joshua and the Angel that went before Israel, Jesus the Messiah has preceded us in victory over sin. Yet we also have a promise to keep, with eternal life at stake! Let us not fail therefore, either in faith or works, to serve the living God. But these words will become but a sounding brass if we do not apply them through the principle of introspection, to root out worldly influence in our own lives so that we might reach our goal and go on to perfection.

Joshua reminded the nation of their goal (Josh. 3:10), but was soon after deceived when the Gibeonites (who were actually Hivites – see



The Hivites failed in their attempt to convince Jacob and his sons to intermarry and become as one people in the account concerning Dinah (Genesis 34). But after Israel came up out of Egypt centuries later, the Gibeonites (of Hivite descent) succeeded in a carefully devised plot, convincing Joshua and his men that they were actually a nation from afar. Little did they know (not having taken counsel of Yahweh) that they dwelt in the midst of the land in one of the largest fortified cities of Canaan (Josh. 10:2).

Joshua 3:7) feigned themselves ambassadors from a foreign land. They had heard of the might of Yahweh and valor of Israel and said: “*We are thy servants: therefore now make ye a league with us*” (Josh. 9:11). Without seeking counsel at the mouth of Yahweh, Joshua and Israel made a covenant with the Gibeonites after which they were bound to their word (Josh. 9:18; 11:19). Thus, Israel was deceived and caught by their pride and conceit.

The Parable of the Gibeonites (Hivites). Another parable of interest, which parallels the same principle we reviewed in our consideration of the Philistines and the Sidonians, is the grafting in of a Gentile remnant. The continuation of this principle operating among peoples that are generally considered as the enemies of Yahweh and His people illustrates the fact that Yahweh is not a “*respector of persons*” and is “*not willing that any should perish*”, but that He is more just and equita-

ble and merciful than we.

In the case of the Gibeonites, they first appear before the Israelites in Joshua chapter 9 as would-be wanderers dressed in rags, deceiving Israel into making a league with them. They seem to be quite a despicable group, groveling before Joshua like lowly slaves, but in considering the whole counsel of Scripture in regards to the Gibeonites, we find a remarkable parallel with those of any age who seek out “Yahweh’s Salvation” (Joshua/Yahshua). We come before him with nothing to offer except our allegiance and willingness to become servants in the House of the Yahweh. In Joshua 9:27 we read, “*And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.*” This detail in itself is remarkable, for they are given service directly under the auspices of the Levitical priests, in the place which He should choose

JUDGES - PLATE NO. 5

*~ The Parable of The Gibeonites ~
(Lowly Gentiles made Servants of Yahweh)*

The Nethinims, among whom were the Gibeonites, returned from Babylonian exile under Ezra and Nehemiah and assisted with the rebuilding of the walls of the City of Jerusalem — a foreshadowing of the bringing in of the Gentiles into the House of David.

<i>Typical Attribute of the Gibeonites</i>	<i>Reference</i>	<i>Lesson</i>
Foreigners.	Acts 11:18; 13:42-48; Rom. 3:29; Ephesians 2:19	Though by nature we are foreign to Yahweh's Commonwealth, His invitation to life is open to all.
Sought out Yahweh's Salvation to entreat his favour.	Josh. 9:1-18; Psa. 45:12; Matt. 6:23	Yahweh is merciful to those who seek Him out. If we draw nigh unto Him, He will draw nigh unto us.
Refusing a fight, made servants in Yahweh's house.	Josh. 9:27; Psa. 72:10-14; John 18:36; Rom. 6:16; I Cor. 7:23; Rev. 22:3	We also choose whom we will serve, and such an one is our Master. Likewise, we refuse to bear arms.
Prohibited from Mixed marriages	Neh. 10:28-30; II Cor. 6:14	The world is a dangerous partner whose interests are opposed to the Truth.
Lived near the water gate, and thus were water bearers in the service of the tabernacle and Temple.	Neh. 3:26; Luke 7:44; John 3:5; John 4:10; John 13:14; Eph. 5:26; Rev. 22:1	We must also reside near our source of spiritual water and wash therein, ultimately to become a part of the "living water" in the Kingdom.
Responsible for rebuilding the city walls.	Neh. 3:6,7,26; Eph. 2:20-21; I Cor. 3: 11-15; Isa. 60:9-12; Rev. 3:12; Rev. ch. 21	We are also building upon a spiritual temple with the aim of ultimately becoming part of the building itself.
Came in old clothes with nothing to offer but their allegiance.	Isa. 52:1-3; Zech. 3:3-5; Eph. 4:21-24; Jude 1:23; Rev. 19:8	Through the righteousness of one, the "filthy rags" of men are made clean.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22).

(first Shiloh with the Tabernacle, then Jerusalem with the Temple), doing the work necessary for ceremonial cleansing and for the offering of sacrifices. As we chronicle the Gibeonites from here, we find that they are counted amongst the great warrior heroes of David (I Chron. 12:4). Their close relationship with Israel is illustrated by the fact that the Gibeonites went with them into captivity into Babylon (Ezra 8:20); they are counted among the returnees from exile (Ezra 2:55-58; Neh. 7:6,25,46) and are later found taking part in the rebuilding of the city walls of Jerusalem (Neh. 3:6-7, 26). The so-called Nethinims described in these passages were partially a Gibeonite group. The Holman Bible Dictionary gives this definition:

“NETHINIM (*Nethth' ih nihm*) Name meaning, ‘those given (to the priests and Levites),’ which Ezra and Nehemiah apply to persons of foreign extraction who performed menial tasks in the Temple. Moses assigned Midianite prisoners of war to the priests (32 servants; Num. 31:28, 40) and the Levites (320 servants; Num. 31:30, 47). Joshua forced the Gibeonites to serve as woodcutters and water bearers for the sanctuary (Josh. 9:27). The servants which David gave to the Levites were also likely war prisoners (Ezra 8:20).

“Representatives of the Nethinim returned from exile with Zerubbabel in 538 B.C. (Ezra 2:43-54; Neh. 7:46-56). The lists of returnees contain many foreign names suggesting their origin as prisoners of war. Despite their foreign origin, the Nethinim appear to be accepted as part of the people of Israel. They were prohibited from mixed marriages with the people

of the land, and shared in the responsibility for repair of the Jerusalem city walls. The Nethinim resided in the Ophel district of Jerusalem, likely near the water gate, a site conducive with their task as water bearers.”

We have highlighted these and other attributes concerning the Nethanims (Gibeonites) on **PLATE 5** (page 22) along with their probable spiritual implication as applied to Gentiles who are made servants in the House of Yahweh.

Summary of Four Nations – In the World, but not of the World.

In this brief review of the four nations left in the Land to prove Israel, the Bible student may recognize many similarities that strike to the heart of sin in corporate manifestation among social, political and ecclesiastical systems of our day. Together they illustrate for us the extreme danger that the world presents to the collective ecclesia as well as to the individual saint if these dangers are not kept at bay. Modern Philistines, though easily recognizable by their haughty belligerence against truth and righteousness, have by their sheer numbers and popular front led millions to eternal destruction. Let the servant of Yahweh be sure that he or she is not enticed by the thronging multitude or caused to step aside from a course of true faith. Sometimes the challenge to victory through faith seems daunting: *“Be of good courage”* is the antidote for believers to stand fast as a David against a world that views itself as untouchable, yet one that shall fall mightily.

Modern Canaanites and Hivites are no less numerous and, by their seemingly peaceable constitution, are all

the more dangerous to the Truth. Let it be remembered that one of the seven divisions of these classes of peoples was the Hittites, meaning *“to break down by violence or confusion and fear, abolish, affright, discourage, beat down”*. These may be compared to our well-meaning neighbors, co-workers, and fellow citizens who may desire to “dwell peaceably” among us, to secure our trust, to give their daughters to our sons to wife, and to take our daughters to their sons after the way of Shechem and Hamor and by so doing beat down and abolish the Truth in the lives of individuals, families and ecclesias.

On the surface we may think that their intentions are quite peaceable and harmless, while quietly they are breaking our ranks as a war chariot charging into the body of the ecclesia. Thus, our dwelling in the world must not be on the world's terms, but on Yahweh's terms. Otherwise, the Truth is compromised and lost to modern idolaters whose gods of wealth and clamor are no less evil and full of death than the worship of the gods of Canaan.

Lastly, the believer must also maintain an awareness of the Jezebel class of material and religious merchants. These may be likened to the world that believers see from afar, ever preparing enticements to draw away the weak and unsuspecting. Perhaps we could describe this as the “popular culture” to which the masses give heed and strive to emulate: *“How much she hath glorified herself and lived deliciously”* (Rev. 18:7). Of such be aware, as the Jezebels of this world would have us drink from their cup of revelry in the pursuit of the fleeting things of this life, and so become drunken and unaware of the

JUDGES - PLATE NO. 6

*Six Heroic Episodes of Salvation during the
~ Times of The Judges ~
Being Typical of the Seventh — The Future Glory of Messiah
and the Restoration of The Kingdom of God*

The History of the Judges of Israel		<i>SIN</i>	<i>SUFFERING</i>	<i>SUPPLICATION</i>	<i>SALVATION</i>
	1.	Israel did evil... they served Baalim (Judges 3:7)	The anger of Yahweh was hot against Israel – delivered into the hand of <i>Cushan-Rishathaim</i>	And when Israel cried unto Yahweh	Yahweh raised up a deliverer, OTHNIEL
	2.	Israel did evil again in the sight of Yahweh (Judges 3:12)	Yahweh strengthened <i>Eglon</i> , King of Moab	But when the children of Israel cried to Yahweh	Yahweh raised up a deliverer, EHUD
	3.	Israel did evil in the sight of Yahweh when Ehud was dead... (Judges 4:1)	And Yahweh sold them into the hand of <i>Jabin</i> , King of Canaan	But when Israel cried unto Yahweh	DEBORAH , a prophetess, judged Israel at that time... He also called BARAK
	4.	And the children of Israel did evil.. (Judges 6:1)	And Yahweh delivered them into the hand of <i>Midian</i> seven years	And Israel cried unto Yahweh of the Midianites	And there came an angel unto GIDEON
	5.	And the children of Israel did evil and forsook Yahweh (Judges 10:6)	And His anger was hot, and He sold them into the hand of the <i>Ammonites</i> .	And the children of Israel cried saying, "We have sinned against Thee."	Then the spirit of Yahweh came upon JEPHTAH
	6.	And the children of Israel did evil again in the sight of Yahweh (Judges 13:1)	And He sold them into the hand of the <i>Philistines</i> forty years	They cried unto Yahweh (as inferred in Judges 10:15)	And the angel of the LORD said SAMSON shall begin to deliver Israel
The Coming of Messiah	7.	"...The house of Israel went into captivity for their iniquity: because they trespassed against Me... according to their uncleanness and... their transgressions (Ezek. 39:23,24)... whereby they have trespassed against Me, when they dwelt safely in their land, and none made them afraid" (Ezek. 39:26).	"And it shall come to pass, that in all the land, saith the LORD, two parts therein shall die... For I will gather <i>all nations</i> against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the woman ravished (Zech 13:8 & 14:2).	"And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10). "They shall call on my name, and I will hear them" (Zech. 13:9).	"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God" (Zech. 13:9).

nearness of our Master. *“More! More! More! More!”* is the never ceasing beat of the drum in the valley of destruction that drives the modern quest for wealth, luxury, power and influence among men. A warning and example is given to us through an unbelieving Israel and by the sure words of the Apocalypse; this class of men will surely come to an abrupt end, as *“the merchants of these things, which were made rich by her, shall stand afar off for fear of her torment, weeping and wailing, And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones and pearls! For in one hour so great riches is come to naught...”* (Rev. 18:15-17).

For all the things of this world do the Gentiles seek (Matt. 6:32), but for a remnant of holy ones they are but worthless and passing dust in the wind, driven across the wide plains of humanity. Let us be sure to seek those things which are from above, where immortal life, honor, and power over the nations are held in store for the man (or woman) of God who has *“purposed in his heart that he would not defile himself with the portion of the king’s meat”* (Dan. 1:8), choosing rather to cast his lot with the greater son of David, the King of Israel, the Anointed Jesus.

7. Four Primary Principles in Operation

Finally, there is a notable pattern of principle in operation within the book of the Judges that is remarkable when we consider the degree of accuracy with which it has been applied to Israel throughout history. It is a pattern of principle that is in effect now and will also be in effect when Jesus

Christ returns to the earth to re-establish the Kingdom of God.

These four principles that operate sequentially are: 1.) **SIN**; 2.) **SUFFERING**; 3.) **SUPPLICATION**; and 4.) **SALVATION**. We will review these principles as well as the parable of the Judges by recounting the six episodes recorded in the book that pre-figure the coming of Messiah and the restoration of the Kingdom of God on earth. These episodes are enumerated in **PLATE 6** (page 24).

The Bible student should familiarize himself or herself with this pattern that is applied consistently by Yahweh to Israel, the ecclesia, and to individuals of faith who fall short of His glory and perfection.

Many questions and debates over events soon to transpire in the Middle East and how Yahweh will deal with His people Israel could be avoided if these four principles would be recognized and put to memory. Yahweh does not change. His principles do not change. The manner in which He has dealt with Israel throughout history as a result of their unbelief and as witnessed plainly in the Book of Judges does not change. In view of this fact, the Bible student should take note how Yahweh viewed the nation as it turned away from Him to a state of sin. We should take note of how, despite Israel’s sin, He would always seek a remnant to return to Him, albeit the salvation of a remnant was only possible through great suffering of the nation as a whole. Even Jesus was subject to this principle:

“Though he were a Son, yet learned he obedience by the things

which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him” (Heb. 5:8-9).

As such, these principles are applicable to both natural and spiritual Israel now, and will again apply to natural Israel when Yahshua (Jesus Christ, Yah’s Salvation) returns in glory for righteous judgment and the salvation of a remnant.

This concludes our introductory remarks for the Book of the Judges based upon chapter two, and the opening verses of chapter 3. Lord willing, in our next installment we will continue in our search through the first book of the Judges in a consideration of the work of Joshua, Judah and Simeon as the epic account of the Judges opens to the student of Scripture with the battle against Adoni-bezek, king of the Canaanites. This will begin one of many accounts throughout the book that typify the cutting off of sin and the establishment of righteous dominion over the enemies of Yahweh.

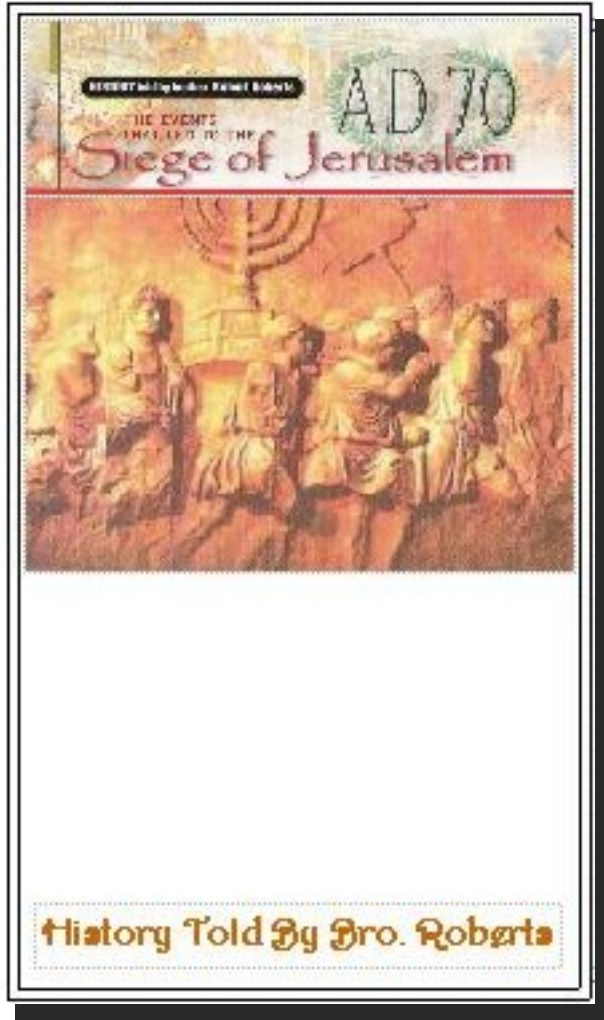
O sing unto the LORD a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory.

The LORD hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen.

He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. (Psa. 98:1-3)

~ STUDY BOOKLET ~

New!



AVAILABLE BOOKLETS

NEW from Truth Gleaner Publications:

AD 70 Siege of Jerusalem - An outline of events that lead to the eventual and tragic downfall of Judah and the City of Jerusalem at the hands of the Roman legions, as told from the pen of Bro. Robert Roberts—\$2.00 plus postage (22 pages).

The Feasts of the Lord - A consideration of the yearly feasts and their typical meaning by Bro. Clarence (Bud) Roth - \$1.00 plus postage (34 pages).

The Chronology of the Crucifixion Week - A study of the last days of Messiah and the import of events leading up to the crucifixion by Bro. Alex M. Briley - \$2.00 plus postage (31 pages).

The Line of Construction - A comparative study of Christadelphian works concerning the Abrahamic Land Grant by Bro. A.B. Bryan - \$2.00 plus postage (31 pages with map inserts).

Observations on the Sure Word of Prophecy — A review of traditional Christadelphian teaching on latter day prophecy by Bro. A.B. Bryan - \$2.00 plus postage (68 pages).

Daily Bible Readings Workbook for ages 9 and up - \$5.00 plus postage (96 pages in a small 3 ring binder).

Bible Marking Guide for Ages 10 and Up - \$3.00 plus postage.

Circle-a-Word Puzzles for Ages 6 and Up - \$1.00 plus postage (28 pages).

Character Studies on Kings of Judah and Israel for Ages 10 and Up - \$3.00 plus postage (76 pages).

All Study booklets are available for **FREE** by e-mail in Adobe Acrobat (PDF) format.

Truth Gleaner Publications Committee Members

Bro. Albert B. Bryan: *Publishing Editor*

Bro. Alex Briley: *Section Editor—Biblical Allegories*

Bro. Rodney Dodl: *Technical / E-mail Distribution*

Bro. Scott Huie: *E-mail Subscriptions—Secretary*

Bro. Michael T. Jasionowski: *Treasurer / Hard Copy Subscriptions / Distribution / Publications*

Bro. Don Northey: *Section Editor—Historical*

Bro. Tom Northey: *Section Editor—Watchman Series*

Booklets may be purchased directly from **Bro. Mike Jasionowski, Treasurer, Truth Gleaner Publications, 23240 Brouwertown Rd., Howey-in-the-Hills, FL 34737** or by sending an order by e-mail to truthgleaner@aristotle.net. Send no money; an invoice will be sent with your order. Thank you.