

THE
TRUTH GLEANER.

BIBLICAL, HISTORICAL AND CURRENT.

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

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

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“And John was clothed with camel’s hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey.”

(Mark 1:16)

*“What Went Ye
Out To See?”*

Lessons from the Life and Ministry of John the Baptist

By Bro. Michael T. Jasionowski

Introduction

There is much to learn from the life and ministry of John the Baptist. When he was once asked, “*What sayest thou of thyself?*” (John 1:22), he answered in essence, ‘*I am nothing, absolutely nothing! I am but a voice.*’ Yet our Lord Jesus Himself said of John in Luke 7:28, “*...among those that are born of women there is not a greater prophet than John the Baptist...*” At first glance we might view these two statements as contradictory one to another, but they are not. They’re complimentary; it was for the very reason that John thought of himself as nothing, exhibiting such humility, that he was indeed so **great!** Biology teaches us that we all have been “born of woman” and the Lord had said there had not been one born among women greater than John. When we think upon this fact, we must recognize the enormity of our Lord’s statement!

So what manner of man was he? John was not only the greatest of the prophets due to the fact that he had the greatest commission (that being the forerunner of the Messiah of Israel), but he was also the greatest because he was faultless with respect to the message he proclaimed through the example he lived. By no means do we mean to suggest that John was a sinless man. We know he was not. But, he was indeed faultless **with respect to the message** he proclaimed.

He was the Voice of Yahweh

The prophet Isaiah described John as “*the voice of him that crieth in the wilderness*” (Isa 40: 3), and indeed he was. But that voice had been in existence, if you will, long before John was crying out to Israel to heed the voice and to comprehend the message. For it is the voice of Yahweh that runs like a golden thread through the pages of the prophets that leads us right to John. But it is there even before the prophets. In Deuteronomy 4:8-12 we read of the voice in the Law:

“And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which

*thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons; specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, **but saw no similitude; only ye heard a voice.**”*

Similitude means “embodiment” or “manifestation”. Israel did not see the embodiment of the voice and that is one reason why they failed. That is also how we too will fail. Do we see the embodiment? Are we becoming the manifestation of the voice by allowing the Word to work in us, to humble and refine our character, to soften our hearts? Here we are dealing with the fundamental subject of God Manifestation. Hebrews 12:18-20 refers to this portion of the law:

*“For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; **which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded...)**”*

In Exodus 20:19 we note that the children of Israel entreated Moses to speak to them. They did not want to hear the voice of Yahweh any longer for fear. We too can fall into this pattern, not wanting to hear and heed the message of Yahweh but wanting rather to give in to our own fleshly desires and lusts. Later we read in 1 Kings 19 of the voice which whispers, very thinly and crushed, in Elijah’s ear. It was a “*still small voice*” and that voice crescendos down through all the prophets and leads right to John.

**HEARING John's Voice
was one thing, but
SEEING John's Example
was quite another**

Brother Roberts in his work *Nazareth Revisited* writes the following concerning the early life of John the Baptist:

“John remained in seclusion instead of beginning at twelve years of age, like other boys, to attend the feasts at Jerusalem regularly. He was unseen and unknown outside his own domestic circle till the hour for his public work arrived. His mother lived ‘in the hill country,’ where desert abounded, and here he would doubtless spend much of his time in the open air, indulging in contemplation and prayer, and acquiring those habits of hardihood for which he became known to the crowds who afterwards listened to his preaching” (page 19).

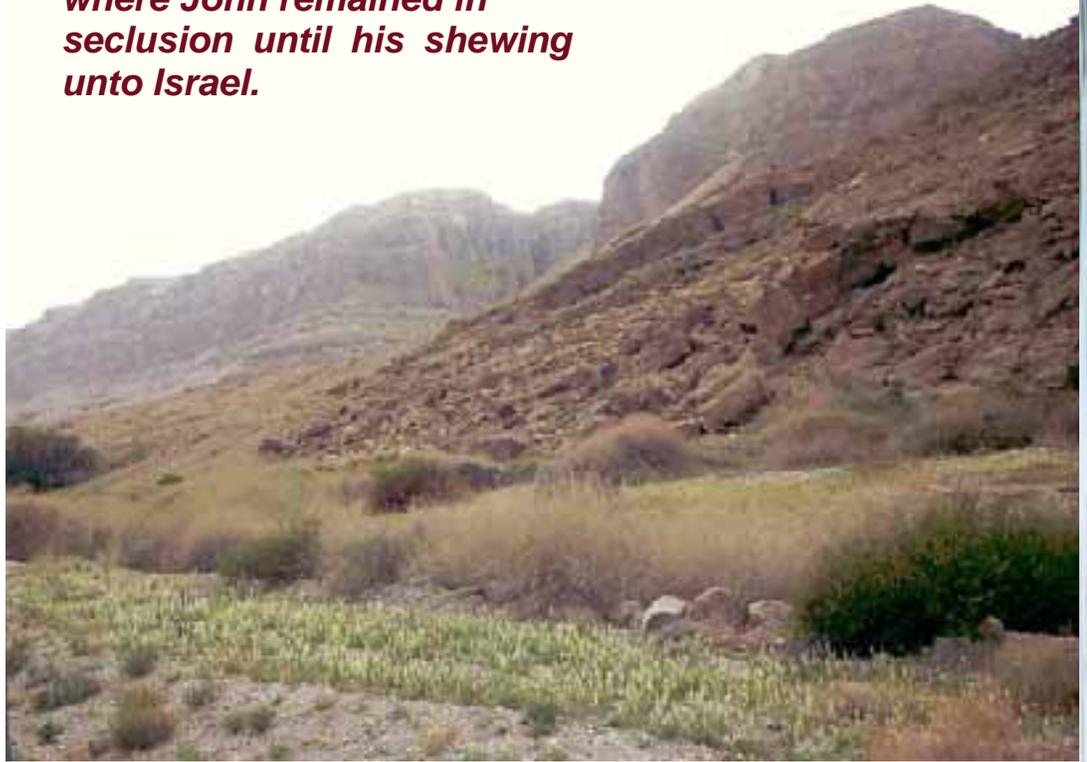
This is probably a fair assessment as there is very little known of John's early life. Interestingly, there is more known of Christ's early life than of John's. There is in fact only one verse in the whole Bible that describes nearly 30 years of John's life, and that is Luke 1:80:

*“And the child grew, and waxed strong in spirit, and was in the deserts till the day of his **shewing** unto Israel.”*

Throughout the Old Testament prophets, we read of a voice. And now we come to the absolute climatic point of that voice, when Yahweh suddenly introduces this thought: those who went out to hear John preach were not going down into the wilderness to listen so much, as to **LOOK** at something... his **showing** unto Israel! The word for “showing” in this verse is *anadeixis* (*an-ad'-i-ke-sis*) and it means “an exhibition”. It is used in a number of key places in the Bible as follows:

*“Which in his times he shall **shew**, who is the blessed and only Potentate, the King of kings, and Lord of lords”* (I Tim 6:15).

**The Wilderness of Judea,
where John remained in
seclusion until his shewing
unto Israel.**



*“And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will **shew** thee the bride, the Lamb's wife”* (Rev 21:9).

Those who went out into the wilderness to see John went out to see **Yahweh's Exhibition**. This is an important feature of the study of John the Baptist because his life in the wilderness stands as a continuing exhortation to all that perceive it. It is the plainest, and yet perhaps the most profound and most wonderful exhortation that has ever been given in scripture. Just looking at him was enough!

Christ spoke of John in Luke 7. He turned to the people in a direct criticism, and this is what he said: *“**What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.**”* In other words, ‘Never mind what you heard, what did you SEE?’

And they all knew what they'd seen. All Israel had seen something they'd never seen before in their life, and they'd never forget it. They saw a man who lived up to his message like no one else in Israel before that time, and only after that time in the Lord Jesus Christ himself. They'd never SEEN anyone *"live the message"* as he did. Again, we underscore the fact that he was not only the greatest of the prophets because he had the greatest commission, but because he was faultless in respect to living the message he so eloquently proclaimed. No matter what the people thought about John (some said he was possessed with a demon), there wasn't a soul on God's earth who could ever call John a hypocrite. One thing they never could call him was that. And that was the exhibition that Yahweh was going to give them on *"the day of his showing unto Israel"*. Yahweh truly had set up an exhibition in the desert, and all Israel went out to see it. *"Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan"* (Matt. 3:5).

The voice was crying 'come out here'. *"Prepare ye the way of Yahweh and in the desert make a highway for our God."* We note **they** had to go out to him; John never went in to them, but people came out to him in their hordes. We believe it is significant that John's voice and message was such that every class in Israel went out to him, as is typically represented in Isaiah 40. Isaiah's "valleys", we would suggest, point to the humble commoners exalted by John's preaching (Lk. 3:10-11).

Isaiah's "mountains" represented the Pharisees, or ruling class, who were brought low by John's words (Mt. 3:7). The "crooked" were no doubt the publicans or tax gatherers who came and heard John's preaching (Lk. 3:12-13). Finally, there were the "rough places", or the soldiers, who were to be made gentle by John's message (Lk. 3:14). Israel reeked with class distinctions, but every single class went out to see him. They had to, because the power of that voice was undeniable.

The Lesson of the Natural Setting where John Preached

The Almighty Creator set a scene for Israel to see that was matchless. History prepared by the Elohim in advance had developed this scene for the exhibition of His message. Israel came out to SEE something, and they saw something indeed. Let's have a closer look at what they saw....

Yahweh had not only provided the right man for this exhibition, but He also provided the right environment. He provided what we might call "nature's amphitheater". As you make your way from Jerusalem, which is nearly 2500 feet above sea level, down the torturous roads that lead to Jericho, you will drop quickly to the floor of the Jordan valley. When you actually get to the Jordan River itself, you are over 1000 feet below sea level. If you were to walk it you would be leaning back in some places to keep your balance, for that is how quickly it drops. The shale grinds under your feet as you approach the last set of hills, and just as you pass over the ridge you would see the shimmering floor of the desert valley. Then, looking about, one would notice that nothing much at all is growing there; it is absolutely burnt sterile. It is dead. Yet the people poured down there in droves, and they were strung along those hills and cliffs in crowds to hear the great prophet. John was down there in "nature's amphitheater".

If you research this subject for yourself, you will find that the area just north of the Dead Sea (where John was most likely preaching) is the lowest spot in this world. WHAT WENT YE OUT TO SEE? They went out to see "Yahweh's exhibition"... and it was there that they found him. Without a doubt the surroundings amply illustrated what man truly is before the Almighty Creator; as good as dead and lifeless without the interjection of His Word. His Word and the coming manifestation of the Word in

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was heard a voice quite like that, so powerful, coming from that body dressed as he was, an absolute nonentity in man's eyes. So powerful was his message, however, that schools were later set up in Alexandria promoting John's teaching. He convinced disciples who clung to him for years. The Apostle Paul later found men in Ephesus who bore John's influence. The roots and the power of this man's teaching were so entrenched in men's minds that not even his own disciples would leave him when he told them to do so. The message would rivet everyone listening to him, because while his voice was absolutely magnificent, what he said was terribly simple. Some listening to him would comprehend the message and

the person of Jesus Christ was *the message* delivered by John to a dying race. This invaluable message was given without price, delivered by the poorest (materially) of them all.

The Lesson of John's Clothing

Imagine the revelation to Israel, the shockwaves that went through the nation when they heard this man speak. We learn what they saw in Matthew 3:4-5:

"And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan."

Would any of us go out to a man like that? Despite all the snobbery in Israel that went on and all the class distinction, we find that every single class went out to him. Again, they had to, because the power of that voice was undeniable. He never performed a single miracle, never healed anyone, never called down fire from heaven, and never raised anyone from the dead. Yet there they all were, strung out in masses listening to him and watching him. What sort of voice do you think that John must have had in order to project his message along the edge of those hills and cliffs? We would suggest that there never

some would not. We also may look upon John and say "Yes, I can see what God was driving at." But can we? What was the message?

The voice said cry! What shall I cry? Answer: "*All flesh is grass*" (Isa. 40). Everyone would be looking at John, and they would take note of his clothing. Some might conclude he was dressed like Elijah, but he was not; there was a difference. While Elijah had on him a leathern girdle, John had in addition a camel's skin. Now where does one find a camel? There is only one habitat a camel can live in; he knows no other, the wilderness. Yes, John dressed like his message; he believed it! People often say clothing doesn't matter, but doesn't it? All the fallacies of human nature disappear when we look at this man. "*In the wilderness prepare ye the way*" of Yahweh. In essence, John was saying, "I am out here in the wilderness as a wild camel, devoid of all human contrivances. I never lived anywhere else, and yet Yahweh looks after all my needs." Indeed Yahweh did so in a remarkable way as we shall see. So what is Yahweh trying to teach us through John's example?

What has the Creator done for the camel? There are positive and negative lessons we can learn from the camel. First, on the negative side, we note that the camel was an unclean animal. Thus, by wearing a camel's skin John was illustrating that "man" is inherently unclean.

In addition to the camel's skin, John also wore about himself a leathern girdle, which obviously would have come from a slain animal (a bullock possibly). This seems to show us the need for a sacrifice to cover our unclean and defiled nature. This is a principle that John would surely have recognized and a principle embodied in the answer, "*all flesh is grass*".

On the positive side, we note the following regarding the camel:

1. The camel has padded feet which makes him an expert on the sand. He is virtually hopeless on any other surface.
2. He has a hump on his back which stores food.
3. He has a three chambered stomach which stores extra water.
4. His lips are thick and leathery allowing him to eat thorns and thistles if necessary.
5. His nostrils are pinched very close together to keep the howling sands of the desert out of his system.
6. In the boiling hot summer months, he sheds his hair to stay cool.
7. He can cover over 100 miles in 12 hours under pressure. The camel has been known to trot for four days and nights without rest.

Yahweh sees to all these things for the camel. The point is that John, like the camel, was unbelievably adapted to the ways of God! He didn't need the comforts of your life or my life. Yes, amazingly, he survived without all the many luxuries of the present age, or even those from Biblical times. Yahweh provided for him in a most remarkable fashion to fit the circumstances where Yahweh would prepare His "exhibition" for the people.

Yahweh had gathered the crowd down there to hear a message through the voice of John the Baptist. When that glorious voice echoed up onto the hills of Judea in all their stark barrenness, John was saying, in essence, "You need to come down here too and prepare the way of Yahweh!" Many looking down at him would say, "Yes, you can, but I don't think we could!" A faithless generation! Faithless, we say, but is our generation any more willing to abase our pride and self will in order to "come down", as it were? John, on the other hand, was humbly adapted

like no other to the things of God because he had denied himself those pleasures in life that we take for granted, and they had no further impact upon him. What a man hasn't got and doesn't want, he doesn't crave after.

His Food was Locust and Wild Honey

Under the law the Israelite was allowed to eat certain flying insects. Leviticus 11:21-22 records those "*which have legs above their feet, to leap withal upon the earth; even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.*" There is no doubt that John lived upon these creatures because they are just about the only food to be found in a desert place (nine different species in all). The Hebrew word for "locust" or "grasshopper" has its origin in the Hebrew root *rabah* (Str. 7235), meaning *increase, bring in abundance, enlarge, nourish, plenteous*. As such, this insect is typical no doubt of the type of spiritual food we should be eating: that which is able to build us up, to *increase* our knowledge, to *enlarge* our understanding, to bring us *abundantly* unto Yahweh. The locust, though small, was a tremendous source of protein, fat and calories. John's food may have been small and seemingly insignificant, but in fact he had a very balanced diet. How balanced is our diet in the things of the spirit?

John also ate wild honey; is this the honey that we find in nature? Israel had bees and honeycombs in the land where the blossom flourished. When Jonathan pursued the enemy, he stuck his rod into a hive and brought forth the honeycomb to refresh himself. However, that wasn't the same "wild honey" as that which sustained John the Baptist.

When we search the scripture concerning wild honey, we find it in the desert. We find it tucked away in a rock or crevice, left by a small stray hive in the wilderness. It is not referring to the copious hives that would be found in predictable places throughout the land among the groves of fruit trees. Rather, it is a find which is rare and life sustaining for the desert wanderer. John is that wanderer, playing the part of a camel in the desert wilderness for all to see, eating desert food! Let us look at one such reference in Deuteronomy 32:10-13 that may shed some light upon the lesson before us:



“My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: so shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.”

(Proverbs 24:13-14)

The Honey Bee busily collects nectar from flowering plants from which it develops honey, a sweet and life-sustaining treasure deposited in six-sided compartments. After visiting hundreds of flowers, the Honey Bee passes the nectar to worker bees in the hive who chew the nectar for nearly a half an hour before depositing it in the honeycomb, storing it until needed. Likewise, the true sweetness of Yahweh’s Word must be busily worked at and ruminated (chewed) upon to develop its complete worth. It does not come quickly, but carefully, methodically, rendering us as vessels fit for the Master’s use.

“He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the LORD alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock.”

It was out there in the wilderness, where a small hive might deposit some honey in a rock or crevice, that a wayward traveler might find the honey and eat it, understanding the preciousness of what he had found. It was there that Yahweh instructed John “in a desert”. The implications of the type should sound as loudly as the voice of John himself, as it is only those who will make their minds **barren and sterile to the lusts of this world** and then closet themselves in their studies, searching the scriptures daily ever looking for that “wild honey”, who will find it. They will find it tucked away in some corner of a rock, knowing the true value of that life-sustaining Word, and they will eat up every single bit of it. But the rich and wise of this world will scoff at these simple treasures, preferring the “dainties” that the world offers in such abundance, but which cannot save. Wild honey, on the other hand, is absolutely precious, and you know it is only found out there in the desert. It is not to be found in the cities of mammon: the movie theaters, television, internet, video games, magazines of the world, career, investments, on the college campus, or in politics (worldly or ecclesial). It is only found out there in the desert by the diligent!

As they went down to nature’s amphitheater and stood there in that shimmering desert to have a look at the simple man before them, no doubt he had “desert” stamped all over him. In comparison, just look at our lives. Materially, we’ve got **everything** in this life; luxuries that even King Solomon didn’t have, buttons and switches that can turn anything on in this life. Even when it comes to Bible study itself, we’ve got computerized study! If we could only learn the lesson of John’s life and walk willingly into the sterility of a desert, completely apart from the wickedness and mammon of this world, how much greater would our lives be! How much greater would our ecclesial life be! **“What went ye out to see?” They saw something they would never forget!**

HISTORICAL

The Biblical Significance of the Fall of Constantinople in 1453, by Bro. Don Northey

The fact that this historical event is referenced in the ninth chapter of Revelation tells us that prophetically this event has a bearing upon the plan of God and the future fortunes of the nation of Israel. **In Daniel 4:17** we are reminded that "...the Most High ruleth in the kingdom of men, and setteth up over it the basest of men." Thus Bible prophecy is history predicted to occur and revealed beforehand so that God's watchers may be informed and encouraged as to His ever presence in the geopolitical affairs of men.

In Revelation 9:13 we are told that the sixth angel sounded and that John heard a voice from the horns of the altar of incense (representing the prayers of saints), commanding the four angels bound in the river Euphrates to be loosed. The title *angels* suggests that they are to be regarded as messengers of Yahweh, sent forth to execute judgment in response to the prayers of saints who were laboring under the eastern one third "dragon" power of Catholic Rome, the other thirds being the Holy Roman Empire and the papacy (or the "Image of the beast") in the west. The four angels represent indeed "the basest of men" who swept westward in four waves beginning in the 11th century with the Seljuks; in the 12th century by Genghis Kahn and his hordes; in the 13th century came Timurlane, and in the 14th century came the Ottoman Turks.

In Revelation 9:15 a time frame was given in which the 4th angel was to accomplish the destruction of the one third and to destroy the Roman Catholic stronghold of Constantinople. The "hour, and a day and a month and a year" on the day for a year principle equates to **391 years**

and one month beginning on April 27, 1062, when the Turkish leader, Togrul Beg, established himself in Islam by marrying the Caliph's daughter. The Turks had a particular distaste for Catholics and made it their mission to destroy the Catholic presence in the Eastern leg of Nebuchadnezzar's Image, thus avenging the persecution of saints who suffered under the Catholic Byzantine System for over 1000 years.

Verse 17 references smoke and brimstone issuing out of the mouths of lions which describes the development of cannon-fired projectiles for over a mile. With his cannon bombardments and through his myriads of cavalry, Mahomet II broke the fortress of Constantinople and killed thousands of fleeing Catholics in 1453 **exactly 391 years and one month** from 1062 when the first unsuccessful campaigns against Constantinople began.

The Ottomans employed a Hungarian engineer called Urban who was a specialist in the construction of cannons, which were still relatively new weapons. He built enormous cannons, nearly twenty-seven feet (more than 8 m) in length and 2.5 feet (about 75 cm) in diameter, which could fire a 1200 lb (544 kg) ball as far as one mile. It was dubbed "the Basilic".

Below: Various 15th and 16th century artillery from the Ottoman Empire.



CONSTANTINOPLE

~ H I S T O R I C A L ~

Biblical Ramifications:

In the turmoil leading up to the final siege of Constantinople, the region witnessed a political and religious “brain drain” that set the historical stage for developments in Europe, the domain of the Beast.

The throne of the eastern Roman Empire was afterward claimed by Russia on the basis of the marriage between Ivan Vasilvevich III, Grand Prince of Muscovy (called “The Great”) to Zoe, niece to Constantine XI, the last reigning Byzantine emperor. Thus the seat of Rome passed to Russia for “prophetic keeping” until Nebuchadnezzar’s Image can “stand up” in belligerence against Israel as we understand the Gogian players in Ezekiel 38 and 39. As Greek believers fled to the west, they brought with them Greek manuscripts of the Bible which coincided with the invention of the printing press. These events sparked courageous men like William Tyndale to begin translating the Bible into English from the original languages of Greek and Hebrew. Tyndale’s work helped ignite the budding Protestant rebellion against Catholicism started by Wycliffe in about 1380 when he translated the Bible into an early English dialect from the Latin Vulgate.

William Tyndale knew that he was opening the floodgates in history with the introduction of the Bible in English. This was to allow the common man and many obscure saints to identify the Papal “man of sin... who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God” (II Thes. 2:4).

Before being strangled and burned at the stake, Tyndale likened salt to the true Word of God. Referencing Christ’s allegories concerning salt he wrote,

“The nature of salt is to bite, fret, and make smart... true preaching is a salting that stirreth up persecution... If salt has lost its saltness, it is good

for nothing but to be trodden under foot of men.... that is, if the preacher, which for his doctrine is called salt, have lost the nature of salt, that is to say, his sharpness in rebuking all unrighteousness... he is condemned of God... The pope’s pardons must be rebuked, the abuse of the mass, of the sacraments, and of all the ceremonies must be rebuked and salted.”

**Ivan “The Great”,
Grand Prince of
Muscovy**



Today, over 550 years later, the same struggle goes on as watchmen must be vigilant to stand up against error within and without, which is ever more popular than Truth. Our hope and prayer is that today’s community will heed the warning to be true to Yahweh, unlike the first century ecclesia which fell into the habit of esteeming men before God (Jude 1:16).

Catholicism in Europe was also subject to the wrath of God through his “angel messenger” Napoleon Bonaparte, who in Revelation 16:1-12 brought the Holy Roman Empire to its official ruin in 1806. Then, as after the fall of the eastern Roman one third... *“they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.”* In verse 12, the “sixth angel” poured out his bowl that overran the Middle East pressing into Western Europe, Egypt and Africa. The Gentiles lording over the land were sufficiently “dried up” or beaten back (especially by the British as General Allenby in 1917 drove the Turks from the Middle East and liberated Jerusalem) in preparation for Israel’s future destiny.

Verse 12 of Revelation 16 ends with *“...that the way of the kings of the east might be prepared.”* The way, the same way that was to be guarded and kept in **Genesis 3:24**, ultimately must run through the nation of Israel! The final regime change bringing a total eclipse upon the “day star” of the Roman world will be orchestrated by Christ and His saints “from a sun’s rising” as an immortal host.

Gleanings...

~ The Conquest of Sin ~ An Answer to the Theory that there will be no Post-millennial Rebellion



Introduction

In 1921 Bro. A. H. Zilmer wrote a treatise entitled “*The Binding of Satan*” in which he espoused the idea that Revelation chapter 20 *does not teach* a rebellion at the close of the thousand year reign of Christ on earth. This was in opposition to the Christadelphian understanding of Revelation 20 since the time of Bro. Thomas. Brother Zilmer’s theory concluded that certain verses of Revelation 20 had already taken place well before Christ’s return. A second edition of his work was published in 1953. At the end of his treatise he set forth 12 summary points which outlined his understanding of Revelation 20. **While we do not endorse Bro. Zilmer’s understanding on this subject in any form or fashion, we reproduce his summary below to assist the reader in better understanding the basis for the theory:**

Bro. Zilmer’s Summary

1. The view that there will be a worldwide postmillennial revolt of nations rests upon no direct scriptural evidence, but is a result arrived at by a mental process of exposition and interpretation of symbolic language.

2. According to Isa. 2:1-4, Jer. 3:17, I Cor. 15:24-25 and many other testimonies, a rebellion after the reign of Christ of 1,000 years is impossible. Therefore the dragon, whatever he may be, cannot gather nations together for battle after the millennium; and therefore he must do so at some other time.

3. Rev. 20:8-9 teaches that the dragon will deceive the nations into encompassing the camp of the saints and the beloved city. Since the camp of the saints and the beloved city do not exist prior to the return of Christ and the millennium, therefore the dragon will deceive the nations after Christ’s return.

4. Rev. 20:7 teaches that the dragon will deceive the

nations after he is loosed out of his prison. Therefore the loosing comes between the 1,000 years of his imprisonment and the 1,000 years’ reign of Christ. Therefore they are two one thousand year periods.

5. Therefore he was imprisoned 1,000 years (or more) before the millennium.

6. The dragon was “old” at the time referred to in Rev. 20:2. Therefore he must be something of great antiquity.

7. He was to be bound with “a great chain” (chap. 20:1). Therefore we must look for something great.

8. He could not have been an individual to live 1,000 years after he was “old”. Therefore he represents a system.

9. He had previously deceived the nations (Rev. 12:9; 20:3). What old, great and deceiving systems do we find in history? The deceiving systems of history can all be comprehended under three heads: Paganism, false Christianity, and Mohammedanism. There is no other that is “old” and “great”. The oldest of these is Paganism.

10. Which of these systems has been placed in a position where it does not deceive the nations? There can be but one answer: Paganism formerly deceived all nations, not excepting the Jews. Does Paganism deceive the nations now? As a matter of fact, it deceives no nations except those inhabiting the prison to which it is now confined. What nations does Paganism still deceive? The nations of the east. They are inside his prison, or the abyss.

11. Who or what is deceiving the rest of mankind? Either Mohammedanism or false Christianity. They have never been restrained from deceiving. Paganism being the only system that has been bound or restrained, it must be the dragon of Rev. 20.

12. What fact of history corresponds to the great chain that bound the dragon? The chain of Mohammedan conquests, notably the overthrow and conversion of Pagan Arabia, Persia and northern Africa by Mohammedanism and the restriction of Paganism to the regions of the east, viz., India, China and Japan.

The above theory has gone through some alterations over the years, but variations of this concept have always had supporters, and it continues to be advocated from time to time. [For recent examples the reader may contact the undersigned at mikej@netscape.com] For this reason we reproduce below an article which appeared in the 1937 *Christadelphian Advocate* titled “*The Conquest of Sin*” by Bro. R. J. Gibson. The author points out: “*Every departure from Dr. Thomas’ exposition of this chapter has arisen from a misunderstanding of sin, in its various forms and manifestations.*” This is a valid observation in our view and, sadly, this turned out to be the case with Bro. Zilmer. Six years after he wrote “*The Binding of Satan*”, he wrote his treatise on “*Sin*” which contains a number of questionable statements on the subject of sin and which virtually embraces the “clean flesh” concept. Bro. Zilmer’s view of sin was vigorously opposed in the pages of the *Christadelphian Advocate* during the editorship of Bro. Albert Hall.

In pointing out these historical facts we are by no means suggesting that modern day adherents to the “no rebellion theory” are on the path to “clean flesh” teaching. We have offered this brief review of this portion of our history in an effort to help the reader realize and understand where some of these new viewpoints originate. As the wise man once wrote: “*there is no new thing under the sun*” (Ecc. 1:9).

We are also cautioning our fellow Bible students that this idea does violence to the Christadelphian understanding of “sin” prophetically revealed “in its various forms and manifestations”. All would agree that “sin in the flesh”, and sin as transgression of Divine law, will exist in the millennial age (Isa. 65:20). It is Deity that restrains sin, and then looses it. As the mortal population will not completely yield to God (Zech. 14:18-19), it must ultimately be judged and destroyed in all its individual and organized manifestations. Deity will therefore close the account with mankind at the end of the thousand years (1 Cor. 15: 24-28). We note that sin, as an organized manifestation, will specifically rebel and challenge Deity when the seven thousandth year is *expired* (Rev. 20:7). In other words, this organized rebellion of sin’s flesh takes

place at the beginning of the eight thousandth year, answering to the type of circumcision when all flesh will be cut off from the earth. Brother Thomas wrote:

The mission of the Lord Jesus Christ was to ‘destroy that having the power of death, which is the devil;’ or Sin’s Flesh; in other words, to ‘take away the Sin of the world;’ and to ‘destroy the works of the devil,’ or of Sin (Heb. 2:14; John 1:29; 1 John 3:8). In consummating this, ‘the Woman’s Seed bruises the Serpent’s head.’ The ‘short time’ at the end of the thousand years is the epoch when the work is finished. It hath been Divinely purposed that the earth shall be inhabited by flesh and blood for seven thousand years; but beyond that period its presence will not be tolerated. The postmillennial rebellion against the benign government of the Saints is the consummation of its iniquity, and the crisis of its fate.

We hope the following article will assist fellow Bible students in a correct understanding of events at the close of the millennium as revealed in Revelation 20. We also recommend a review of *Eureka* Vol. 3b pages 259-271, *Elpis Israel*, Logos edition, pgs 467-470, and *The Temple of Ezekiel’s Prophecy*, page 78. “*Blessed is he that knows accurately, and they who give heed to the words of the prophecy, and observe narrowly the things which have been written in it; for the time is near*” (Rev 1:3).

Bro. Michael T. Jasionowski

The Conquest of Sin By Bro. R. J. Gibson ***The Christadelphian Advocate, 1937***

“And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil and satan, and bound him a thousand years: and cast him into the bottomless pit, and shut him up, and set a seal over him, that he should deceive the nations no more, till the thousand years should be fulfilled: after that he must be loosed a little season” (Rev. 20:1-3).

What is “the dragon, that old serpent”? The definition immediately follows, “which is the devil and satan”. Verse seven reads, “Satan shall be loosed,” and verse ten, “The devil was cast into the lake of fire.” It is clear that “dragon”, “serpent”, “devil”, and “satan”, are but different names of the same thing. What is this thing?



“It is clear that the ‘great red dragon’ was Imperial Pagan Rome, but we are informed that it is ‘that old serpent, called the devil and satan, which deceiveth the whole world.’ Therefore, to confine the application to pagan Rome or paganism in general is obviously too narrow a view. Both Rev. 12:9 and Rev. 20:2 refer us to ‘that old serpent’.”

Left: The Dragon (drako) was a prominent symbol of the Roman Legions.

To discover the scriptural answer to this question is the first step toward a correct understanding of the “binding of the dragon”.

What is the “dragon?” If we confine ourselves to the single reference given in the margin (Rev. 12:3), we may hastily reply, “Pagan Rome,” and ignoring “that old serpent, the devil and satan,” proceed to construct an interesting theory. However, the “dragon” is much more than “pagan Rome,” or even “paganism,” as we shall see.

Revelation 12:3 reads: “And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.” And verse 9, “And the great red dragon was cast out, that old serpent, called the devil and satan which deceiveth the whole world.”

It is clear that the “great red dragon” was Imperial Pagan Rome, but we are informed that it is “that old serpent, called the devil and satan, which deceiveth the whole world.” Therefore, to confine the application to pagan Rome or paganism in general is obviously too narrow a view. Both Rev. 12:9 and Rev. 20:2 refer us to “that old serpent”.

This word “old” signifies primeval, original, or from the beginning, which takes us back to Gen. 3:1; “Now the serpent was more subtle than any beast of the field which the Lord God made.” That this is the “old serpent” of Revelation is again indicated by the words, “which deceiveth the whole world.” Eve declared (Gen. 3:13), “The serpent beguiled [deceived] me, and I did eat.”

In the case of Eve it was a literal serpent, “the most subtle of all the beasts of the field,” which was “the deceiver of the whole world” in Eve, “the mother of all living”. This was necessitated by the fact that man, having been created “very good,” had no inherent perverse desires which would suggest disobedience to Divine Law. An external agent must therefore have been the deceiver in this case.

The first act of disobedience set in operation a process or physical law in the first pair, which became an hereditary law in their descendants called “the law of sin” or “sin in the flesh”. So, from that time onward, no external tempter was needed to entice men to sin; for the hereditary, inborn “motions of sin” alone were quite ample to “draw away and entice” man to disobedience.

This hereditary “law of sin”, the perverse, abnormal condition arising from the first sin, is also styled “lust.” “The lust of the flesh” is the motive force actuating “the seed of the serpent,” or those descendants of Adam who are classed as “aliens from the commonwealth of Israel, strangers from the covenants of promise; without hope and without God, in the world.” Impelled by this fleshly motive, man has formed social, political and religious systems which are organized manifestations of sin. Thus the words “serpent,” “devil” and “satan” are taken to represent the systems which “the thinking of the flesh” has devised. The “kingdoms of men” in the aggregate constitute “the kingdom of Satan,” for these institutions have evolved out of the “lust of the flesh, the lust of the eye, and the pride of life,” which is “the devil which deceiveth the whole world.”

Imperial Pagan Rome was the heir of the ancient world, and its head was the personification of the satanic culture of Babylon, Persia and Greece. It was “satanic” because its social ideology was the outcome of the “thinking of the flesh,” as opposed to the true spiritual culture of Moses, the prophets and the Lord Jesus. Thus Pagan Rome was a distinct phase of organized sin, and therefore appropriately styled “the great red dragon.” The “casting of the dragon out of heaven” by the self-styled “Christian” followers of Constantine was in no sense the end of “the power of Satan.” It merely marked a change of phase.

The reorganized social system which succeeded pagan Rome was “a beast out of the sea, having seven heads and ten horns... like unto a leopard, and his feet were as a bear, and his mouth as the mouth of a lion. And the dragon gave him his power, and his seat, and great authority” (Rev. 13:1-2).

This clearly indicates that the so-called “Christian” system succeeding pagan Rome was, in fact, but another phase of the kingdom of Satan. The “lion” identifies it with Babylon, the “bear” with Persia, and the “leopard” with Greece; and it derived its “power, seat and authority” from the “dragon.” The “beast of the earth” and the “scarlet beast” are in turn but different phases or aspects of the same sin power in different relations and manifestations.

Thus, by following the Scriptures, we are led to the understanding that “the dragon, that old serpent, which is the devil and satan” is simply sin in its organized manifestations. It is not just “sin in the flesh” nor is it merely “paganism”. It is the social, political, and religious systems which have evolved among men, through the operation of the “motions of sin”; originating in the satanic suggestion of “that old serpent” in Eden; and reaching their greatest ascendancy in Imperial Pagan Rome, and their culmination in the “principalities and powers” dominating the world at the advent of the Lord from heaven. This is that which is symbolically styled “the dragon, that old serpent, which is the devil and satan.”

It must be admitted that the fall of pagan Rome before the Constantinian “Christians” and the subsequent establishment of the “Holy Roman Empire” was a shadowy fulfillment of the casting of Satan into the “abyss.” During the approximate thousand years of the “Holy Roman Empire” (the counterfeit of the true Ecclesia and State), the “power of Satan was relatively dormant, or “in the abyss.” Satan had been “cast out into the earth.” From this relatively dormant state he is now arousing, and is reappearing in the vast wilderness of Soviet Russia.

What is the “bottomless pit” in which Satan is “sealed”? This should be simply “abyss” instead of “bottomless pit.” It signifies a state or condition of inaction. It has been confused with the “bottomless pit” of Rev. 9:1-2, but there is no connection. Rev. 9:1 should read “pit of the abyss,” and Rev. 20:1, “abyss,” according to the Greek text. The “pit of the abyss” out of which the “smoke” emerged is a geographical location, and is given as a clue to the identity of the “locusts”. It refers to that great depression in Asia Minor from, or through, which the Muslim hordes emerged to overrun the Eastern Empire. Modern geologists refer to this depression as “The Great Rift” and have traced its course from central Asia to central Africa. It has no relation to the “abyss” of Rev. 20, or to the binding or loosing of Satan.

Rev. 20:1-2 informs us that the Sin Power is “bound, cast into the abyss, shut up and sealed.” “Bound” means to be confined in bonds; the bond in this case being the “great chain” in the hand of the angel. David declared (Psa. 149:8), “To bind their [the nation’s] kings with chains, and their nobles with fetters of iron; this honor have all his



This coin dramatically illustrates Revelation chapter 12:7, where “Michael and his angels fought against the dragon”. Constantine’s victory over Licinius (the last emperor of Pagan Rome) is illustrated by the “Christian Banner” piercing the “Serpent Power” of paganism. Thus, Michael (Who Like El) gains the victory over the power of sin (the serpent).

saints.” Also Rev. 2:26, “And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron.” This informs us who is to do the binding, and what the “chain” consists of. The “chain” represents the divine power with which the saints are to be invested. The “abyss” into which “satan” is cast is the dormant state to which the “power of satan” is reduced by the “iron rod” of Divine power operating through Christ and his saints.

In this state “Satan” is said to be “shut up and sealed.” This symbolism is drawn from two historical instances where “Satan” employed his seal against two of the servants of God. The two cases to which we are about to refer bring to light some of the hidden beauty of the Scriptures which is missed entirely by superficial study which depends upon imagination for interpretation, instead of letting the Scriptures interpret themselves. The first case is found in Dan. 6:16-17, “And the king commanded and they brought Daniel, and cast him into the den of lions... And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.”

The second case is that of Jesus himself (Matt. 27:64). “Pilate said unto them, Ye have a watch: go your way, make it as sure as you can. So they went, and made the sepulcher sure, sealing the stone, and setting a watch.”

Darius and Pilate, two representatives of Satan’s kingdom, by their own acts, established the precedent by which the sin power is to be dealt with in the fullness of time. “Satan” cast Daniel, a representative of the saints, into the den of lions and “set a seal upon him,” using “his own signet, and the signet of his lords,” in the vain hope that “the purpose [Daniel’s death] might not be changed.” But God intervened and delivered his faithful servant from the power of “Satan”.

Again, “Satan,” having accomplished the cruel death of the just and holy One, “made the sepulcher sure, sealing the stone and setting a watch.” But again the ingenuity of “Satan” proved fruitless, for on the third day “there was a great earthquake: and the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women; Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen.”



Over 12 centuries after the fall of Pagan Rome, the Holy Roman Empire continued to use the dragon as a symbol of authority and power. Here, the Coat of Arms of Pope Gregory XIII is resplendent with the dragon.

It is from these incidents that the symbolism used by John is drawn, and a study of the “sealing” of Daniel in the den of lions and of Jesus in the tomb should indicate the true significance of the “sealing” of Satan in the abyss. The tables are to be turned on “the old serpent” and he is shortly to be “cast into the abyss and shut up and sealed for a thousand years,” during which the saints rule victoriously on the earth. As we read, “They shall reign with Him a thousand years, and when the thousand years are expired, Satan shall be loosed out of his prison.”

It is not possible to place the loosing of Satan anywhere else than the close of the thousand years reign of the saints, without doing violence to the structure of John’s language. **[Editor’s Note: The framers of the Statement of Faith (article 27 BUSF) cite Rev. 20:7-9 in support of this article of truth. If one subscribes to Bro. Zilmer’s theory on the loosing of Satan (see Point #4, pg. 10) what is to be done with this article of the Statement of Faith?] The language must stand. Nothing can alter it. All interpretations must conform to the prophecy as written. When the true nature of “the dragon” is understood, there is no reason for attempting to place the loosing of Satan at any other point. *Every departure from Dr. Thomas’ exposition of this chapter has arisen from a misunderstanding of sin, in its various forms and manifestations.***

As it is the organized manifestations of sin which are

“bound,” and the binding consists of the conquest of the sin power and its reduction to a dormant state, it follows that the “loosing of Satan” must consist of a relaxation of the restraining power of the Lord Jesus and his saints. This will permit final play to the “motions of sin”, resulting in deception of credulous men, who will attempt to liberate themselves from the autocratic theocracy of the Kingdom of God.

“And (Satan) shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea.”

It has been asked if men would be likely to rebel against the just and beneficent reign of Christ, and seek to overthrow such an ideal government. We need not hesitate to answer yes, for the actions of men motivated by the flesh are seldom rational. Moreover, the objectors reckon without the perversities and inconsistencies of human nature. It should be recalled that Israel, even after witnessing the open manifestations of Divine power in Egypt and at the Red Sea, did not hesitate to worship a “golden calf” when Moses withdrew for a few days, saying, “As for this man Moses, we know not what has become of him.” In fact, when we recall that the entire history of the “kingdom of God over Israel” was almost a continuous record of rebellion, we should not be surprised at the rebellious outbreak of the subjects of the future kingdom, at the close of the thousand years.

The desire for liberty (personal, religious, and political) is as ingrained in human nature as the desire for food and drink. Liberty is simply a nice word for man’s hatred of restraint. No truer word was ever uttered than that of the prophet declaring, “The heart of man is desperately wicked and deceitful above all things.”

To the generation of mortal men living at the close of the thousand years, the present miserable dispensation of sin will be but a dim tradition. They will, therefore, have little appreciation of the benefits and advantages of the rule of Christ and the saints.

Now, what of the Scripture declaring, “Nation shall not lift up sword against nation, neither shall they learn war anymore?”

The prophecy of Revelation 20 does not refer to war between nations, but to a revolt of all nations against their lawful government. The words, “neither shall they

learn war anymore” are especially significant. In the present sinful age, men do “learn war.” That is, men in all countries devote their lives to the study of “the art of war.” This class of professional warriors has a very sinister influence in human affairs. This is one of the major evils which the Kingdom of God is to correct.

Why are “the nations in the four quarters of the earth” referred to as “Gog and Magog”? At the beginning of the thousand years, an event occurs involving “Gog of the land of Magog,” as described by Ezekiel. This event is then taken as a type of a similar event which is to occur at the end of the thousand years. An example of this is to be found in the judgment of Babylon. The destruction of ancient Babylon, near the beginning of the kingdom of men, became typical of the destruction of another similar “Babylon” at the close of the kingdom of men. They are two distinct events, widely separated in time. The first typifies the second.

Ezekiel’s “Gog” comes from the north (38:15; 39:2). But John’s “Gog and Magog” comes from “the four quarters of the earth.”

Ezekiel’s “Gog” comes against “the mountains of Israel” [the Jews in the land] who have been “brought forth out of the nations.” John’s “Gog and Magog” comes against “the camp of the saints and the beloved city.”

Ezekiel’s “Gog” is to “fall upon the mountains of Israel,” and is given “to the ravenous birds of every sort, and to the beasts of the field to be devoured.” John’s “Gog and Magog” is “devoured by fire coming down from God out of heaven.”

The significance of these differences is that they are two distinct events, similar in nature but widely separated in time.

“And the devil that deceived them was cast into the lake of fire.” The significance of this is clear. The “lake of fire” symbolizing utter destruction, and the “devil,” being primarily the “motions of sin,” pictured as suffering this fate, it is clear that it signifies the final extinction of the unworthy of Adam’s race; as we read in verse 15, “And whosoever was not found written in the book of life was cast into the lake of fire.” Thus, the conquest of sin will be complete, and “the kingdom shall be delivered up to the Father, that God may be all and in all.”

“He is coming”

**The Judge of the earth is coming, for the night is nearly spent
And long hath the cry been given, to the sons of men "repent."
For the days of vengeance hasteth, His arrows are in the bow,
His glittering sword-blade flasheth, and full the cup of woe.**

**He'll come when He's least expected, when there's mirth on every side.
When the merchant plies his business and the bridegroom woos the bride.
When the world in scorn is pointing, to the few who watch and wait,
There's a sudden start of terror, for the Judge is at the gate.**

**Yes, the Lord is coming quickly, though the slumbers grow more deep
Of the careless world that's lying, in a drunken sleep.
But swift will be the awakening, in an hour they thought secure,
For the vintage is now ripening, and the harvest day is sure.**

**He comes on rainbow riding, He comes on wings of storm,
He comes in dazzling splendor, a kingly glorious force.
Then the startled world to the mountains, the hill shall call in vain,
To be hid from the awful presence, of the Lamb that once was slain.**

**But the saints with joy arising, shall sing at the dawn of day,
And welcome the Lord of glory, as the shadows flee away.
They'll join in glad hallelujahs, the kingdoms are Christ's own,
And He in glory reigneth, with saints around His throne.**

**By Sister Winifred M. Booth
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BIBLICAL ALLEGORIES

Jehu ~ the Divine Avenger

By Bro. Alex M. Briley

The day is coming in which Yahshua the Messiah will come down from the right hand of His father and judge the wicked. He will destroy all apostate kings and apostate worship. The events of 2 Kings chapters 9 and 10 are allegorical of this coming judgment.

In the events of these two chapters, the apostate kings, Joram and Ahaziah (both posterity of Jezebel), are destroyed; the wicked harlot Jezebel is slain; the 70 sons of Ahab are put to death; and the worshippers of Baal are killed with the sword. In these events, Jehu is typical of Jesus. While Jehu's life was not completely right before Yahweh, in the works performed in these two chapters he does that which Yahweh requires, for it is said of him, *"And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel"* (2 Kings 10:30).

Now Consider the Typical Events

II Kings 9:7 – *"And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel."*

The Jezebel of the latter days is slain for the same reason. In Revelation 2:20-23 we find that Jezebel afflicts the ecclesia with her false worship, just as her counterpart did in Israel. In her reign of superstition she has also slain the servants of the Deity:

"Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her" (Revelation 18:20).

"And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Revelation 18:24).

"For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the

earth with her fornication, and hath avenged the blood of his servants at her hand" (Revelation 19:2).

II Kings 9:13 – *"Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king."*

In this fashion Jehu was recognized as King of Israel. Likewise men laid their garments before Yahshua. *"And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest"* (Matthew 21:7-9).

The trumpets were the shofar trumpets. They are blown for religious worship and for war. Yahshua will go forth in a war for true religion: *"And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the LORD God shall blow the trumpet, and shall go with whirlwinds of the south"* (Zechariah 9:13).

"And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem" (Isaiah 27:13).

II Kings 9:16 – *"So Jehu rode in a chariot, and went to Jezreel."*

Yahshua will also go forth in his chariot to destroy the apostate kings. *"Was the LORD displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?"* (Habakkuk 3:8).

"And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind" (Psalm 18:10).

“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them” (Deuteronomy 33:26-27).

II Kings 9:21 – *“And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.”*

It is significant that these two apostate kings met Jehu (“Yahweh is He”) in the portion of Naboth the Jezreelite. Naboth means *“fruitful”*. Jezreel (Heb. *Yizrel*) signifies *“God will sow”*. It was for this place that one of the servants of Yahweh was slain. And as Naboth was remembered, so will all the servants of Yahweh be remembered that have

been slain by the Roman Jezebel: *“Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double”* (Revelation 18:6).

II Kings 9:22 – *“And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?”*

Joram had cried for peace three times (cp. verses 17, 19), and now before Yahweh’s Divine avenger, he cries for peace again. But there is no peace for the wicked (Isaiah 57:21); *“For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape”* (1 Thessalonians 5:3).

Jehu proclaimed there would be no peace until Jezebel was dead. The Companion Bible renders “whoredoms” as “idolatry” and Rotherham renders “witchcraft” as “incantations”. Likewise the great whore of the Apocalypse is an idolatrous whore:

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication” (Revelation 17:3-4).

“For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies” (Revelation 18:3).

Rome and her false doctrines are also called sorcery:

“And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth” (Revelation 18:23-24).

II Kings 9:24 – *“And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.”*



Babylon hath been a golden cup in the LORD’S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. (Jer. 51:7)

Pope Leo XII had this medal struck in 1825 depicting the Roman Catholic Church as the Light of the world (head arrayed with the sun; cp. Rev 12:1), reclined upon the earth as her throne (cp. Rev. 18:7) and holding out a “golden cup” of wine (of the Mass; cp. Rev. 17:4), at last surrounded by the motto SEDET SVPER VNI-VERSVM, declaring that her seat and authority is universal.

Yahshua will smite the apostate kings with his bow as well. To those who are with him, they shall receive a double reward, and then render double punishment unto the apostates: *“As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the LORD God shall blow the trumpet, and shall go with whirlwinds of the south”* (Zechariah 9:11-14).

Jehoram was smitten through the heart with this arrow. He was smitten through the heart, because there was nothing of value in it: *“The heart of the wicked is little worth”* (Proverbs 10:20).

II Kings 9:30 – *“And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.”*

After the defeat of the apostate kings, Jehu turned his attention to the destruction of the Queen harlot. In her arrogance she painted her face and adorned her head. Her kings may be dead, but she could not see her own destruction. In like manner, the Roman harlot is oblivious to her own coming destruction: *“How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow”* (Revelation 18:7).

The Roman Harlot may disguise herself anyway she wishes, but she cannot hide her true character from Yahweh.

II Kings 9:33 – *“And he said, **Throw her down.** So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.”*

Jehu commanded that Jezebel be thrown down from her place of exaltation. She would no more preside above men. Yahshua will also command the same of the Babylonian-Roman Jezebel: *“Put yourselves in array against Babylon round about:*



“...they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot” (II Kings 9:30).

all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD. Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her” (Jeremiah 50:14-15).

Though she has arrayed herself in grand apparel for the entire world to see, she will be thrown down: *“Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!... Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all”* (Revelation 18:16,21).

II Kings 9:35 – *“And they went to bury her: but they found no more of her than **the skull, and the feet, and the palms of her hands.**”*

The final end of Jezebel was terrible and final. The dogs gathered round and devoured her. Only the dogs did not devour her skull, feet and hands. The intellect, the walk and ways, and the actions of Jezebel were not even meat for the dogs. These were buried in the earth. So shall the action, the teachings, and the works of the Roman Jezebel disappear, no longer to torment the kings of the earth. No longer will Rome seduce with her incantations and idolatry. For Yahweh will send forth His Jehu to avenge the apostate system.

