

# 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 5

Issue Number 1, 2006

*“And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand.”*

*(Exodus 17:9)*

*~ Victory Over Amalek ~*

Aaron, Moses, and Hur, by Julius S. Carolsfeld

# ~ Victory Over Amalek ~

## By Bro. Scott Huie

### Introduction and Parabolic Teaching

During our probation we need to be building a character pleasing to the Father and the Son. We are seeking to develop the mind of the Spirit by assimilating the Divine thoughts and outlook as our own. **This occurs only in proportion to the amount of time spent exercising our minds spiritually.** One manner of accomplishing this is to seek out the concealed message and the parabolic teaching that is in the Word and **thereby confirm and strengthen our faith, fully equipping us to do battle with the flesh.**

Discerning Divine parabolic teaching requires meditative consideration of the Word. We must hone our understanding or "become skilled in" the things of the Kingdom and the Name. This is a Scriptural principle upon which our eternal welfare may depend. Bro. John Thomas gives to us a very reasonable explanation of this principle in *Elpis Israel* as follows:

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

Examples of parabolic or allegorical teaching abound in both the Old and New Testament writings, of which

our subject concerning Amalek is only one. For this very reason a regular section of this magazine has been dedicated to treat with the manifold subject of "*Biblical Allegories*". Indeed, it may certainly be that all that has been written by the inspired hand has more depth than meets the eye with a casual reading of names, places and events. Concerning Abraham and Joseph, for example, Bro. Thomas writes further:

*"A parable was enacted by Abraham in offering up Isaac. The things transacted were real, but they were also parabolic, or figurative, of something else, even of the sacrifice and resurrection of the Seed, or Christ. After the death of Isaac, and when Jacob was waxing old, Joseph was selected from among his sons by the arrangements of God to be the typical representative of the future Seed, through whom the promises were to take effect. Hence, the life of Joseph became a living parable by which was represented to Jacob and his sons, and to believers afterwards, what was to be transacted in the life of Christ. In itself the story of Joseph is an interesting and moving history; but when we read it as though we were reading of Christ instead of him, the narration assumes an importance which highly commends itself to the student of the Word."*

We must agree with this brotherly commendation and underscore the import and necessity of understanding this Divine principle that is connected with both faith and works -- faith that Yahweh has indeed given us a Book that witnesses to its singular Divine origin, and works by way of diligent and prayerful study to reveal the hidden treasures therein as it is written: "*It is the glory of God to conceal a thing: but the honour of kings is to search out a matter*" (Prov. 25:2).

Psalm 78:1-7, which is entitled "A Psalm for Asaph to Give Instruction" reinforces this principle:

*"Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and ap-*

*pointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God."*



Sanhedrin, by Alexandre Bida

**Jesus was the Master of teaching in parables, and these parables could not be discerned by even the "wisest" of the Biblical scholars of his day. Why? Because they had no faith to enable them to discern the natural from the spiritual.**

In this passage, Yahweh instructs His children that He will teach us with parables, parables that each generation could look back upon and learn from their own national experiences. The names, places and events were all real, but they were all also carefully arranged by the might and wisdom of a loving Father so that a remnant of faithful ones might be saved. In this manner the promise in store for the faithful was confirmed through the circumstances and trials of their sojourning. We are also being instructed to look back and to glean from the wealth and store of information hidden in parables that confirm the Gospel message. Jesus, of course, was the Master of teaching in parables, and these parables could not be discerned by even the "wisest" of Biblical scholars of his day. Why? Because they had no faith to enable them to discern the natural from the spiritual. As such they became "willingly ignorant" and therefore "blind leaders of the blind". Believers also, those who were as yet babes in the Truth, had trouble with such "meat" of the Word as we see in Hebrews 5:10-14:

*"Called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."*

Here the Apostle clearly explains that there is hidden meaning to be found beneath the surface of the law and the prophets, but that such meat "belongeth unto them that are complete in understanding even those who

through habitual use have their senses [perception] vigorously exercised to discern both good and evil." The message is clear: **Only through habitual and vigorous exercise in the study of the Word can we rightly discern the higher (spiritual) meaning.**

The elders of Israel would have bristled at this suggestion because the teaching of Christ proved from the Scriptures that He was indeed the Messiah: "Search the scriptures; for in them ye think ye have eternal life: **and they are they which testify of me**" (John 5:39).

What was being said in this passage? If the Rabbinical scholars of Christ's generation failed in their search for truth in the Scriptures, does this mean that we should cast off our "search" (Bible study) as well? We would suggest that this is not the message being conveyed in this passage at all. What Christ was pointing out is that the Scribes and Pharisees had not discerned the higher meaning of the Word. Why? Because they made it of none effect by their meaningless traditions that had nothing to do with the Word of God (Mark 7:13). They simply could not discern what they would not prayerfully and humbly consider with any serious effort, **"and His Word you have not remaining in you"** (John 5:38). Thus they became "willingly ignorant" of the manifold prophecies concerning the coming Messiah (II Peter 3:5) and were not willing to come to Jesus that they may obtain the very life which they supposedly sought. In the parable of the rich man and Lazarus, Christ simply reveals that **"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead"** (Luke 16:31). Brethren, if Truth and Life are not to be found in the Scriptures (Moses and the prophets), then where are they to be found? With this being the case we must question the motives of any who would suggest that serious Bible study is not an important element in demonstrating our faith. Should we rather prefer

“light fare” after the traditions of the so-called “Christians” of the world? We think not. The teachers of the nation in Christ’s day apparently rejected the Divine principle of parabolic teaching pointing to the Messiah and hid it from others if they were able. “*So we see that they could not enter in because of unbelief*” (Heb. 3:19).

Study of the Word of God occupies our minds profitably in stark contrast to the foolish self-serving past times the world has to offer. Bible Study requires us to carefully consider the things concerning the Kingdom and the Name and to compare spiritual things with spiritual. It pushes out the things of the flesh and empties our mind of worldly things. In this manner we may become as the “little children” that the Lord is pleased with. This is what the Apostle Paul called “*washing of water by the word*”. Perhaps the greatest benefit for us is in the practical lessons for living the Truth that we derive and that becomes a part of our character whereby we may be “*thoroughly furnished unto all good works*” (II Tim. 3:17).

### **Victory over Amalek**

As we now turn our attention to Exodus 17 and the victory over Amalek, we find a brief yet highly significant chapter. The scene is one of high drama and is designed to show forth principles for exhortation and confirmation of the prophetic Word through parabolic teaching. These are principles that would be in operation over the course of Israel’s history, but from which we may now also benefit.

The context of these events follows shortly after the appearance of Moses as a leader in Israel during the Exodus

from Egypt. By this time, the children of Israel would have witnessed the ten plagues, passage through the Red Sea, the destruction of Pharaoh’s host, and the giving of the manna, which were all miraculous events that witnessed to the presence of the God of Abraham.

*“And all the **congregation** of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink”* (Exod. 17:1).

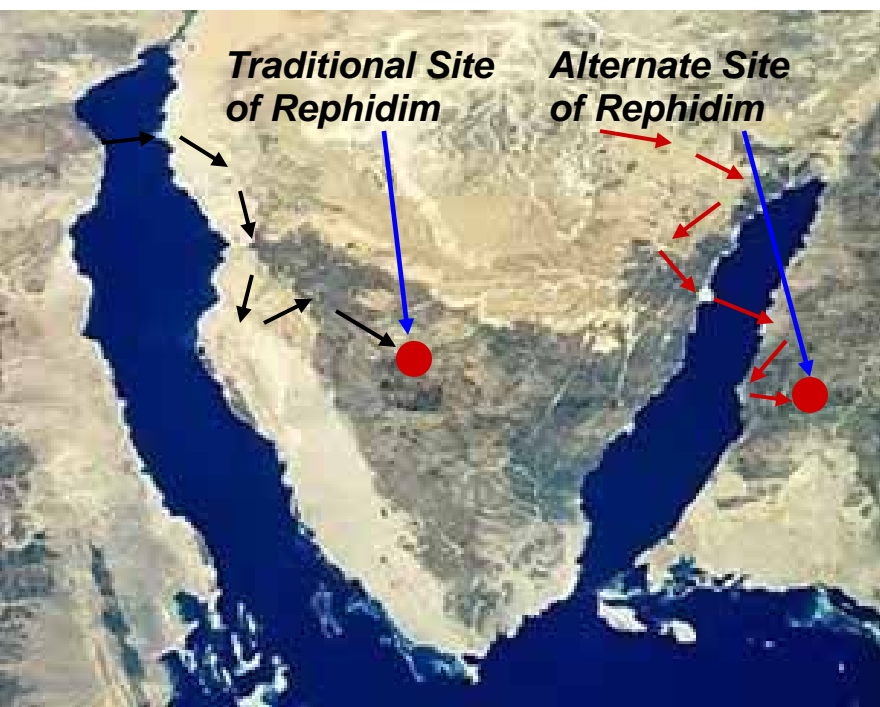
Here the Hebrew word for congregation is *edah*, a feminine form of *ed* (witness), thus a representation of the ecclesia in the wilderness. How appropriate this is, since the nation of Israel at this time was constituted Yahweh’s bride. They were a witness to Yahweh’s holiness and His separation of a people to Him from the sin and slavery of Egypt. We can sympathize with their position before Yahweh because indeed it is our own. They were a people separated out for the Memorial Name revealed at the burning bush declaring that Yahweh “would become” a people to bear His name, even the ecclesia of Christ (Exod. 3:14). Paul declared that the ecclesia was espoused to Christ, yet he was fearful:

*“**But I fear**, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ”* (2 Cor. 11:3).

### **Hidden Waters**

Returning to the narrative, we are told that the people came to Rephidim. Bro. H.P. Mansfield suggests “places of rest” as the meaning here. This would have been a change of scenery for the people as Rephidim is noted for palm trees extending for several kilometers. The tropical scene would be evidence of water, but none was readily visible as from a stream for the area was fed by “hidden waters” as from subterranean springs. The principle of water that is not readily discernable was also demonstrated by the Lord Jesus:

*“The woman saith unto him, Sir, thou hast nothing to draw with, and the **well is deep**: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whoso-*



*ever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw" (John 4:11-15).*

In this passage, no water was evident upon the surface, for the water was in a well and thus hidden from sight. It is noteworthy that two different words are used for "well" in this passage: the first two signify literally a "pit", and the "well of water" referred to by the Lord is literally "a fountain". [Jesus refers to the water as "living" in verse 10, running as opposed to stagnant, useful for cleansing the leper (Lev. 14.5).] The water in the well is also associated with Jacob's name providing us a link to the covenants of promise. During the Mosaic age the water of life was invisible (hidden in type and shadow) and required **the eye of faith to discern** (a notable characteristic of the patriarchs). Jacob and the patriarchal faithful (and his children) drank deeply of it and discerned the future hope through faith. With the birth of the promised savior, Jesus anointed, the water gushed forth as a fountain of life to those who would partake, still requiring faith, but openly manifested to all (Rom 16.25-26). It gushes forth as a spring and a fountain, providing aionian life into the millennial age and beyond.

### ***That Rock was Christ***

Back at Rephidim, faithless flesh was near rebellion. The people had not yet learned the lesson that Yahweh could provide for all their needs, but faith was required on their part. Moses cries unto Yahweh (as was his characteristic), "*What shall I do unto this people? they be almost ready to stone me. And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?" (vs. 4-7).*

There is a great lesson in this account. Paul clearly identifies the lesson for us: "*And did all drink the same spiritual drink: for they drank of that spiritual Rock that fol-*

*lowed them: and that Rock was Christ" (I Cor. 10:4).* The spiritual drink and spiritual Rock (*pneumatikos*, from *pneuma*, lit., a movement of air - breathed) indicate that *it was God that breathed* or caused this miracle to happen, not flesh and blood. The spirit of Yahweh was manifest in the spiritual drink which sprang from the spiritual rock without ceasing.

There are two words in the Hebrew for rock: *tzur* (lit. strength - translated God) and *eben* (literally meaning to build as in a house; root *ben*, son; Zech 4.7). Hence, the Son who was made strong was smitten so that life-giving water may appear. Moses became weary in the process, tempted of evil men even as the flesh must suffer many trials of faith before perfection. The ultimate victory over sin, however, will be wrought through the stone (*eben*), even the stone of Israel (Gen 49.24).

We should make no mistake of the seriousness of this offense towards Moses and Yahweh. "*And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?" (Exod. 17:7).* *Massah* means "proof", and *Meribah* means "contention". From these names we learn that the people were presumptuous upon Yahweh to prove Himself and doubted His providential care. The ecclesia was tried and these names commemorate their faithlessness. The ecclesia today can also slip into such doubt if we do not take heed to the Divine witness that Yahweh has given us through prophecy. We cannot afford to abandon well-founded prophetic exposition in deference to those who may think that either prophecy is not so important after all, or that it is merely the subject of opinion and controversy. Nothing could be further from the Truth. The Gospel itself is indeed a prophecy of the greatest magnitude. It is the "water of Life", and it springs forth from a tried stone, precious in the sight of Yahweh. "*Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee [to examine, scrutinize] at the waters of Meribah. Selah" (Psa. 81:7).*

Having been provided with spiritual meat and drink, Israel was armed against the perils they were sure to face (remember how Paul feared for the espoused ecclesia). May the spiritual meat and drink we have been given in such abundance likewise be received with a humble and childlike spirit and not with doubt.

Yahweh has indeed provided the ecclesia today a fenced land, and the rough stones have been gathered out of it that the Truth might take hold once again without fear of torment by the Roman Dragon (Isa. 62:10). Why has Yahweh given us these blessings, brethren? Is it not for His Name's sake, as He will choose out His jewels to set in His kingdom?

The building of a spiritual house in the wilderness of this present world is still Yahweh's handiwork as it was also of old, and the timing is no less significant. Yahweh, through His Son, has seen fit to raise up a spiritual witness (the ecclesia) to bear His Name at the same time that He began to gather out the stones from the literal land of Israel. Without coincidence our forebears were sent for this very purpose: to sift out the Truth and sow the good news of the Kingdom of God into honest hearts in preparation for the second coming of Messiah. They are therefore worthy of our utmost respect and humble gratitude for their works that have been sent as meat and drink indeed. But we know how the people treated Moses, and the flesh has not changed, so we must ever be on our guard against lapses of our faith, or detractors who may cast doubt upon our Hope. As we look in retrospect upon Israel's journey through the wilderness, we know that refusal to submit to Yahweh's grace was a serious offence. Sadly, it can only end in destruction. But the faithful, the thankful, and the contrite of spirit, yet with joy believing, they shall have eternal life.



It has been suggested in *The Story of the Bible* that the geography of the area was such that the people were ascending from the valley along steep terrain to attain to Rephidim. Perhaps there were stragglers or some had lost sight of the main body. They were vulnerable. As the people rested, perhaps they had let down their guard. Then a serious thing unexpectedly happened; the marauding Amalekites attacked Israel.

*"Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God"* (Deut. 25:17-18).

Who were these Amalekites?

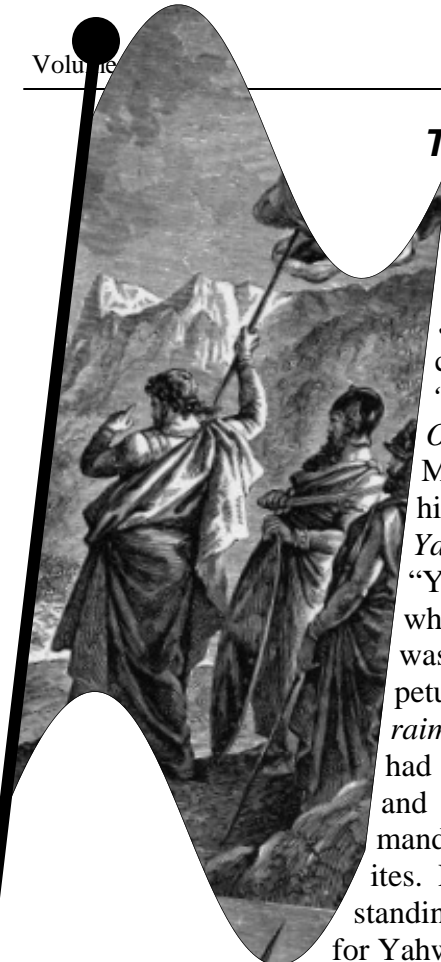
First of all, Amalek was in the line of Esau and as such represented **the flesh in political manifestation**. Edom, meaning "red", is a synonym for Esau, and Edom comes from the same Hebrew word as Adam (Strong's H119, "to show blood"). We recall the message to Rebekah that "two manner of people" were in her womb. One represented the seed of the Woman, the promised seed, and the other, the disinherited, a representative of the seed of the serpent (Gen. 25:23). The prophet Obadiah writes *"For the day of the LORD is near upon all the heathen: as thou [Esau/Edom/Adam] hast done, it shall be done unto thee: thy reward shall return upon thine own head"* (Obadiah 15). Thus Edom, and the struggle between his posterity and Israel, illustrates the broader conflict of "Rome versus Zion", or the kingdoms of men versus the Kingdom of God, if you prefer.

By definition, **Amalek** signifies "warlike" or "strangler of the people" (Hebrew and English Bible Student's concordance).

According to Josephus, the attacking army comprised a confederacy. This seems to be supported by Exodus 17:13, *"And Joshua discomfited Amalek and his people with the edge of the sword."*

While looking upon Amalek, Balaam *"took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever"* (Num. 24:20). This verse suggests a "latter day" end for Amalek, but who would represent him or his people, seeing that the nation and people in the natural sense have altogether perished? The name Agag, a title adopted by Amalekite kings (the LXX has "Gog"), provides the answer. If the account of Josephus is therefore accepted, **the Israelites were attacked by a confederacy of nations under Agag**, typifying the latter-day attack as described in Ezekiel 38 under Gog. So then the events at Rephidim take on a more powerful significance to us. We know that Christ is represented in the rock and the stone (representing different facets of his work) and that a latter day conflict is involved.

## The Battle Ensues; Emerge Joshua!



The first mention of **Joshua** in Scripture occurs in Numbers 14:8 as "*Oshea the son of Nun*". *Oshea* means "salvation". Moses, however, changes his name by calling him *Yahoshua*, which signifies "Yah's salvation" or "He who will be Salvation". He was the son of *Nun* (perpetuity), of the tribe of *Ephraim* (double fruit). Joshua had known slavery in Egypt and is now elevated to commander in chief of the Israelites. He proved to be an outstanding soldier for Israel, and for Yahweh.

In Exodus 24:13, we are told that "*Moses rose up, and his minister Joshua: and Moses went up into the mount of God.*" Both Moses and Joshua are involved in the conflict; both are typical men. Bro. H. P. Mansfield suggests that when they occur together like this they typify the ministry of the Lord Jesus at his first and second advent. This certainly is in harmony with the events beginning with the smiting of the rock, and then the battle against the Amalekites. Also worthy of note is the fact that Joshua's name occurs four times in this chapter, a number we can readily apply to the true Israel.

In Exodus 17:9, Joshua is selected: "*And Moses said [or called] unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.*" This rod in the hand of Moses was the same rod that had become a serpent in Egypt, demonstrating that Moses had mastery over it (sin, i.e., the serpent) with the help of Yahweh. This principle is further illustrated by the Hebrew word translated man (*enosh*), specifically signifying our frail and weak mortal nature. The root word for *enosh* is *anash*, meaning "weak", "sickly". Having been provided with spiritual drink from the spiritual rock, there was still a lesson for the people: *mortal weak flesh requires the leadership of Joshua* (the Messiah) for victory. They could not do it

alone as the victory required intervention by the Word made flesh.

Joshua's obedience was immediate and without wavering, as was our Master's. Exodus 17:10 records: "*So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.*" The result was complete victory, a foreshadowing that Jesus the Messiah would not miss the mark, and that ultimately the nations would be subdued by him. "*And Joshua discomfited Amalek and his people with the edge of the sword*" (Exod. 17:13).

The next event in the chapter requires a thoughtful consideration of the three men involved: Moses, Aaron, and Hur. As every Sunday School student knows, Moses means "drawn out". When connected with the names of the others, Aaron, meaning "enlightened", and Hur, meaning "made white or splendid", we can then see a progression of a people drawn out (the ecclesia) and enlightened by the Word (through the priesthood), the intended result of which is to purify them, or "make white" (Rev. 19:7-8). But all the while there were other details that add to the lesson.

Moses with his hand outstretched on the hill above the warring hosts presented a picture of their leader in prayer, pleading on their behalf to Yahweh in heaven. Prayer is needed when the enemy attacks, and it becomes more powerful with the support of others (cp. Rom 15:10). Such support is seen at this time in Aaron and Hur, the result of which can mean ultimate victory. But effectual prayer *requires personal endeavor*, and therefore we see a blend of cooperative action in the labors of Moses and Joshua to that end. While his beloved leader gave himself to prayer on the hill above, Joshua fought in faith, teaching us that the actions of faith will ensure personal victory over worldly influences that would destroy us.

*"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4).*

*"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).*

Thus, we are presented with a great exhortation and lesson as we see in Moses, Aaron, Hur, and Joshua certain aspects of the Messiah. While Moses typifies the mediatorship of Christ, making intercession on behalf of

the people, Joshua is attending to the great victory over Amalek, the “strangler of the people”. In addition, the trio on the hill demonstrated the great purpose of Yahweh through Christ: the priesthood (Aaron), and the rulership of Israel (Hur), both supporting the law (Moses), which through weakness of the flesh must rest upon the stone.

*“But Moses’ hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun”* (Exod. 17:12).

The going down of the sun (of righteousness) represented the great consummation of the covenant. The law was steady (*emuwnah* = faithfulness, or a faithful and true witness until then), and faithfully set forth principles of holiness required for the faithful. *“Be ye holy for I am holy.”*

*“And Joshua **discomfited** Amalek and his people with the edge of the sword”* (Exod. 17:13).

Discomfited means to lay prostrate (the RSV has mowed down). This typifies sin that was dealt a fateful blow in the victory at Golgotha. Jesus was the captain of salvation, even Yahweh’s salvation (Yahshua) to bring many sons to glory in the final victory over sin in the 8<sup>th</sup> day. David’s victory over Goliath is a similar parable that demonstrates this principle:

*“Out of the mouth of babes and sucklings **hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger** [or lay him prostrate]. *When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; **thou hast put all things under his feet**”* (Psa. 8:2-6).*

### **Defeat of Amalek as a Memorial**

In this article we have noted the latter day significance of the battle of Amalek that is evident to those who are skilled in the Word. This is set forth clearly in the latter verses of the chapter. If we will but open our hearts to the Word, it will indeed speak, and “the things they resemble

immediately appear” (Bro. Thomas).

*“And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven”* (Exod 17:14). To “write this for a memorial” is a special instruction from Yahweh to be recorded for the purpose of being kept before the mind. Yahweh has recorded several things in Scripture as memorials, and each of them has an important lesson to convey. The word “remembrance”, for example, is used in relation to the tokens of the bread and wine, and literally means to **awaken the mind to the significance of the event**. (Also, see page 234 from the *Exodus Expositor* for additional accounts.)

How are we to apply this to Amalek? The answer is to keep in remembrance the things that Yahweh has proposed to come to pass between Israel and the nations represented by Amalek. In the final analysis **Amalek represents the flesh in political manifestation, anti-typically fulfilled in Gog as the latter day chief of nations (Russia, France, Germany, Persia/Iran, Cush/possibly Iraq). It is Christ, the stone of Israel, who will occasion its final destruction.**

### **The Chronicle of Amalek**

We see the latter day significance emphasized as we look at Amalek throughout Israel’s history. We have mentioned that the final defeat of Amalek was predicted by Balaam: *“And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish **for ever**”* (Heb. *ad*; Numbers 24:20).

The defeat of Amalek by Joshua was to become a memorial, and this was to be accomplished when Israel was in the land. *“Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; **thou shalt not forget it**”* (Deut. 25:19). Though given the task, King Saul (as typical of Israel after the flesh) failed to accomplish it. This resulted in his downfall. (We are now currently living in the antitypical Saul period of Israel’s history.)

*“Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man*



*and woman, infant and suckling, ox and sheep, camel and ass... And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king” (1 Samuel 15:3,22-23).*

The Amalekite also attacked Ziklag in David’s day. This was the transition period between the reign of Saul and the ultimate peace promised of Yahweh, and David noted it was a period of turmoil and upheaval.

*”And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way. So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives... And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. And David recovered all that the Amalekites had carried away: and David rescued his two wives.” (I Sam. 30:1-3; 17-18).*

Typically speaking this foreshadows the “time of Jacob’s trouble”, when the spoiler will once again attack Israel and take captives, albeit the victory will be short lived.

### ***The Altar of Yahweh Nissi***

Returning to the account in Exodus, Moses sets up an Altar following the victory over the enemy: “*And Moses built an altar, and called the name of it Jehovahnissi [Yahweh Nissi]: For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation” (Exod. 20:17).* Later, details are revealed to us concerning the nature of such altars:

*”An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: **in all places where I record my name** I will come unto thee, and I will bless thee” (Exod. 20:24).*

Tel Sera (Ziklag) at present day, looking from the east.



***Ziklag was a town in the Negev Desert in southern Israel. Here is where the Amalekites attacked and took some of David’s family captive for a time.***

A key principle that is taught here concerning the altar and its lessons for us is **that altars were only to be set up where Yahweh recorded His name**, that is, where He manifested His power and character (many times prophetic of such manifestation if not actual).

The name *Yahweh Nissi* is very significant. It means “He who shall be mine ensign”. The Hebrew word translated ensign is from a root signifying *to lift up or exalt*. Gesenius says that “*an ensign was set up on high mountains, especially in the case of an invasion, when it shewed the people where to assemble.*” The altar, therefore, becomes an important part of the teaching of the overall account. It would have led the faithful in Israel to the Messiah. It should also lead us to him and all the wonderful things he has yet to do. Let us consider these things briefly:

1.) The Yahweh Nissi altar is prophetic of the ultimate victory of spirit over flesh as Gog (Agag) will be destroyed upon the mountains of Israel. Isaiah 18:3-4 states: “*All ye inhabitants of the world, and dwellers on the earth, see ye, when **he lifteth up an ensign on the mountains**; and when he bloweth a trumpet, hear ye. For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.*” A trumpet in combination with an ensign is a call to war. Bro. Thomas remarks that “before the movement begins, they [the redeemed] are standing with the Lord of the whole earth; as John saw them in Apoc. 14:1. ‘I looked,’

saith he, 'and, lo! a Lamb stood on Mount Zion, and with him a hundred and forty and four thousand, having his Father's Name written on their foreheads.' While in the attitude of standing they are awaiting orders from the throne to march against the enemy. While *standing*, the political expanse is like the physical firmament before the outburst of the earthquake and storm 'still as dry heat impending lightning, as a cloud of dew in the heat of harvest.' During this sultriness, unfanned by breeze or zephyr, **the Lord is in his dwelling-place, as an ensign on the mountains**, awaiting the result of his manifesto to the world, according as it is written in Isaiah 18:3."

2). The prophet Isaiah declared of the "*He who will be my ensign*" (Isaiah 11:10-12). "*And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*" The ensign here is one that will summon the people to rejoice in blessings of the Kingdom Age, when the "*face of the covering cast over all people, and the vail that is spread over all nations*" is cast off and the Word of the Lord proceeds forth from Jerusalem (Isa. 25:6-7).

3). Zechariah also reveals a message concerning the ensign of Yahweh. From *Eureka*, Bro Thomas wrote that "Now the Lamb-Power, as the Man of war, **Yahweh, will do all this after the example of Joshua in his war upon the Canaanites; which illustrates the manner in which Yahweh fought in the day of battle (Zech. 14:3)**. The Lord Jesus, the King of the Jews, with the 144,000, as the commanders of the armies of Israel, are 'the Holy Angels' and 'the Lamb' in whose presence the worshippers of the Beast and his Image are tormented in the lake of fire burning with brimstone. As the prophet like unto Moses, he will serve these as the great law-giver served Sihon, king of the Amorites, and Og, king of Bashan, whose story is narrated in Deut. 3 and 4. When He opens his eyes upon the house of Judah, 'he will make the governors of Judah (the Saints) like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the peoples round about, on the right hand and

on the left'. Judah will then be the sword, and the bow, in the hand of the Lamb; and the house of Joseph, the ten tribes of the old Ephraim kingdom, His arrow which shall go forth as the lightning. When this bow is drawn, its arrows will be sharp in the heart of the king's enemies; as it is written, 'today do I declare that I will render double for 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 (the Goats), and made thee (the Lamb Power in Zion) as the *sword* of a mighty man. **And Yahweh shall be seen over them**, and His *arrow* (Ephraim) shall go forth as the lightning: and **Adonai Yahweh shall blow with a trumpet, and shall go forth with the whirlwinds of the south**. And Yahweh tzvaoth shall defend them. And Yahweh their Elohim shall save them in that day as the flock of his people; **for they shall be as the stones of a crown, lifted up as an ensign upon His land**'."

## Conclusion

There are many lessons to be learned from the attack of Amalek. It came suddenly and unexpectedly upon the ecclesia in the wilderness, as it were. Today the same dangers are eminent. The straggler and the weaker and feeble members of the body suffered; murmuring had demoralized them. This is what evil thinking, apathy and willful ignorance will do. We know that these murmurers were really rejecting Yahweh, and what did they get for it? We must not make the same mistake. We must not speak evil of nor despise the revelation of the Divine hand written upon the pages of history as foretold in the Bible, declaring Yahweh's handiwork and His purpose.

Those who doubted Moses fell in the wilderness because of unbelief, and so the exhortation should be crystal clear. We should rejoice in the great hope of Yahweh's revelation (the Word), for Yahweh's ensign is at the doors. The standard bearer of Judah will not break forth before he calls his brethren to him for the fight. That day will be a great day of trouble as we have seen in the account before us. We pray then, as did our Master: "*And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man*" (Luke 21:34-36).

~ E D I T O R I A L ~

## *A World Without Israel?*

*On November 29, 2005, the United Nations sponsored an official ceremony for the commemoration of an “International Day of Solidarity with the Palestinian People” (UN Resolution 32/40B; adopted 1977). Prominently displayed (with all three top UN officials present) was a map of Palestine. Yes, it was a Palestine with no Israel! What should this mean for “watchmen” of the latter days?*

*Suggested Reading: Romans 11*



On November 29th, 1947, the United Nations General Assembly voted in favor of the partitioning of Palestine for the creation of a Jewish and Arab (Palestinian) State. This event, no doubt guided by the Elohim, came to pass in part by resolute pressure by the United States upon allies and adversaries alike under then President Harry S. Truman (who was up for re-election that year). On this day in history, the two rival world powers, the United States and the Soviet Union [each seeking to draw all things unto themselves, even as Nebuchadnezzar saw himself as an immense “tree in the midst of the earth” (Dan. 4:10)], voted in favor of this proposal. On May 14, 1948, the State of Israel was then declared and the Arab-Israeli war ensued. Israel prevailed and has been reckoned among the nations for nearly 58 years. “Behold the fig tree and all the trees”, we are told in Luke 21:29.

The Greek word for “behold” is *eido*, meaning to “see literally or figuratively, by implication to know, be aware, consider, to understand”. The Greek word for trees is *dendron*, or “a tree, an oak”. The Hebrew equivalent is *elah*, meaning “an oak or other strong tree”. Trees throughout the scripture are presented in type as the ruling powers and leaders in the earth (Cp. Judges 9:8-9; Isa. 55:12; Ezek. 17:24; Dan. 4:10-12; Rev. 7:2-3; Rev. 8:7). What is the message? We are to discern from the activities of the nations at that time when Israel is brought forth as a new green leaf that this is a signpost, an earnest of those things

that are soon to come to pass. Matthew 24:32 states: “Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that it is near even at the doors.” The “it” refers us back to verse 30 of this chapter, or the son of man coming in the clouds of heaven (or multitudinous Christ) with power and great glory. Are we heeding the message? Are we preparing ourselves for this momentous event of all events that is even “at the doors”? Are we discerning what is really happening among the **nations at large** concerning Israel as a signpost of the coming age, or are we possibly influenced by the carefully constructed media paradigm over the Arab-Israeli conflict which is designed to win political points, not to interpret prophecy? (Concerning “the press”, we suggest reading *Elpis Israel*, pg. 396, Logos Edition, “The Mission, then, of these three demons...”.) Do we understand that the question over the destiny of Israel is not a local (Middle East) issue, as it were, but is a matter that will indeed engulf “all nations”?

To answer these questions, let us consider a matter on the “local scene” of the Middle East and compare that with what we also see happening on the international scene concerning Israel. Then we will conclude with a brief consideration of the budding fig tree.

As watchmen ever looking for the signs of the times that tell of the nearness of our Master’s return, how should we understand these telling events of the latter

## ~ E D I T O R I A L ~

days? First, we must resist the temptation to use the events themselves to interpret our understanding of Scripture. We must rather look at these events from the opposite direction. In other words, we must look to the message of Yahweh through the prophets to understand and keep present day events in context. Why? Because the news events of the day are ever fleeting. As brightly burning meteorites they come and go and are soon forgotten. It is therefore only through the long term vision revealed in the Bible that we may understand them.

From the vantage point of the Bible it comes then as no surprise to see the eyes of the world fixed upon Israel which draws attention like a beaming star in the heavens of the age. From a purely natural standpoint, the attention Israel receives in the media is completely out of proportion to her size, wealth, influence, and military might. We recently watched as Ariel Sharon fell from this political heaven as a blazing star with all eyes fastened upon it. Not a newspaper, magazine or broadcast failed to cover the event. Yet while dignitaries politely offered their official condolences and sympathies to the elder statesman of Israel, the Iranian government and local terrorist groups lauded the fall of Sharon as a gift from Allah and no one had anything to say against it.

This international symptom of “ho hum” when such diatribes are vented against Israel was made clear last November when Iranian president Mahmoud Ahmadinejad proclaimed at “A World Without Zionism” conference that **“Israel must be wiped off the map”**. Other than a few western statesman replying in disgust of Tehran’s policies, nothing significant was done in response. In like fashion a Shahab-3 ballistic missile (shown at right—capable of reaching Israel) paraded in Tehran last month bore the similar slogan **“Israel should be wiped out of the face of the world”**. Again, there was no international response. Rather, some Iranians have threatened to assassinate their president, calling him a *“blabbermouth”* because he is exposing the true intent of the Iranian govern-

ment and causing *“unnecessary diplomatic discomfort”*. We might ask, “Who is emboldening Iran in the development of these evil schemes anyhow?” We know that it is not Hamas, now in “control” of the Gaza Strip. While they speak boldly against Israel, and while youngsters carrying AK-47’s and shouting “death to Israel” make a great “photo op” for hungry journalists, such displays are not a credible threat to the Israeli Army. Rather, the flow of exported Islamic radicalism flows from the opposite direction (from Tehran) and has oversight by an even more powerful bear to the north (Russia) who has become a “guardian” to these local enemies of Israel through the supply of equipment, weapons, technology, and most important of all, political and military clout (see Ezekiel 38:5-7).

The following remarks made by Russian President Putin on Jan. 31st make it absolutely clear where Russia’s interests lie in these matters:

*“Hamas’s victory in the Palestinian Authority elections is a severe blow to US policy in the Middle East... Hamas needs to stop making radical statements, recognize Israel as an independent country and cooperate with the international community... Stopping aid to the Palestinians would be a mistake,”* he added. As of February 9th, Putin has



***Iranian President Mahmoud Ahmadinejad has declared that “Israel must be wiped off the map” and has compared Israel to a tumor that should be surgically removed.***



## ~ E D I T O R I A L ~

again bolstered the international political standing of Hamas by inviting them to Moscow and offering them more assistance while establishing a Russian foothold.

The unclean “frog spirit” of democracy is indeed sweeping the region “working miracles” with more prospects for terrorism against Israel in its wake (remember the “reign of terror” that followed the French Revolution of which these latest events are but an aftershock). So do we see in these attitudes a manner of thinking that resides only in the world of Islam? Is it only they who are blind to the purpose of Yahweh and Israel’s destiny? Or is it merely that Hamas and the Iranians are not afraid to speak what they think, while the “civilized world” is just more politically correct about their public statements?

What do the prophets tell us of the coming conflict? Is this only a local affair from which Israel will be extradited unscathed? Or are we dealing with a war that will eventually engulf the entire globe, and through which Israel (Judah and Ephraim) will be purged and refined as a special people unto the LORD?

*“And he will destroy in this mountain the face of the covering cast over **all people**, and the veil that is spread over **all nations**” (Isa. 25:7).*

*“For I am with thee, saith the LORD, to save thee: though I make **a full end of all nations** whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee*



***This political cartoon caricature of John Bolton, U.S. Ambassador to the United Nations, demonstrates the “endemic anti-Semitism” that permeates the UN organization.***

*altogether unpunished” (Jer. 30:11).*

*“Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; **the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of [the political] heaven shall be dissolved, and the [political] heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in [the political] heaven: behold, it shall come down upon [Edom] Idumea, and upon the people of my curse, to judgment. The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea... For it is the day of the LORD’s vengeance, and the year of recompenses for the controversy of Zion” (Isa. 34:1-8).***

These references are sufficient to explain how Yahweh will treat with all nations, their armies, and their spiritual ignorance. But why in the middle of this passage does a discussion of Edom suddenly enter in? What would Edom have to do with it? The name is an answer in itself, for Edom and Adam are one. Edom stands as a representative of “*the people of my curse, to judgment*”, that is, those throughout the earth, all sons of Adam, all who will refuse to submit to the rule of the King of Israel; those who disinherit themselves. And what of the nations at large (particularly Europe)? Do they also think as the President of Iran thinks and speaks? A U.N. sponsored event of November 29, 2005, on the anniversary of the partitioning of Palestine would indicate a resounding “Yes”.

On that day in November, the United Nations sponsored an official “**Day of Solidarity with the Palestinian People**” (UN Resolution 32/40B; adopted Dec. 2, 1977). At the official ceremony, in the presence of all top three U.N. officials, the Secretary General, the Presidents of the U.N. Security Council and the General Assembly, as well as other foreign dignitaries, a map of Palestine was prominently displayed framed by the flags of the United Nations and the Palestinian Authority (the photograph was taken by an uninvited guest who snapped the picture

## ~ E D I T O R I A L ~

and ducked out). The map, though printed in 1948 after the partitioning of the land, deliberately shows a Palestine **without Israel**. Not one of the U.N. leaders, or any of the other participants at the event, saw fit to call attention to the fact that Israel had been literally “wiped off” this official U.N. map. Other than John Bolton, the pro-Israel U.S. ambassador to the U.N. who protested this arrangement in disgust, not a single nation, not even Israel itself, stepped forward to challenge the subterfuge of the U.N. body politic.

In a keynote speech at the Zionist Organization of America’s annual dinner, Bolton called the inaction of the U.N. to say anything about the map, and to continually de-legitimize Israel’s right to exist within the U.N. body as “*endemic anti-Semitism*”. In view of Bolton’s analysis we should make no mistake at what occurred at the Nov. 29 U.N. event. For U.N. Secretary-General Annan publicly framed the Partitioning of Palestine, which resulted in the creation of the State of Israel, as “*a day of mourning and a day of grief*.” Palestinians, and Arab citizens generally, refer to it as “*Al-Nakba*,” meaning “*the catastrophe*” in reference to the creation of the State of Israel.

The week of January 2, Britain’s chief rabbi, Sir Jonathan Sacks, warned that “*a tsunami of anti-semitism*” was spreading globally. Speaking on Radio 4’s Sunday program, he said he was scared by its rise and “*very scared that more protests have not been delivered against it*”. In the first day of the year marking the 350th anniversary of the readmission of the Jewish community into Britain, Dr. Sacks remarked that literature promoting Holocaust denial and hatred of Jews was now being circulated widely, but that most of Europe seemed indifferent. Nonetheless, we know that in the day of His wrath, Yahweh shall find them out (Psalm 21:8-13).

It was once thought by Theodore Herzl and his Zionist followers in the nineteenth century that the solution to anti-Semitism was the creation of a Jewish State where all Jews could look for refuge in time of need. Now the popular opinion of the world seems to be the opposite, that the way to get rid of anti-Semitism is to get rid of Israel. But it will not stop there because their real aim, no doubt, will be to eradicate the Jews altogether.

What immense darkness and hatred must truly reside in the hearts of unenlightened men against the apple of Yahweh’s eye, the Jews, the natural born seed of Abraham, against Israel, and Jerusalem the golden, the city of the great king. But no, this is not just hatred of man against

man. This is not merely envy of the basic kind when we treat with the political usurpers of the earth. We are dealing with man against Almighty God, mortal flesh against immense and indeed, immeasurable Spirit Power: Yahweh! Do we truly perceive what is happening here?

The Elohim are busily at work shaping and positioning the nations for the final hour of Gentile night. Gog with his European and Mid-eastern allies will have their evil thought, but in their zeal to “*wipe Israel off the map*” they will come face to face with Jesus and his associates ascending from the south to assume his position as King of Israel and Lord of all the earth (Ezek. 38:18-19; Zech. 14:1-3; Joel 2:1, 20).

As these scriptures testify, we believe that Yahweh will yet bear His arm in the final hour of conflict between Himself and man. But where are we in relation to His prophetic schedule? What is the condition of the “fig tree” (Israel) when all the trees (beast nations) break forth as a “*rushing of many waters*”, but when Yahweh “*shall rebuke them*” (Isa. 17:13)? There is another prophecy that bears upon this question in Isaiah 18:4-5:

*“For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest [cp. Psa. 110]. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.”*

In our Lord’s parable of the fig tree, he describes Israel metaphorically as when it “*putteth forth leaves*” but is yet immature, or “*tender*”. At that point we are told to consider “*that summer is near*” (Mark 13:28). In Isaiah’s prophecy the Babylonian vine-tree is described as being in full flower (the bud is perfect); the Gogian confederacy will be complete and the immature fruit (or sour grape) is ripening just before Yahweh’s “*harvest*” occurs, that is to say, the time of reaping at Armageddon:

*“Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision”* (Joel 3:13-14).

*“And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to*

***Ariel Sharon's political life has spanned nearly all of Israel's modern history; "...this generation shall not pass away, till all be fulfilled."***  
***(Luke 21:22)***



*reap; for the harvest of the earth is ripe*" (Rev. 14:15).

Subsequent to the battles of Armageddon and the proclamation of the Gospel message to all the earth (Rev. 14:7) will come the final judgments against the Babylonian vine-tree. By then their evil fruit will have had sufficient time to mature, becoming fully ripe with apostasy and blasphemy against the Christ. At last their pomp and steadfast refusal to submit to the King of the Jews will spell their doom:

*"And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and **gather the clusters of the vine of the earth; for her grapes are fully ripe.** And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs"* (Rev. 14:17-20).

We are nearly 58 years past the time when Israel first put forth its tender leaves amidst the other trees of the earth. Can summer any longer be "near", or is it upon us? While Great Britain and the U.S. (Tarshish/young lions of Ezek. 38:13) become increasingly isolated, we see the union of Russia and Papal Europe (Gog/Magog/Meshech/Tubal/Gomer) drawing ever closer. Their quest for power looms larger and their evil desire to extinguish Israel fills to the brim. The "sour grape" of the apostasy is developing quickly, but will in the end be cut off by Yahweh's "pruning hooks" prior to maturity. This will be a day of war and a day of turmoil, a day of despair, but also a day of joy for those fulfilling Yahweh's will. It will be our day, LORD willing, as servants of Yahweh and His

Anointed if we are prepared.

The closing part of our Lord's parable recorded in Luke states that "*this generation shall not pass away, till all be fulfilled.*" Perhaps the message here was well illustrated when a news anchor recently interviewing a correspondent from the Jerusalem Post remarked that "*Ariel Sharon's political life has spanned nearly all of Israel's modern history*". We were immediately struck by the thought concerning our Lord's parable, "*this generation shall not pass away.*"

We must soberly ponder the weight of these words individually and collectively in view of our own failures and misspent time and resources on things which matter not. While the nations upon the world stage commence beating the drum and sounding the trumpet for war, and continue to wallow in foul rhetoric against Yahweh's people Israel, we must not lose sight of our hope: "*the restitution of all things*". We are all fully aware of the outcome in the end. But are we aware of how near?

No, there shall never again be a "World Without Israel". Although her sky may yet darken, and all hope perish beyond despair in the last hours before the dawn, Jerusalem the Golden will yet awaken in brightness surpassing the sun itself (Rev. 21:23). She shall grow in stature far beyond the aspirations of all the perished empires of the earth and subsequent to regathering all her sons and daughters under her green and fruitful boughs, all nations will come to the brightness of her light. We must hold the Truth steadfastly with the thought of this final day of glory before us, knowing assuredly that "*though all the world resist Him, God will realize His plan.*"

**Acknowledgements:** *The Ministry of the Prophets*, by Robert Roberts and C.C. Walker; Jewish World Review Dec. 16, 2005; DEBKA-Net-Weekly—www.debka.com; New York Sun, November 1, 2005; The Guardian, January 2, 2006; Milestones Snippets 2005 - MilestonesUK@aol.com.

## ~ A Scriptural Appeal to Sisters ~

**The following article was submitted by an elder Sister (one we would term “a mother in Israel”), as an “earnest appeal to sisters” over serious matters that concern proper behavior versus the growing influence of the world both within the family unit and the Ecclesia. This is written to both mothers and young sisters about the pressing question:**

### *Are We True Conscientious Objectors?*



Webster’s dictionary defines “conscientious objector” as “a man who refuses to serve in the armed forces, on moral or religious grounds”. However, **for believers there is broader meaning.** Many things fall under the umbrella of being conscientious objectors other than refusing to take up arms in the military, serving on a jury or voting for political offices. Our morals also speak to our character and are the evidence of our “conscience”. Are we true conscientious objectors in the world we live in today?

As we go about our workplace, schools, colleges, etc., our co-workers and fellow students should know by our conduct, actions and appearance that we **do** conscientiously object to the world’s standards. When in a crowd, we should stand out as being different in a Godly fashion (not in a proud fashion as those who adorn themselves with specific headdress or other uniform of show), but in the manner prescribed by the inspired Apostle Paul:

*“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works” (I Timothy 2:9-10).*

This scriptural instruction is quite clear and should cause us to consciously object to the standards of fashion today. The question is, do we? We certainly should! The fashion industry makes billions of dollars promoting the display of more skin and coming up with ways of accentuating the body. They know exactly where to place pins on mannequins and position them on the selling floor in order to cash in on their products. Are we allowing the industry to control our minds by dictating what we will wear? In a recent article from a national newspaper we read, “Mom’s gone wild? A shrinking generation gap-

*and shrinking outfits- finds some mothers dressing more like teens.”* As parents it is critical that we set the correct Biblical example for the young. Yet this is impossible for those who are too busy blending in with the world themselves, becoming as a “tinkling ornament” (Isa. 3:18). Are we allowing “popular culture” to control what comes in to and what is worn out of our homes? If so, then we stand in good company with the generation that was swept away by Babylon because they could not be reformed (Isa. 3:24-26).

As we attend Bible Schools, gatherings and weekly ecclesial functions, we observe how quickly the world’s fashions have crept into the Household. Are we so soon removed from the path of righteousness and bent on conforming to the world of idolatry? “*Wherefore come out from among them, and be ye separate.*” Do we as conscientious objectors feel comfortable when speaking up to a fashion-minded member of our Sunday School, Bible School, gathering or Meeting who attends inappropriately dressed? When approached, is the fashion-minded member receptive to disapproval? We must not be afraid to give right counsel and guidance to those in need, and we must also suffer to receive it with a true Christ-like spirit.

What spiritual value can possibly be obtained by exposing oneself with inappropriate dress (too tight, too short, too little of) or by being subjected to view such apparel (or lack thereof) as we sit with our Bibles in hand? Have we become so comfortable with the fashions and the ways of the world that we are perhaps losing sight of our high and holy calling? Are the dress codes of today acceptable to our Heavenly Father? It has often been asked, “Would we dress differently if Yahweh were in our midst?” We must keep foremost in our minds that **He is always in our midst.** “*The eyes of the LORD are upon the righteous*”; “*The eyes of the LORD are in every place beholding the*



## ~ A SCRIPTURAL APPEAL TO SISTERS ~

*evil and the good*"; "Where two or three are gathered in my name there am I [Jesus] in the midst of thee". Some may respond that Yahweh looks on the heart and not on the outward appearance, but the outward appearance surely speaks volumes of where our heart is.

Again, in 1 Timothy 2:9 the key is "*in modest* [orderly or becoming] *apparel*." In our day we should freely take this one step further to include males also. Mothers, how are your sons dressed when they head out the door to Meeting or Bible class? Are they dressed as though they were meeting Yahweh, or do they look like the local ruffians?

We are all taught from our youth that nakedness is a symbol of sin. As conscientious objectors to worldly sins, are we **committing, condoning, tolerating or accepting this sin?**

We must also consider, do we offend our fellow Bible students with these worldly morals and desires to be like the world? Do other believers or Bible students avoid being in our midst because of our dress or our manner of life? Have we ever thought that perhaps some families or young person may avoid Bible Schools or gatherings because of our liberal attitudes and loose morals? **Sadly, this is happening within the Household.** What about our young ones who do dress modestly and are made to feel uncomfortable or uninvited for not conforming to the worldly standards of the ecclesial or Bible School "clique". This, too, is happening within our community. Scripture tells us "...*hold fast that which is good. Abstain from all appearance of evil.*" We have many examples in Scripture of how the body should be covered and what the consequences are when we fail to do so. It is death and destruction! This is because every external form of ungodliness is merely a symptom of willful ignorance and/or an inner desire to rebel against the LORD.

We once heard of two sisters who brought their "conservative clothes" to Bible School, and they both appeared to be in order. But one afternoon during their free time, they were both seen sporting their short skirts and tight blouses to make a "shopping run" into town. This is what is called being a phony, a "play actor". This is where the scriptural principle of "hypocrisy" comes from. What we truly are before Yahweh is what we are 24 hours a day, not merely when we are at ecclesial functions.

Perhaps it would do us all good if we each sincerely asked ourselves, should Christ come into our midst would I be comfortable sitting next to him with my shrinking outfits? When called to the Judgment Seat, would I be comfortable standing next to the prophets of old or a beloved Sunday School teacher? We ask, are we allowing these idols to be a part of our lives? Are we true Conscientious Objectors to the world in which we live?

Where'er we go, whate'er pursue,  
Our ways are opened to Thy view;  
Our motives read, our thoughts explored,  
Our hearts revealed to Thee, the Lord.

Search us, O God, and know each heart:  
With every idol bid us part;  
Help us to keep Thy holy ways,  
And live to utter forth Thy praise.

A Sister

**Editor's Note:** It has been said that right conduct in and of itself can never bring right doctrine. While this is true, and is certainly evidenced by many a "good Christian" who is yet as far from the Truth as east is from west, we might consider the issue from the opposite perspective. In other words, a lack of scriptural understanding concerning correct conduct and dress is symptomatic of a lack of understanding (due to a lack of parental instruction) concerning the purpose of Yahweh, and most specifically that of "God Manifestation" (Hosea 4:6).

The Word that became flesh in Jesus is the same Word that must work in our minds and mold us into vessels capable of manifesting the Word of God. The process, while not instantaneous, must be worked at, and as the parable of the seed planted and waited for, it will at last bear fruit with patient continuance. It is the responsibility of parents (and elders) to help in that molding process: guiding, consoling, and correcting in measure until we can offer up our children to Yahweh in their adulthood as vessels prepared to serve Him independently. This can only come about through the development of a conscience bent towards His Word and His ways. As primary examples to the younger, we must manifest the Word in ourselves first, that we may in turn lead the way for those who follow after.

# *Biblical Allegories*

## *Healing the Waters of Jericho – 2 Kings 2*

*By Alex M. Briley*

After Elijah was taken away by the chariot of fire, Elisha went to tarry at the city of Jericho. The events that occurred while Elisha was in Jericho are typical of the hope we have in Jesus Christ our Lord. For at this time we dwell in an era of death and sorrow. Life is bitter and full of sorrows as Job records, “*Man that is born of a woman is of few days, and full of trouble*” (Job 14:1). But Elisha turned the death and trouble of Jericho into joy.

**2 Kings 2:15-18:** “*And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. And they said unto him, Behold now, there be with thy servants **fifty strong men**; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and **they sought three days**, but found him not. And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?”*

We notice that “**fifty strong men**” were employed in the search. Were these truly strong men? The Hebrew reads, “*Ben Chayil Enosh*”. *Enosh* is the Hebrew word that denotes man in his weak, sickly, death stricken condition. Had these men been truly men of strength, they would have recognized Elisha as their true master and obeyed his word. But it is men like these, as are all men, who are in need of salvation. And there are times that men must fail in their fleshly pursuits before they can turn themselves to hear the Word of Yahweh.

In men like this, the Lord is disappointed, as the Hebrew word for “ashamed”, is *Boosh*, which implies disappointment, or to be confounded.

They sought Elijah for “**three days**”. In this we think of the sad state of Israel today, who has been looking for Elijah for three millennial days without success. Peter

says that a thousand years are as one day to Yahweh (2 Peter 3:8); and Malachi makes note of the return of Elijah to them in Malachi 4:5.

### ***Elisha is Appealed to for Help***

**Verse 19:** “*And the **men** of the city said unto **Elisha**, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but **the water is naught**, and the ground **barren**.*”

The account tells us that the waters of Jericho are tainted and undrinkable and the earth around it is void of life. Elisha, meaning *El is Salvation*, comes upon the scene to purify the waters and so heal the city dependent upon this water source. As such, Elisha is typical of Jesus Christ our Lord and the work he will perform as Savior. His name is Yahshua, or *Yah is Salvation*, through whom we are purified and made whole.

### ***The Waters Were Naught***

Water in Scripture is symbolic of several things. Truth, doctrine, and baptism are all symbolized by water. In the case before us, we suggest that the water was symbolic for the teachings of the city of Jericho. Again the word for “men” is *Enosh*. The city of Jericho suffered from having weak men as its leadership. Moses told Israel that if they were wicked that the destruction that was facing Jericho would likewise fall upon them in judgment: “*But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep*” (Deut. 28:15-18).

What they needed was the water of Life (John 4:14; Isaiah 55). They needed correct understanding and works

that reflected that understanding.

## The Ground Was Barren

Genesis 3:17-18 details the cursing of the ground because of the transgression of Adam. Barren ground is a severe result of that curse. The margin of the KJV reads, "causing to miscarry". Jericho, like all of wayward man, was in a position of death and was barren, unable to bring forth fruit from its bowels.

**Verse 20:** "And he said, Bring me a new cruse, and put salt therein. And they brought it to him."

Why was salt used to cure the waters of Jericho? As already mentioned, Jericho was deficient in action and belief. Salt is symbolic of that which Jericho needed. "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer **the salt of the covenant** of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt" (Lev. 2:13). Jericho needed to depend on Yahweh's covenant. "Ye are the salt of the earth: but **if the salt have lost his savour**, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matthew 5:13). "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but **if the salt have lost his saltness**, wherewith will ye season it? Have salt in yourselves, and have peace one with another" (Mark 9:49-50). "Let your speech be alway with grace, **seasoned with salt**, that ye may know how ye ought to answer every man" (Colossians 4:6). Jericho needed its actions to be righteousness.

## No More Death

**Verse 21:** "And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence **any more death** or barren land."

The result of the salt poured into Jericho's waters was the end of death for Jericho's waters and land. This points

us typically towards the Reign of Christ and the abolition of death in the eighth day. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4). "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him" (Revelation 22:2-3).

## Jericho Cured

Why should it be that Jericho is the scene of these events? Strong's says that Jericho means "fragrant", while Hitchcock says it means "His moon, His sweet smell". Both of these meanings are significant. And both meanings point us to the Ecclesia, which is symbolized by the Moon, reflecting the glory of the Sun (Malachi 4:2). The ecclesia is Messiah's Bride and is fragrant to him (Song 1:12). He has washed it in the water of the Word (Ephesians 5:26), and he has delivered it from death to become his eternal companion (1 John 3:14; Hebrews 2:15; 2 Timothy 1:10).

It is noteworthy that the next time we read of Jericho in the Bible that it is called the city of the palm trees (2 Chronicles 28:15). The palm tree is symbolic of righteousness according to Psalm 92:12, "The righteous shall flourish like the palm tree". Palm branches were laid before our Lord as he rode into Jerusalem as a King.

By these things we see a change in Jericho. She was in a state of death, but now she has been made righteous. She was weak and sickly, but now she has been made beautiful and fragrant. This is the power of the Truth. It brings life where once was death.

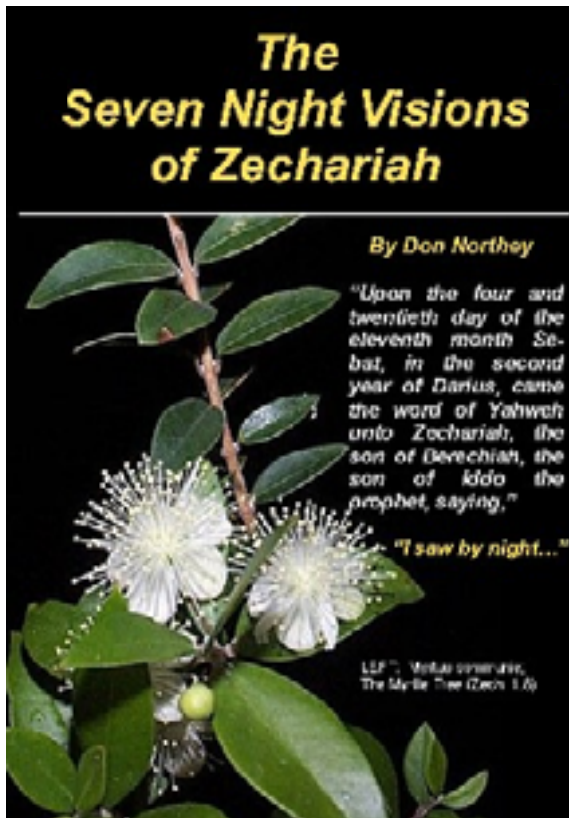
May we likewise be purified by the waters of life, having "salt in yourselves", ultimately having our earthy vessels changed into ones of incorruption. Likewise, may we reflect Yahweh's and Yahshua's glory as the moon, and be fragrant unto him as befitting the true bride.



**"And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land."**

## ~ STUDY BOOKLET ~

New!



### AVAILABLE BOOKLETS

**The Seven Night Visions of Zechariah** - In this booklet Bro. Don Northey presents a synopsis of Zechariah chapters 1 - 6 that contain the "Seven Night Visions" - \$2.00 plus postage (43 pages)

**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).

### Truth Gleaner Publications Committee Members

Bro. Albert B. Bryan, Richmond, VA Forest Hill Christadelphian Ecclesia:  
*Publishing Editor*

Bro. Alex Briley, Orlando, FL Christadelphian Ecclesia:  
*Section Editor—Biblical Allegories*

Bro. Rodney Dodl, Richmond, VA Forest Hill Christadelphian Ecclesia:  
*Technical / E-mail Distribution*

Bro. Scott Huie, Little Rock, AR Christadelphian Ecclesia:  
*E-mail Subscriptions—Secretary*

Bro. Michael T. Jasionowski, Orlando, FL Christadelphian Ecclesia:  
*Treasurer / Hard Copy Subscriptions / Distribution / Publications*

Bro. Don Northey, Denver, CO Christadelphian Ecclesia:  
*Section Editor—Historical Series*

Bro. Tom Northey, Denver, CO Christadelphian Ecclesia:  
*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 [tgpublications@netscape.com](mailto:tgpublications@netscape.com).

Send no money; an invoice will be sent with your order. Thank you.