

CHRISTADELPHIAN TRUTH GLEANER

BIBLICAL ~ HISTORICAL ~ CURRENT



“Buy the truth and sell it not; Also wisdom, and instruction, and understanding.”

VOLUME VI

ISSUE NO. 3, 2007

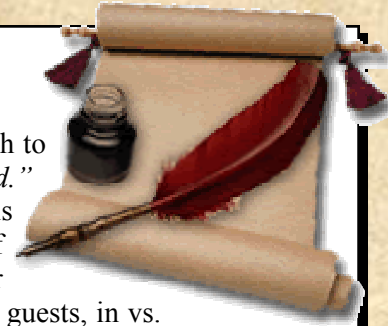
I Will Send You Elijah

“And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.”

CONTENTS

- ***The LORD is My Shepherd***
- ***I Will Send You Elijah***
- ***The Glory of Yahweh Revealed Through the Heroes of Israel, Part 6 - Judges Chapter 1***
- ***Biblical Allegories - Our Ship in the Midst of the Sea***
- ***Clinton October Bible Study - "Then I Would Know the Truth of the Fourth Beast"***

The LORD is My Shepherd



The 23rd Psalm is designated as "A Psalm of David", or the "beloved", a title given by Yahweh to the Lord Jesus in Matthew 3:17, saying "...*This is my beloved Son, in whom I am well pleased.*" Thus the Psalm, while appropriate to the dramatic experiences of a young shepherd boy in Israel, is also Messianic. When considered in context with Psalm 22 and Psalm 24, we find a trilogy of messianic Psalms that depict the Lord Jesus as the sacrifice, the shepherd, and the sovereign, or king. Our focus in this study will be on the shepherd and his sheep, vs. 1-4, and the king and his guests, in vs. 5-6 of the 23rd Psalm. This is fitting because David was both shepherd and king. But this is more than just an account of the transition in careers over the life of David; for this is also a declaration of the relationship between Yahweh and His people of every dispensation: "*Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth*" (Psalm 80:1).

So we see that Yahweh is the Shepherd of Israel, and in turn, so were those, His representatives, who are placed upon the Throne of the Yahweh in Jerusalem. Psalm 78:70-72 tells us that the status of the king of Israel as the shepherd was not a title to be despised, but indicated the great responsibility that the king had to both lead and feed his people. Such is our shepherd and coming King.

The Background of Psalm 23

Most scholars agree that the 23rd Psalm was written from the vantage point of a seasoned servant of God, looking back in retrospect of the great deliverance Yahweh had given him, and that due to these experiences, he could speak faithfully of his hope to come. Seven blessings are named in the Psalm that eventuate in dwelling with Yahweh for ever (for the age). Through what sort of man did these blessings flow? David was a humbled man, a man completely overlooked by his brethren (much like Joseph before him). It is recorded that when Samuel called the family of Jesse to Bethlehem to make a sacrifice that they gave no thought concerning the young boy who was out tending the flocks. But the LORD who searches the hearts of men refused all of his brethren in favor of the young shepherd who would be king in Israel, a likeness to the true Messiah. Later, when Jesse sent David to take provision to his brethren and bring news about the war against the Philistines, his brethren derided him, for he was but a stripling, an afterthought who was despised by them. But the ruddy youth bested his brethren in unbridled faith and courage when he walked into the valley of Elah and faced death at the hands of a Goliath. Psalm 8, subtitled "*the death of the champion,*" was probably written after this occasion. Thus, we believe that the 23rd Psalm was indeed written in retrospect of these many trying times as a youth, when David walked through the valley of the shadow of death himself and was delivered. There are times in our lives when the servant of Yahweh may feel that he or she is traversing such a valley as this, a valley with no foreseeable way out. "What have I done?", or "Where should I turn?", we might contemplate. It is at such times as these that we need to remind ourselves of the courage of David who did not depend upon himself, but upon the voice of the Good Shepherd to lead him out of harm's way. May we be so blessed.

(TO BE CONTINUED, LORD WILLING)



Editor

~ I Will Send You Elijah ~

By Bro. Art Sankey

¹For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith Yahweh of hosts, that it shall leave them neither root nor branch. ²But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. ³And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts. ⁴Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. ⁵Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: ⁶And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Mal. 4:1-6).

If the believer is to correctly discern and comprehend the prophecy of the second coming of Elijah in conjunction with end-time events, it is imperative to derive a working understanding of the verses under consideration in Malachi. In contemplating this matter, we will seek to utilize that pattern set forth in I Corinthians 15:46, of first the “natural, and afterward that which is spiritual.” For this reason, a consideration of the events in Elijah’s life that are a precursor to those to be fulfilled in the future will be undertaken.

Introduction

Elijah was sent for the purpose of turning Israel (the northern ten tribes) back to Yahweh from the state of apostasy that had arisen under the reign of King Ahab and his wife Jezebel that would lead to their destruction if not corrected. This mission and his express purpose is demonstrated when Elijah confronts Ahab, of whom it is written in 1 Kings 16:33, he “*did*

more to provoke the Lord God of Israel to anger than all the kings of Israel who were before him.” Ahab was egregious to Yahweh because, as is recorded in 16:32, “*he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made an idol.”* Accordingly, since Ahab was the champion of the religion of Baal, he is seen as a type of Apostate Religion, especially that of Babylon, as demonstrated by the fact that he married Jezebel, whose name may be rendered “*Baal is my husband,*” and turned the hearts of the children of Israel away from Yahweh to idolatry, specifically to this sensual and self-gratifying religion. Yahweh therefore raised up the prophet Elijah with the purpose of standing in defiance against this evil and carrying out Yahweh’s judgments upon this false and decadent religion, while preserving a remnant of believers. This Elijah did in earnest throughout his life, as will be briefly considered.

The Historic Context Of Elijah’s Mission

The first recorded proclamation by Elijah is in 1 Kings 17:1, in which he declares to Ahab, “*As the Lord God of Israel liveth, before whom I stand, there shall not be dew or rain these years, but according to my word.*” This lit-

Elijah Opposes the House of Ahab

Yahweh raised up the prophet Elijah with the purpose of standing in defiance against the evil perpetuated by king Ahab and Jezebel and carried out the LORD’s judgments upon their false and decadent religion. Elijah did this throughout his life as an earnest of Yahweh’s desire to recover His people Israel.



eral drought that was imposed was intended to be a demonstration of the spiritual state of the ten tribes of Israel at that time, because they had followed their king into apostasy and had forgotten Yahweh their God, choosing rather to turn to the worship of Baal that was disgusting to Yahweh. There was a dearth of the Word of God in the land at that time, and the drought was to be a painful reminder of this to the people.

Elijah again confronts Ahab in 1 Kings 18:18, declaring, *“Ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now, therefore, send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal, four hundred and fifty, and the prophets of the idols, four hundred, who eat at Jezebel’s table.”* Elijah asks the Israelites, *“How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal,*

“Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again!” At this time, Yahweh sends fire from heaven that licks up the sacrifice, the altar, and the water in the trench, demonstrating His acceptance of the sacrifice and leaving no doubt as to whom the All Powerful Deity is. This miraculous occurrence produced the desired results, namely, the recognition by Israel that Yahweh is the supreme Deity, the turning of the hearts of the people back to Yahweh, and the destruction of the prophets of Baal by the hand of Elijah. Finally, the drought ended, and the rain that had been withheld was then produced in great abundance, but the reformation, seemingly even upon the part of Ahab, did not last.

After fleeing from Jezebel and being in great distress because the ways of the Yahweh had presumably been forsaken again by all of Israel, Elijah is told of the time when Jezebel, her apostate religion and all of her false prophets would be destroyed by Jehu and Elisha, so that none would escape. He was also comforted by the recognition that Yahweh had preserved 7,000 believers in Israel, *“all the knees which have not bowed unto Baal, and every mouth which hath not kissed him”* (1 Kings 19:18).

Elijah to Fulfill his Role for Israel

Throughout his mission, Elijah was in constant conflict and opposition to Ahab and Jezebel (the personification of Apostasy and Sin). Though their dynasty was brought to an end by Jehu, Elijah’s mission was left largely incomplete as the Israelites as a whole did not (as Elijah prayed at Mt. Carmel) turn their hearts back to Yahweh. Elijah will, however, finally complete his mission when he is again sent to those Israelites that are scattered throughout the Gentile nations at large.

then follow him.” Interestingly, the name Jezebel may also be rendered *“Where is her dwelling?”* as if to place before Israel the very question that Elijah now presents: where does Israel dwell, before Yahweh or before Baal? It is at this time that we see the dramatic events take place that unequivocally demonstrate that Yahweh is the only God. The prophets of Baal, though desperately crying out to their false god over the course of the entire day, are answered only with the silence that proves the fallacy of their false religion. In dramatic fashion, Elijah repairs the broken down and neglected altar of Yahweh with 12 stones that signify the tribes of Israel under the Law of Moses; he then digs a trench around the altar and soaks the sacrifice with water three times over. In a manner, he is showing to Israel that Yahweh is the fountain of all life, and that in stark contrast to the spiritual drought they were now living in, they should be saturated with the water of the Word. He then passionately cries to Yahweh,

tempting to turn the Israelites from wickedness and the coming destruction that would be poured out upon them if they failed to repent of their sins and turn again to the worship of Yahweh. However, his mission was left largely incomplete as the Israelites as a whole did not, as Elijah prayed at Mt. Carmel, turn their hearts back to Yahweh. Elijah will, however, finally complete his mission after the return of Christ when he is again sent to those Israelites that are scattered throughout the Gentile nations as the passage quoted in Malachi 4 demonstrates. At that time he will finally complete the task that he sought to fulfill so long ago: to preserve a remnant of believers by turning Israel’s hearts from their state of apostasy back to Yahweh. By doing so, they will escape the impending judgment and destruction by the hands of Christ and the Saints that will be leveled upon those who remain in unbelief and rebellion. Moreover, during this period of teaching and re-gathering, those of the Gentile

nations who will submit to the Gospel proclamation from the mid heaven will likewise be separated out from the nations.

By considering the historic occurrences in regard to Elijah's life, the believer is able to derive and understand those events that will occur when Elijah is again sent by Yahweh to the children of Israel. Before doing so, it is important to recognize that when the terms "Judah" and "Israel" are used in scripture as types, "Judah" is indicative of those Jews residing in the land of Israel while "Israel" (or Ephraim) more often refers to those Jews who have been scattered into the Gentile lands. It may also be helpful to establish a timeline of events that will coincide with Elijah's second commission before considering them further. (See chart to the right.) Though it is not the intention of this article to chronicle all of these events in detail, it should be recognized that the timeline referenced is in agreement with traditional Christadelphian belief. We have highlighted areas within this timeline where we believe that the restorative work of Elijah will commence.

The Future Restorative Work of Elijah the Prophet

The specific time period associated with the main thrust of Elijah's work will follow Armageddon and the miraculous destruction of the Gogian host by Christ and the Saints when the Gospel message is then proclaimed worldwide to the inhabitants of the earth. This is the time period detailed in Revelation 14:6-8, which says:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of his judgment is come [30 years; see also Rev. 17:12]; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

As demonstrated in the verses preceding this section, these events occur after the Lamb stands upon Mt. Zion with the symbolic 144,000 redeemed saints and therefore after his kingship as Lord of all the earth is proclaimed and the Gogian host has been conquered. But how will this Gospel message be disseminated to the populous of the earth, and particularly to the scattered Jews? Further-

Chronology of Events

1. ***The Advent.***
2. ***The Resurrection and Gathering of Saints to the Bema.***
3. ***The Judgment at Mount Sinai.***
4. ***The Marriage of the Lamb and His Bride (presumably for one year) for the approved.***
5. ***It is suggested that an advanced "Elijah contingency" is sent to the "tents of Judah first" prior to Gog's invasion to sound the alarm and call out a remnant. Hearers flee in advance of the spoiler.***

(The following events are believed to be somewhat concurrent:)

6. ***The march of the Rainbow Angel: Christ and the Army of Saints move out of Sinai into adjacent wilderness of Paran, Midian, and Moab, subduing the Southern Arabs.***
7. ***Armageddon: The Gogian Host covers the land as a cloud, and Jerusalem is taken. 2/3rds in all the land are cut off and die. Jews in the land are scattered to Egypt, Jordan and Assyria.***
8. ***Christ and the Saints encounter the Gogian host at Bozra, Egypt and Jerusalem. Gog is destroyed throughout the land.***
9. ***An Israelite remnant is brought through the fire and redeemed to Messiah.***
10. ***Christ proclaims the doom of Babylon from the "mid-heaven" and assumes the Throne of David, and Lordship of all the earth.***
11. ***Elijah begins the re-gathering of the Diaspora Jew. The Gospel message is preached worldwide for a period of 10 years.***
12. ***The Antitypical Day of Atonement commences. Those who accept the rule of Christ are allowed to enter into the Kingdom as subjects.***
13. ***The "one hour with the beast", or 30 years war with the Lamb, begins. Those who reject Messiah's rule and rebel against him are destroyed. Babylon the Great (Papacy and the United Europe) is eradicated.***
14. ***The Solomaic period of the Kingdom Age begins.***

The Day of The LORD

The time frame for Elijah's renewed mission will be that period described as the Day of the LORD, or Yahweh, when the proud and wicked will be destroyed. This period is revealed in many passages of Scripture, some of which are listed here in order as they appear. This is not a Day that has yet begun, but awaits the Advent of Messiah and the justification of Saints, including Elijah.

- **Isaiah 2:12** – *“For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.”*
- **Jeremiah 46:10** – *“For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.”*
- **Ezekiel 30:3** – *“For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.”*
- **Ezekiel 38:14,15** – *“Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army.”*
- **Joel 2:1** – *“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand.”*
- **Obadiah 15** – *“For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.”*
- **Zephaniah 1:7,8** – *“Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.”*
- **Zechariah 13:1-2** – *“In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.”*
- **Zechariah 14:1,2** – *“Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.”*
- **Revelation 16:14** – *“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.”*

more, who will issue this great proclamation and accomplish this great work? We submit that it is none other than Elijah, who will at that time have been resurrected, judged righteous, immortalized, and will be ready to renew and complete the mission that he was sent to accomplish so long ago: to oppose the apostate system of religion, to preach the Truth to the now-scattered ten tribes, to decimate the leaders of false religion who have led the people astray, and to save a remnant who will joyfully submit to the rule of Christ and thereby enter in the Kingdom as subjects.

By considering in detail those verses already referenced in Malachi 4, a clearer understanding of the time frame when Elijah will be sent to accomplish this great work is gained. The particulars of this passage include:

- A coming day of destruction upon the Proud and Wicked
- The root or branch of the wicked is destroyed
- The Sun of Righteousness arises (for those who fear Yahweh's Name)
- He has Healing in His Wings (or beams of light - a reference to the Cherubic glory, that saintly host that will accompany him)... followed by:
- Elijah is sent before the coming of the *“the great and dreadful day of the LORD”*
- He shall turn their hearts, and Messiah shall accept them

As demonstrated, the time frame for Elijah's renewed mission will be that period described as the Day of Yahweh, when the proud and wicked will be destroyed. The Day of the LORD is referenced numerous times throughout the scriptures, especially in the Old Testament, and is associated with a time when Yahweh's judgment and fury will be poured out upon those who oppose Him. (See page 6 for a sampling of scriptural references.)

Many of these passages are rooted in the history of Israel and the turning of the wrath of Yahweh upon her enemies, but they all are but precursors to the day when Yahweh will favor Zion and bring again the captivity of His people. Our focus in this particular study is upon that period of the Day of the LORD that is synonymous with the anti-typical Day of Atonement; that is, after the gospel message has been preached by Elijah and his contingency throughout the earth. Elijah will not act alone in this endeavor, just as he did not act alone during his previous labors, but rather as the leader of the “sons of the prophets” (2 Kings 2:15). From *Eureka*, we read,

“Among these will be the apostle John, as the representative of a class. In the tenth chapter [of Revelation] he tells us that after he had digested the little scroll of judgment, the Spirit told him that he ‘must prophesy again before many peoples and nations and tongues, and kings’.”

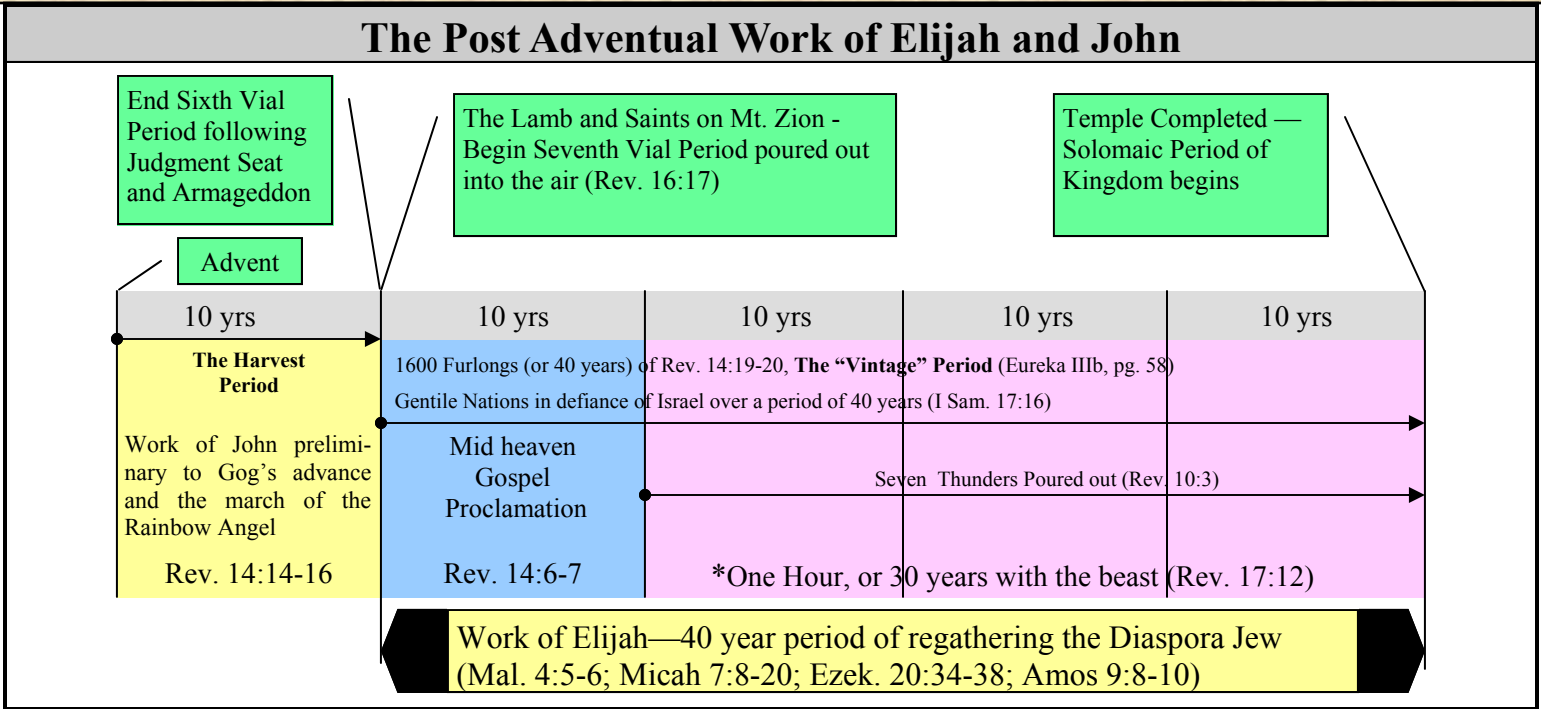
A very brief consideration of the Feast of Trumpets and the Day of Atonement under the Law of Moses reveals much information in regard to this future time period, particularly the order of the feasts and their prophetic meanings. The Shofar used in the Feast of Trumpets was for the following specific purposes:

- Call a solemn assembly
- Gather for Battle
- Prepare the people to hear the Word of God
- Prepare the people to witness the power of God
- Deliverance
- Proclamation of an Important Matter
- Call to sing praises
- Call Back to the Land of Israel
- Warning of Destruction

The Feast of Trumpets is indicative of the time period that we have been considering: after Armageddon, when Elijah and those saints who will accompany him are sent to the nations—specifically to the scattered Jews for the reasons associated with the blowing of the trumpets—to prepare them to hear the word of God and witness His power; to deliver them from impending destruction; to call them back to the land of Israel and under the protection of Christ and the Cherubim-Saints; and to call them to repentance and to declare praises to Yahweh.

It is important to remember that Elijah was sent to the ten tribes of Israel during his life, and not to Judah. It would therefore be consistent that Elijah's second mission will again be directed to scattered Israel amongst the Gentile nations, rather than the Jews in the Land of Israel. (We will treat with the subject of Judah later in this article.) It is Elijah and his immortalized and saintly companions who blow the Shofar, proclaiming that the time has come for them to witness the power of God, turn to Him, recognize the rule of His Son, and thereby be saved from the destruction that is to be poured out upon the rebellious populous. This time period for preaching this gospel message, not only to the scattered Jews but also to the rest of the world's population, will endure for 10 years, using the day-for-a year calculation as ordained by scripture and recognizing that, after the Feast of Trumpets (that time of this great proclamation) there are 10 literal days until the

The Post Adventual Work of Elijah and John



Day of Atonement.

Brother Thomas writes regarding this subject as follows:

*“Then comes the memorial **proclamation** (sounding of the Trumpet).....reminding the world that the hour of judicial retribution so long threatened has arrived; and inviting men to afflict their souls, in turning from their iniquities, to the reverential fear and worship of Him who made all things. When this **proclamation has been made to the end of the world, the Jubilee Blast of the Day of Coverings (Atonement), on the tenth day of the seventh month, is then blown - a Jubilee to Israel, proclaiming (the final) return to their country, and consequent avengement upon all their enemies, who worship the Beast and his Image, and receive his sign in their foreheads, or in their hands.**”*

This warning and retribution period (blasting of trumpets by Elijah and his saintly host) now complete, the antitypical **Day of Atonement** will be instituted. This feast was a time period in which the Children of Israel were to “afflict their souls.” If they did so, then their national sins were to be atoned for, or pardoned by Yahweh. If they refused to do so, then they were to be “cut off” and “destroyed.” Upon hearing the gospel message proclaimed by Elijah, a portion of Natural Israel will then recognize her Messiah and, as Zechariah 12:10 reads, “*And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth*

for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.” This is a very clear prophetic depiction of that time when Israel will recognize their national sins of rejecting and crucifying Christ and turning away from their God. National sorrow and humbleness will accompany this recognition, which will result in Yahweh granting them forgiveness of their sins and preparing the way for reconciliation. Natural Israel will “*afflict their souls*” as was the commandment and order in regard to the Day of Atonement, and will turn to Yahweh for forgiveness, which will be granted to those who repent. The completion of these events will fulfill the type of that time when, while opposing the priests of Baal, Elijah repaired the Altar of Yahweh that had been broken down and forgotten. Just as our Lord has been forgotten by the Jews (especially those scattered), the work of Elijah will serve to repair and rebuild their belief in Yahweh and will turn their hearts again to Him. This work of Elijah will also apply to the nations of the world, who will react and repent as shown in Jeremiah 16:19: “*O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.*” From those people and nations who submit to the rule of Christ and the Saints will be the sorrowful acknowledgement of their errors and the “*afflicting of their souls*” as in the Day of Atonement, at which time Yahweh will also pardon their sins and allow their lives to continue into the Kingdom Age as mortal subjects. The prophet Zechariah agrees with Jeremiah when he writes, “*Thus saith the LORD of hosts; In those days it shall*

come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you” (Zechariah 8:23).

By this means, the previously unfulfilled mission of Elijah will be complete, as Israel will indeed turn their hearts back to Yahweh. However, those who refuse to heed this Gospel message as proclaimed by Elijah will be “cut off” on the antitypical Day of Atonement, just as the prophets of Baal were “cut off” and destroyed at Mt. Carmel. The believer can expect Elijah and his saintly contingency to demonstrate great signs and wonders to the scattered Jews and the world in general, with the intent to prove that the religions of the earth are false and that Yahweh alone rules as Sovereign over the whole earth. Like the prophets of Baal in the historic days of Elijah, the religions of the earth will be completely annihilated, destroyed by the hands of those who wield the power of Yahweh because they are manifestations of Him. Thus, through the types demonstrated in Elijah’s life, the believer is assured that Yahweh will destroy the apostate religions of the world, establish His preeminence upon the earth, and preserve a remnant (as the 7,000 in Elijah’s day) who will be allowed to enter as subjects into the Kingdom. Moreover, the very root of the Babylonian apostasy will be cut off and destroyed, as reiterated in Revelation 14:18-20 in speaking of that vine of the earth:

“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 [or 40 years, the square of 1600].”

This magnificent overturning will be accomplished by the powerful hand of the Sun of Righteousness and the

Saints who accompany him. When the sword of Judah’s lion is sheathed, following the end time judgments and war against the nations of the beast, the result will be the outpouring of the Word of God in abundance upon those people and nations who submit to Christ’s rule, giving life and virility to those who avail themselves of it and let it wash over the atoms of their being. This will be reminiscent of the downpour of rain that occurred during Elijah’s first mission, negating a time of great drought of the Word of God that had occurred while Israel worshipped the apostate religion of Ahab and Jezebel.

In the verses in Malachi, it is promised that Elijah will be sent for a specific purpose: to turn the heart of the fathers to the children, and the heart of the children to their fathers. This is that still future time period when the Jews,

The Antitypical Day of Atonement

Those who refuse to heed the Gospel message as proclaimed by Elijah will be “cut off” on the antitypical Day of Atonement, just as the prophets of Baal were “cut off” and destroyed at Mt. Carmel. The believer can expect Elijah and his saintly contingency to demonstrate great signs and wonders to the scattered Jews and the world in general, with the intent to prove that the religions of the earth are false and that Yahweh alone rules as Sovereign over the earth.

who have been blinded to the Lord Jesus throughout the times of the Gentiles, will turn back to Yahweh and seek His ways, though they have rejected Him for so long. In doing so, Yahweh will also turn back to His chosen people, the apple of His eye, and accept them as His bride:

“Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her... And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the

LORD” (Hosea 2:14, 18-20).

The fathers, being Abraham, Isaac, Jacob, and the worthies of old, will then turn their hearts to this Jewish remnant, as they witness them walk in the same faith that they walked in during their mortality.

**The Future Restorative Work
of John the Baptist
“Elias verily cometh first,
and restoreth all things”**

To this point, we have only addressed the scattered Jews, represented by the ten tribes of Israel. What of the Jews living in the land of Israel? From verses such as Zechariah 12:7, it is understood that, “*the Lord also shall save the tents of Judah first,*” and that there will be a rem-

Will John Come Again to Judah?

Like Elijah, John the Baptist’s work will not be complete until he again comes from the wilderness to prepare those living in Israel again for the coming of the Messiah to Jerusalem—no longer as a Lamb led to the slaughter, but as a King who is crowned with much glory and honor. Thus, we suggest that the verses in Malachi 4 that describe the coming of Elijah appear to have a dual application, applying also to the coming of the Elijah-type, being John the Baptist.

nant living in the land of Israel that will be saved. Zechariah 13:8-9 reads, “*It shall come to pass that in all the land, saith the Lord, two parts in it shall be cut off and die, but the third shall be left in it. And I will bring the third part through the fire, and will refine them as silver is refined, and will test them as gold is tested; they shall call on my name, and I will hear them. I will say, It is my people; and they shall say, The Lord is my God.*”

The land identified in verse 8 is the same land in which a fountain shall be opened as spoken of in verses 1 and 2 of this chapter, wherein all the idols will be purged. By what means will this remnant be saved from the approaching destruction identified in these verses? How will they be prepared? The remainder of this article will be spent in considering this topic.

While it is correct to conclude that Elijah is to be sent to Israel, or the scattered Jews (diaspora), the conclusion is also sustainable that Elijah, in some form, will also be sent to Judah, those Jews who reside in the land of Israel at the time of Christ’s return. However, this visitation prior to Gog’s descent may not be in the person of Elijah himself, but perhaps that man who was sent as a *type* of Elijah, that man being John the Baptist and those who will assist him, thus an “Elijah contingency,” as it were. In Matthew 17:10-13, the disciples pose the question to Christ, “*Why then say the scribes that Elijah must first come?*” To this, Christ responds, “*Elijah truly shall first come, and restore all things. But I say unto you, that Elijah is come already, and they knew him not, but have done unto him whatsoever they desired.*” As verse 13 of this chapter continues, “*Then the disciples understood that he spoke unto them of John the Baptist.*”

Unlike Elijah, John the Baptist was sent to the Jews *living in the land of Israel*, or Judah, for a specific purpose: to prepare them for the coming of the Messiah with the hope that they would recognize and follow him. John was the “*voice of one crying in the wilderness*” with the commission to “*prepare ye the way of the Lord.*” However, like Elijah, John the Baptist’s work will not be complete until he again comes from the wilderness (of Sinai, as a glorified saint) to prepare those living in

Israel again for the coming of the Messiah to Jerusalem—no longer as a Lamb led to the slaughter, but as a King who is crowned with much glory and honor. Thus, we suggest that the verses in Malachi 4 that describe the coming of Elijah appear to have a dual application, applying also to the coming of the Elijah *type*, being John the Baptist. To reiterate, the events of this time period will unfold as follows:

- A coming day of destruction upon the Proud and Wicked (at Armageddon)
- The root or branch of the wicked will be destroyed
- The *Sun of Righteousness* arises (for those who fear Yahweh’s Name)
- Healing in His Wings (a reference to the Cherubim glory, that saintly host that will accompany him)
- Elijah (John the Baptist) is sent before the coming of the Day of the LORD (the outpouring of God’s

judgment on the wicked by the hand of the Gogian Confederacy)

- He shall turn their hearts; Yahweh and the Lord Jesus shall accept them

It is understood that Christ's prophecy in Matthew 24 has application to the destruction that occurred upon Israel by the Roman armies in 70 AD. However, this passage also appears to have dual application to that time period that precedes the return of Christ, as it mentions such phrases as:

- *"Many shall come in my name, saying, I am Christ; and shall deceive many"* (Catholic Apostasy).
- Wars, famines, pestilences, earthquakes in various places (political and social upheaval)
- *"Many false prophets shall rise, and shall deceive many; ...the love of many shall wax cold."*
- *"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"* (the winepress judgments of Revelation 14)

It is certainly understood that this last phrase had a fulfillment at the time when the Gospel message was preached to all the Roman world after Christ's death yet before the end of the Mosaic age in 70 A.D. However, this also appears to apply to the time period preceding Christ's second advent. Already concluded is that Elijah and a saintly contingency will preach this Gospel to the nations and to the scattered Jews *after* Armageddon, but who will be sent to the Jews in the Land of Israel *before* Armageddon? It is suggested that the one who will blow the Shofar of warning will be none other than John the Baptist, who began this mission some 2,000 years ago. It will be this message of the imminent return of the Messiah and the issuance of a warning to flee the coming destruction by the Gogian Confederacy that prompts a minority in the land of Israel (Judah) to do that which is also instructed by Christ in Matthew 24: *"Let them who are in Judea flee unto the mountains; Let him who is on the housetop not come down to take anything out of his house; Neither let him who is in the field return back to take his clothes. And woe unto those who are with child, and to those who nurse children in those days!"*

At least three times in Scripture the inhabitants of the land of Israel have been warned to flee Israel because of a coming destroying invader: the Babylonian invasion, when they were taken into captivity for 70 years; the Roman invasion in 70 A.D. when the Jews were scattered throughout the earth; and the future Gogian (Russian) invasion, when 2/3 of the population will be *"cut off and die,"* as is spoken by Zechariah. Each of these times, the Israelites living in the land of Israel were given clear and definite warning by a representative from God instructing them to flee from the impending destruction so that their lives could be spared: Ezekiel at the time of the Babylonian invasion, Christ before 70 AD, and evidently John the Baptist, or that Elijah-type, in the latter day. In the first two applications, those who believed the prophets and heeded the warning were saved, while those who dis-

A Final Warning Given to Israel

Who will be sent to the Jews in the Land of Israel before Armageddon? It is suggested that the one who will blow the Shofar of warning will be none other than John the Baptist, who began this mission some 2,000 years ago. It will be this message of the imminent return of the Messiah and the issuance of a warning to flee the coming destruction by the Gogian Confederacy that prompts some in the land of Israel (Judah) to flee.

missed the prophetic warnings were destroyed by the invading host. The Word of Yahweh is consistent, so that it should not be a surprise that the latter-day events will follow this previously set forth pattern, and that, as the Elijah-representative, John the Baptist will perform this duty. Those who will hear and heed this warning will vacate the country and will either flee beforehand to Jordan (Isa. 16:1-5) or be scattered by the invading Gogian confederacy to the surrounding nations, such as modern-day Syria, Egypt and surrounding areas. (Exod. 14:13-31; Psa. 68:22-23; Isa. 11:11-15; Isa. 19:20-22; Hosea 11:11). It will be this remnant that will comprise that 1/3 contingency who are refined as *"silver is refined"* and tried *"as gold is tried"*, purged and tested, so that they are then found acceptable to Yahweh. The two-thirds portion of the population that will not hear and believe the proclamation will, as Zechariah proclaims, *"be cut off and die,"*

so that only the remnant that God desires will remain. This sobering process for the restoration of a remnant to glorify Yahweh did not occur as a result of the historical holocaust but awaits a future fulfillment. Much to the rather, those who immigrated to Israel from Europe following WWII came in bitterness to secure their own destiny by the will of the flesh, not to give glory to Yahweh.

There appears to be further evidence in Scripture that validates this concept under consideration. In Luke 1, John the Baptist's father, Zacharias, prophesied concerning the works that his son would fulfill and the time frame in which they would be completed. Certainly, this prophecy had an immediate application to the time of Christ's first advent. However, if the intricate details of the prophecy are considered, it is obvious that it was not com-

certainly achieved at least partial fulfillment in the sending of Jesus Christ to the world to provide the way for salvation. However, we suggest that the complete fulfillment of this prophecy will not be realized until Christ comes a second time and the promise of eternal life and the establishment of the Kingdom is a reality.

"We, being delivered out of the hands of our enemies, might serve Him with fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74-75). It is very apparent that this was left unfulfilled at the first coming of Christ and John the Baptist, as the Jews were *not* delivered out of the hands of their enemies, nor did they serve Yahweh with fear and holiness. Rather, they condemned the Son of God to death, whom Yahweh had sent to redeem them. However, as has been considered in

regard to the passage in Malachi 4, there will certainly come a time when the Jews in the Land will turn their hearts to Yahweh, recognize him whom they have pierced, and mourn for him as one does his first-born (Zech. 12:10-14).

"[John the Baptist] shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins" (Luke 1:76-77). Again, though previously fulfilled in part, its complete fulfillment will occur at the return of Christ: *"Whereby the dayspring from on high hath visited us,*

to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:78-79).

Again, this was partially fulfilled at Christ's first advent, but this phrase also is filled with future prophetic implications. Consider the phrase when inserting those end-time events that are to be fulfilled at Christ's return: *"Whereby the dayspring [Christ, Sun of Righteousness] from on high [from the future political heaven, where he will reside in glory] hath visited us [Jews in the land], to give light [understanding of the Gospel] to them that sit in darkness [Jews ignorant of the Messiah and therefore blind] and in the shadow of death [by the hand of the Gog and the Gentiles afar off], to guide our feet into the way of peace [the Kingdom for those who will recognize him and submit to his kingly rule]."*

They Will Remember the Covenant

"To perform the mercy promised to our fathers, and to remember his holy covenant" (Luke 1:72). This prophecy certainly achieved at least partial fulfillment in the sending of Jesus Christ to the world to provide the way for salvation. However, we suggest that the complete fulfillment of this prophecy will not be realized until Christ comes a second time and the promise of eternal life and the establishment of the Kingdom is a reality.

pletely fulfilled. This discovery leads to the belief that there is yet a future application when John the Baptist will complete his mission. In this prophecy, Zacharias spoke of a time period when:

"We should be saved from our enemies, and from the hand of all that hate us" (Luke 1:71). This obviously was not fulfilled during John's first mission, as the Roman Empire continued to control the Jewish state, before completely scattering them to all parts of the world at 70 AD. However, there will be a future fulfillment of this prophecy at the return of Christ to the earth, as it is certain that Israel will be saved from her enemies, namely the Gogian host.

"To perform the mercy promised to our fathers, and to remember his holy covenant" (Luke 1:72). This prophecy

Additional evidence for sending John the Baptist to the nation of Israel before the arrival of the Messiah in the land is found in a consideration of John's preaching efforts. In considering these events and the words spoken, the believer is able to obtain a clearer understanding of what may be anticipated when John the Baptist returns to the Jews to complete his purpose of "preparing the way" for the arrival of Jesus Christ and his brethren.

John arrived from the Wilderness (as the Saints will arrive from Sinai), till the day of his showing unto Israel (Luke 1:80), "Saying, Reform; for the Royal majesty of the heavens has approached" (Matt. 3:2). How applicable this proclamation will be before the return of Christ! With the completion of resurrection and judgment, the Gogian Host descending upon Israel, and the impending march of the Rainbow Angel to confront that host, this message could not be more fitting, as John's contingency blows the Shofar ("the voice of one crying!") in warning and preparation: "Repent! The Royal Majesty is at hand!"

"Who hath warned you to flee from the wrath to come?" (Luke 3:7, Matt 3:7). Here is another strong indication of John the Baptist's message that he will deliver to the Jews residing in Israel—to flee from the coming Gogian Confederacy to avoid being part of that 2/3 in the land who are victims of that onslaught.

"Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus" (John 1:36-37). This appears to be a very clear example of the desired response of John's future message to the Jews. He proclaims, "Behold, the Lamb of God!" Those who hear and believe this message will then "follow Jesus" and escape the wrath to come. Just as Andrew was a follower of John the Baptist, therefore demonstrating that he was *looking* for something, a contingency of the Jewish population (the 1/3 remnant) will also be *looking* for something as well (John 1:40-41). They will be as Philip, who joyfully exclaimed, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth" (John 1:45). This will be a time when, as is written in Luke 3:15, "The people were in expectation" of the advent of the Messiah. In response to the proclamation of John the Baptist, the Jews asked, "What shall we do then?" This query may very well be prophetic of those who again hear

his message that ushers in the second advent of Christ. John's answer may be a reiteration of his message in Matthew 3:8, when he answered, "Bring forth, therefore, fruits befitting of repentance." Those fruits of repentance will include the hearing and the following of his message: to flee from the impending destruction and await the coming of their Messiah.

Finally, that great day prophesied in Luke 3:6 will be a reality, when, "All flesh shall see the salvation of God."

Summary

Fellow believers, it is truly our desire to be part of this immortalized Elijah contingency who is privileged to preach this Gospel message to the Jews, with the intention of turning their hearts back to Yahweh. What a wonderful and joyful time this will be when those who are made im-

Appearing From the Wilderness

John arrived from the Wilderness (as the Saints will arrive from Sinai), till the day of his showing unto Israel (Luke 1:80), "Saying, Reform; for the Royal majesty of the heavens has approached" (Matt. 3:2). Consider this proclamation in a future context preceding the return of Christ to Jerusalem! With the Gogian Host descending upon Israel, and the impending march of the Rainbow Angel to confront that host, this message could not be more fitting.

mortal will witness the reunion of Yahweh to His now-faithful bride. And how rewarding this will be for Elijah and John the Baptist as they witness the fulfillment and completion of the work in Yahweh's name that they began so long ago. As we read in Hebrews 4, let us therefore, brethren, labor now that we may, through the mercy of Yahweh, enter into that rest, that we may see the outpouring of the blessings of Yahweh upon this earth.

*"Now let the happy time appear,
The time to favour Zion come:
Send forth thy heralds far and near,
To call Thy banished people home"*
Hymn 114 (1932 ed.)





The Glory of Yahweh Revealed Through the Heroes of Israel

Part 6 - Judges Chapter 1

~ Triumph through Faith vs. Weakness of the Flesh ~

By Bre. Al Bryan and Bryan Cram

Outline

- IX. Judges 1:16 *The Children of the Kenite*
- X. Judges 1:17 *Hormah, City of Utter Destruction*
- XI. Judges 1:18 *Gaza, Askelon and Ekron*
- XII. Judges 1:21 *Jebusites, a Key in the Divine Plan*
- XIII. Judges 1:22-26 *Searching for the House of God,
a City of Almonds*
- XIV Judges 1:27-2:3 *Seeds of a Pricking Brier*

IX. The Children of the Kenite

Judges 1:16: *“And the children of the Kenite, Moses’ father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.”*

The Kenites are a group of Gentile peoples that appear very abruptly in the account of the Judges and then fade from view just as quickly, as in several instances of Israel’s history. In each case they are found to be on friendly terms with Israel, even suffering the fate of the nation when the Assyrians took the northern kingdom (Num. 24:21-22). It is noteworthy that these peoples have no clearly defined genealogy other than Jethro, Moses’ father-in-law. In that respect they remind us of Melchizedec, having no clear beginning point or origin. Keeping this in mind, a brief look at their relationship intertwined with Israel will show that they are important to us in several aspects.

First, they were a tangible object lesson for natural Israel that a remnant of the Gentiles were to be grafted into the Israelitish Olive Tree to share in the benefits of the Abrahamic covenant. This concept of “grafting in,” however, was not completely accepted by all Jews in Old Testament times as a foreshadowing of the same objections during the apostolic era. This comes to light in the case of Aaron and Miriam bringing into question the Gentile wife of Moses. In Numbers 12 she is referred to as an Ethiopian (R.V., Cushite) which most likely refers to Zipporah the daughter of the Kenite from Midian. In any case, she was a Gentile bride that threatened the prominence of

Miriam. Because of Miriam’s disgraceful behavior she became leprous, a representation of Israel’s condition (unclean) until the greater-than-Moses intercedes on their behalf.

Second, the Kenites as a whole are a type of spiritual Israel, the true bride of Christ, keeping the spirit of the law and overcoming sin in its present and future manifestations. This principle is born out by three witnesses. *Jael*, the faithful wife of Heber the Kenite, smote the evil Sisera in the head with a tent stake (Judges 4:17-21), foreshadowing the triumph of the Seed of the Woman crushing the head of the seed of the serpent (Gen. 3:15). Second, *Jehonadab* the son of Rechab joined unto the king of Israel to destroy the house of Ahab and Jezebel (2 Kings 10:15), foreshadowing the fall of the harlot church-state system of apostasy. Third, two hundred and fifty years later, the *Rechabites* (as an example to the Jews during the reign of wicked Jehoiakim, near the end of the Kingdom of Judah) were brought by Jeremiah to the Temple and when wine was set before them, they summarily refused it, saying,

“We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us” (Jer. 35:6-10).

Bro. G. V. Growcott comments that, “for two hundred and fifty years this family of the Kenites had been faithful and obedient to the instructions of their father Jonadab. For two hundred and fifty years they had been a sign and a warning to Israel, for any who had eyes and ears to per-

ceive. Clearly Jonadab’s purpose was to keep their lives simple and separate from settled inhabitants of the land, who were so easily given to idolatry and corruption” (*Be Ye Transformed*, Vol. 2, page 46). Sadly, this example was unheeded, and Israel failed the test. Let us not be so callous as this! We must examine our ways, our stewardship, and our abode as strangers and pilgrims in the earth.

It is noteworthy that the Rechabites are reckoned as “the family of the scribes” in I Chronicles 2:55. From this and their general history we may conclude that these were a very studious, quiet and God-fearing people. In summary of their standing before Yahweh (which should also be an example for believers today), Jeremiah records:

“And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever” (Jer. 35:18-19).

This future “standing” before Yahweh is reinforced by the record of Nehemiah where we find “Malchiah the son of Rechab” helping Nehemiah rebuild the temple walls of Jerusalem among the other captives that returned to the land under Ezra; “he built it, and set up the doors thereof, the locks thereof, and the bars thereof” (Neh. 3:14). Thus we learn that the Kenites were among the captives taken into Babylon now returning to the land under the authority of the Persian monarch, who is described as Yahweh’s “anointed” (Isa. 45:1). This certainly foreshadows the place that the Gentiles will play as a component of the “New Jerusalem”, or “spiritual Israel”, as well as nations afar off taking part in the rebuilding of the literal temple city of Ezekiel’s prophecy: “And the sons of strangers shall build up thy walls, and their kings shall minister unto thee” (Isa. 60:10).

As we continue our search through the pages of the Book of Judges, let it be remembered that, though relatively hidden

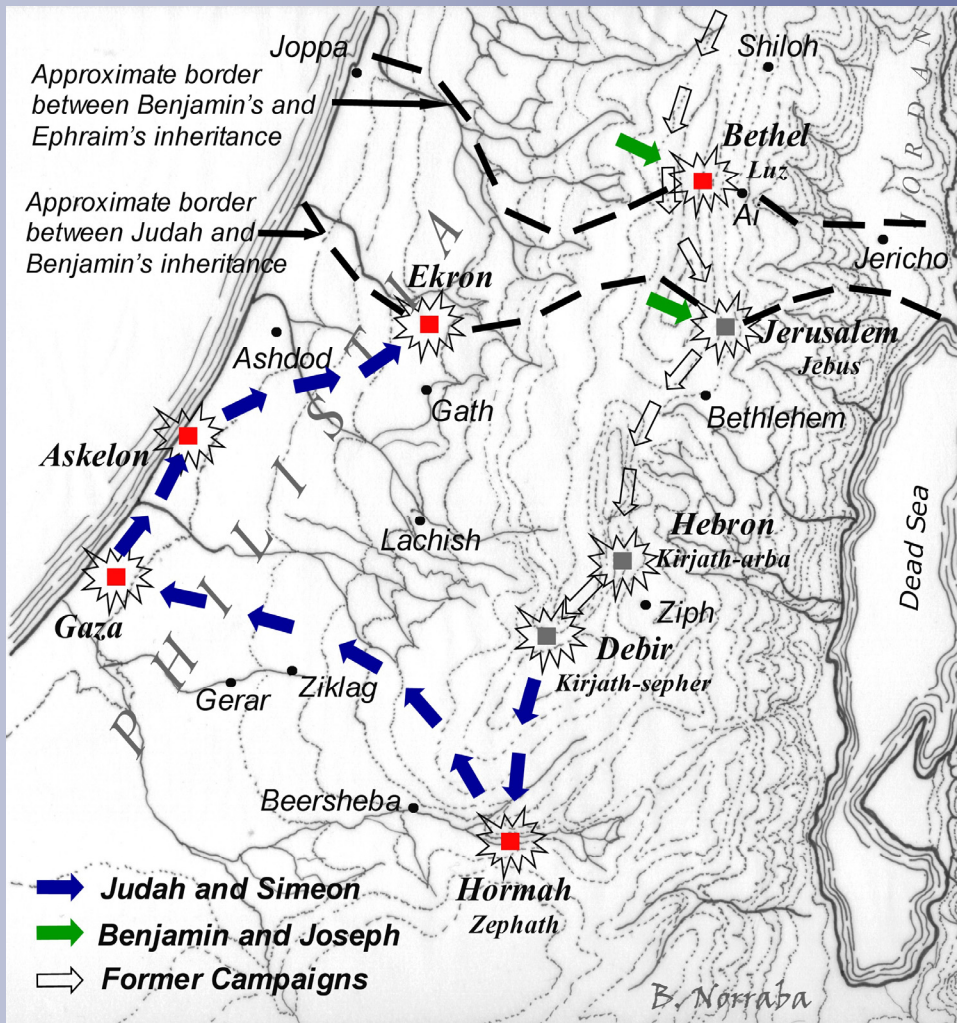
from view as those whose lives are “hid with Christ”, these faithful Gentiles had, and still have, a vested interest in the people of Israel, as they are the nucleus of that eventual future and terrestrial body politic, the Kingdom of God.

X. Hormah, City of Utter Destruction

Judges 1:17: “And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.”

After smiting the city of Kirjath-sepher (Debir), Judah and Simeon march south together to conquer the Canaanites of Zephath (H6957, a mountain watch). Little is known or written about this city, save that it is named as part of the inheritance given by Joshua to Judah (Josh. 15:20, 30) and was eventually inhabited by Israel according to I Samuel 30:30.

Judah, Simeon, Benjamin, and Ephraim Work to Secure Their Inheritance



The account before us is careful to note that the name of the city was changed to Hormah, meaning “**utter destruction**” which brings the passage within the overall framework of the atonement as well as how Yahweh will bring to naught the self-exalted political mountain of the flesh, or Babylon the Great.

Within the context of the atonement we see that in this episode, as well as with all the campaigns of Joshua and the Israelites against the Gentile nations about them, we have a continuing account of warfare being waged. This spiritual warfare must take place in the mind and body of every soldier of Christ if we are to participate as part of an immortal host against the nations in the future. This warfare on a personal level is simply this: the mind of the Spirit (manifesting the *law of the spirit of life in Christ Jesus*) versus the mind of the flesh, which left to its own ends will ever manifest the *law of sin and death* in our members, leading only to destruction (Rom. 7:23).

Within the context of the doctrine of the atonement we see that in this episode, as well as with all the campaigns of Joshua and the Israelites against the Gentile nations about them, we have a continuing account of warfare being waged. This spiritual warfare must take place in the mind and body of every soldier of Christ if we are to participate as part of an immortal host against the nations in the future.

Yahshua (Jesus) was the perfect manifestation of the Word with respect to this warfare. He was the perfectly furnished warrior (mentally, intellectually, morally) against flesh and blood, against the propensities of sin that dwelt in him as a member of Adam’s race. Through his victory we are delivered (prospectively) from this “*sentence of death in ourselves,*” as Paul writes to the brethren at Corinth (2 Cor. 1:9,10). Moreover, we are likewise furnished by the Word (and with his help) to wage this warfare of the mind and bring into subjection all of its deeds “*that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit*” (Rom. 8:4; 2 Tim. 3:17; Phil. 4:13). In this manner, we, like Judah and Simeon, may use the weapons of our warfare being “*mighty through God to the pulling down of strong holds; Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge*

all disobedience, when your obedience is fulfilled” (II Cor. 10:4-6).

But the question still remains, when will sin-in-the-flesh be *utterly destroyed*? For the individual believer, the process must begin now through the action of cutting off of the mind of the flesh by walking according to the mind of the Spirit. Thus Paul wrote to the Galatians, “*Walk in the Spirit, and ye shall not fulfill the lust of the flesh...And they that are Christ’s have crucified the flesh with the affections and lusts*” (Gal. 5:16, 24). Ultimately, however, complete deliverance from the grip of Adam’s curse is not fulfilled until a favorable judgment is rendered at the Bema of Christ, “*for the earnest expectation of the creature waiteth for the manifestation of the sons of God*” (Rom. 8:19). Thereafter, sin will yet remain in the world (though not to the degree we see in the world today), and the last enemy to be destroyed at the end of the millennium is death itself (I Cor. 15:26).

Now turning to the latter day political aspect of sin-manifestation and its “utter destruction” at the hands of Yahweh’s host in battle, this controversy with the nations was seen by the prophet Zechariah who wrote, “*Who art thou O great mountain? Before Zerubabel, thou shalt become a plain*” (Zech. 4:7). Jeremiah also was introduced to this subject in the context of that great empire that would take Judah into captivity when he records, “*Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary*” (Jer. 51:58).

As prophesied by Zechariah and Jeremiah’s visions, Yahweh’s controversy with the nations is to be carried forth by the Lion of Judah and his associates. It appears that the overthrow of Zephath (Hormah) is a general type of this “utter destruction” that is to occur whereby “*The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever*” (Rev. 11:15). This is later born out by the fact that the Israelites came and dwelt in this city as well as others formally occupied by the Canaanites under the protectorate of David, who sent them gifts from the spoil of the Amalekites (I Sam. 30). If this type holds true, then we might expect that the subsequent campaigns moving westward from Hormah toward Philistia provides a more detailed summary of coming events.

XI. Gaza, Askelon and Ekron

Judges 1:18: “Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof”.

From Hormah, Judah and Simeon proceed northwest to Gaza, Askelon, and Ekron, three cities of the Philistine pentapolis. The direction of movement of the host in battle should cause us to pause and consider what is about to transpire. This is the direction from which the immortal host under Christ will come into their glory; from a sun’s rising, or from the east. The descent, therefore, upon Gaza may be likened to the coming of the rainbow angel upon the stronghold of man’s dominion. Gaza means *stronghold*. It is also noteworthy that Gaza is the feminine form of the Hebrew root *az*, meaning *strong, vehement, harsh, fierce, greedy, mighty*, etc.; a fit description of the harlot system that Christ will destroy (Rev. 19:2).

In considering any judgment upon Gaza, the typical aspect of the Philistines in general should be kept in view. The role that the Philistines played throughout Israel’s history and their typical counterparts in the land today illustrate the great enmity that exists between the seed of the woman in the spiritual line of Judah and the seed of the serpent, the universal alliance of those who sow to the flesh thoroughly entrenched in the cultivation of the lust of the eye, the lust of the flesh and the pride of life. These three principles are amply demonstrated in these three cities after a fashion of our consideration of the sons of Anak (see Vol. 6, No. 1, Kirjath Arba, The City of the Four). Here we again have the same familiar pattern established by those whose interests lie completely in the present, being despisers of those that are good (2 Tim. 3:3). This typical relationship of the Philistines to the system of sin that exists today is reinforced by what the prophets have to say concerning their ultimate end:

“¹Gather yourselves together, yea, gather together, O nation not desired; ²Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD’S anger come upon you. ³Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD’S anger.

⁴For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up. ⁵Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant” (Zeph. 2:1-5).

“⁴Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire. ⁵Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. ⁶And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. ⁷And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. ⁸And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes” (Zech. 9:4-8).

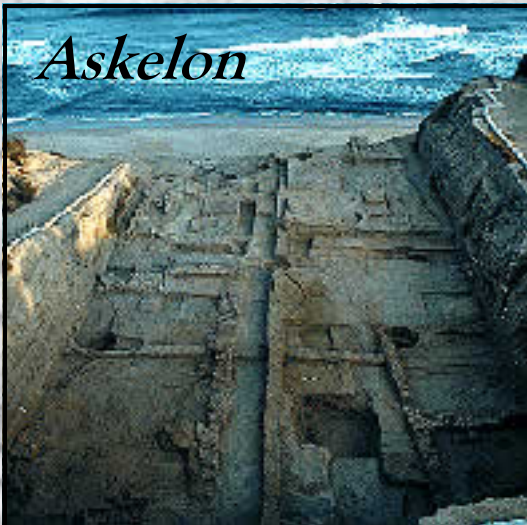
The overthrow of Philistia was prophesied by Jeremiah 47 and Ezekiel 25 as well as by the prophets above. The destruction was to be complete and enduring. History bears this out as the Philistine culture has been extinct now for upwards of 2300 years. Not a trace of them as a distinct people or culture exists anywhere today. In contrast, Yahweh has preserved the people of the Jews and

The ruins of Askelon, later discovered to be the site of a large scale seaside bazaar and winery (a parallel with the greater Babylonian system in the making), was recorded in this print by David Roberts in the 1800’s.



JUDGES - PLATE NO. 9

~ *Askelon and Ekron of the Philistines* ~



Askelon

During the second millennium B.C., Askelon was one of the largest and richest seaports in the Mediterranean, having commercial relations with countries as far away as Cyprus, Crete, Egypt, and Anatolia. Its massive ramparts formed an arc of earthworks extending for more than a mile and a half, enclosing all but the seaward side of the city, which, in the Middle Bronze Age, spread over 150 acres (60 hectares), and held more than 12,000 inhabitants. The world's oldest arched gateway led out of the city and down to the sea.

(Professor Lawrence Stager, Harvard University Schweich Lectures on Biblical Archaeology for the British Academy)

A merchant approaching Askelon from the Mediterranean would have been dwarfed by the imposing earthworks and towering fortifications on the northern slope.

About 300 feet along the ascent from the sea was located the Sanctuary of the Silver Calf. Here merchants would have likely patronized the local deity. Inside the city was a bazaar, a plaza and warehouses that lined the right side of the main street of this famous marketplace, while an Administrative Center and a Counting House were on the left. In his famous elegy for Saul and Jonathan, David pleads "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph" (2 Sam. 1:20). (From the Leon Levy Expedition)

In Part 2 of this series (TG Vol. V, No. 1) we considered a connection between the Dagon-worshiping Philistines of Gath and the current Papal system of apostasy. The trend follows through with the merchandizing of Askelon and the idol worship of Ekron. Below is pictured what is known as the "Ekron Inscription". Unearthed in 1996 at Tel Miqne, Israel, the 220 pound limestone block contains an inscription identifying the patron goddess of the city styled "our lady", a term frequently ascribed by Catholics to Mary, the so-called patron and protector of a myriad of deluded followers. The inscription is interpreted as follows:



Ekron



"This temple was built by 'Akish, son of Padi, son of Yasid, son of Ada, son of Ya'ir, ruler of Ekron, for Ptgyh,* his (divine) lady. May she bless him, and guard him, and prolong his days, and bless his land."

Archaeologists ascribe the name "Pt[n]yh" to the Greek "Potnia" ("Lady" or "Mistress"), perhaps referring to Asherah and Ashtoreth, moon goddess of the Phoenicians of whom Jezebel was a prophetess; worshiped as Astarte by the Greeks, but in all cases, "the queen of heaven".

brought them again into the land.

Beginning with Damascus, Tyre, and Zidon, Zechariah's prophecy (previously quoted) focuses our attention on the historical overthrow of all the city states of the Middle East by Alexander the Great. His campaign was ruthless and unyielding, save for the Jews, "*And I will encamp about mine house because of the army*" (Zech. 9:8). The Philistines were particularly resistant to Alexander's advance (a siege of five months was sustained against Gaza), as will also be the future resistance of the stronghold of man's dominion in general; they will only submit by total military conquest. Likewise, those who remain following the military campaigns of Jesus Christ in the earth will be converted; "*and Ekron as a Jebusite,*" as was the case with Araunah the Jebusite under David, and when the Philistines (defeated by Alexander) were converted by the Maccabees as referred to in Zechariah 9:7.

Following the overthrow of Gaza (*Stronghold*), Judah and Simeon proceed to deliver up Askelon, meaning *a weighing place, mart or market*. Being a major seaport and hub of industry, this seems logical, and in fact, archaeological excavations have proven this to be the case. Ancient Askelon was the site of an open bazaar for trading goods, boasted a winery, and was a center for Baal worship. These attributes again fit very well within the pattern of religious and economic bazaars of man's making, even that of Babylon the Great where everything is for sale, even the "souls" of men; a system described in the apocalypse that will be completely eradicated (Rev. 18:16,17). Interestingly, this is precisely the meaning of Ekron, or *eradication*, the last of the three cities to fall, derived from the Hebrew root *aqar*, meaning to *pluck up*. This is certainly expressive of the destiny of all the Gentiles that oppose Yahshua at his return, as the roots of this "vine of the earth" will be plucked up and cast into the fire (Luke 3:9; Rev. 14:18-19). Among this Gentile vine the Jews have wandered for over 2500 years, even as the ark of the covenant once wandered among the Philistines for seven months (or seven times, I Sam. 6) yet finally returning to the land. The Jews have likewise returned to Israel, yet in unbelief of their Deliverer, not having a correct understanding or spiritual insight, but rather laden with a Philistine ox cart, as it were, having followed the practices of their Gentile host. In this there is an apparent warning for spiritual Israel: beware the manner of the Philistines and their erroneous approach to Yahweh, which if followed will bring certain destruction (2 Sam. 6:3-8).

XII. Jebusites, a Key in the Divine Plan

Judges 1:21: "*And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.*"

Jebus, the ancient fortress of the Jebusites, figures prominently among all other cities in Israel's history. Once the city of Melchizedek, the king-priest of the Most High God, and later to become the place where Yahweh would establish the throne of David, we understand that this is not just any city, but it is The City that Yahweh has chosen for a special purpose; "*For the LORD hath chosen Zion; he hath desired it for his habitation,*" writes the Psalmist (Psa. 132:13). As Yahweh has foreknowledge of all things, even the name Jebus (Strong's 2982, from 947), meaning *trodden as in a threshing place*, has its intended purpose in the plan of Yahweh.

From Isaiah's prophecy of "*the land shadowing with wings*" (Isa. 18:1), Israel is identified as "*a nation meted out and trodden down,*" and Luke specifically says that "*Jerusalem shall be trodden down of the Gentiles.*" We know that history bears this out quite clearly. But the "*threshing*" aspect of the name Jebus is also worthy of consideration. First, we look forward in time to when David, as king of Israel, sent forth Joab to number the people (2 Sam. 24). This we are made to understand was a sin before Yahweh as it showed a momentary lack of faith in Yahweh as Israel's protector, irregardless of the number of warriors available to fight. As punishment, David chose to fall into the hands of Yahweh, for which purpose Yahweh sent a destroying angel among the people. Death, apparently by way of a plague, ravaged the land for three days, killing thousands. David, then being instructed by Yahweh in order to arrest the action of the destroying angel, offers a sacrifice upon a threshing floor purchased from Araunah the Jebusite. This he did before the angel who was visible in the mid-heaven, as it were, with sickle in hand,

"And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem" (I Chron. 21:16).

From this account we are shown a wonderful parable concerning the work of Messiah as a purchaser of his people, staying the hand of eternal death for those who are associated with his name by sacrifice and continue in obedience (I Peter 1:18-19). Those who are fruitful will

be separated out from the tares in the day of harvest upon the threshing floor of judgment and will be gathered together for the Master's use. Without coincidence, the threshing floor of Araunah was also the site where the future temple would be constructed, a foreshadowing of Yahweh's plan of redemption that would in due course include the Gentile nations. This Gentile element is clearly foreshadowed by the Jebusites that remained in the city during the time of the Judges. We take note that these Gentiles were to dwell with the Benjamites (the son of the right hand), and finally to be subject to David, the king of Israel, even as all true Gentile believers will ultimately be subject to Christ, the greater-than-David. But there is another future prophetic aspect foreshadowed in these events, as Zion will become the center point of a new and sharp threshing instrument.

The prophet Isaiah declares concerning Israel under the command of Yahshua Messiah, "*Behold, I will make*

As in the case of David's offering upon the threshing floor of Araunah the Jebusite, likewise a great sacrifice will commence upon the mountains of Israel at Armageddon that will effect a temporary cessation of hostilities by the destroying angelic host. The sacrifice in this latter case will be the destruction of the armies of Gog, a witness of Divine power openly manifested in the earth for all to see and heed.

thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains [nations], and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel" (Isa. 41:15-16). Likewise Habakkuk speaking of the campaigns of the rainbow angel coming out of Sinai records, "*Thou didst march through the land in indignation, thou didst thresh the heathen in anger*" (Hab. 3:12). These events will commence with the long anticipated day of harvest, styled "a heap of sheaves in the valley of Judgment", or Armageddon, when all nations come against Jerusalem to battle (Zech. 14:1-2).

The climax of this initial harvest, or judgment against the Gogian allies that have invaded the land and planted their standard in the holy mountain (Dan. 11:45), will take place at Jerusalem (Jebus). The prophet Joel indi-

cates that this will be a time of great threshing of the heathen who have gathered their forces to extinguish the Jewish State (Joel 3:12-13), but Yahweh of armies will answer with a great destruction: "*The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more*" (Joel 3:16-17).

It is at this time that Jerusalem will rise in power over all kingdoms, never to be trodden under or threshed by the nations any longer. Rather, the once humble Jebus will become the seat of all power and judgment in the earth, thus a complete geopolitical inversion of the current political strata will transpire, putting fear into the hearts of men: "*They shall lick the dust like a serpent,*

they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee" (Micah 7:17). When the everlasting Gospel is then proclaimed from Jerusalem, it will be as the lions roar out of Zion predicted by Joel and will loom with the threat of impending judgment as the angel with sickle in hand standing over the threshing floor of Araunah the Jebusite. This will be the day of glory for Yahshua

and his associates, a day of hope for the myriads of mankind that have been blinded by Babylonian religion, and a day of doom for all who oppose him:

and his associates, a day of hope for the myriads of mankind that have been blinded by Babylonian religion, and a day of doom for all who oppose him:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:6-7).

As in the case of David's offering upon the threshing floor of Araunah, likewise a great sacrifice will commence upon the mountains of Israel at Armageddon that will effect a temporary cessation of hostilities by the destroying angelic host. The sacrifice in this case will be the destruction of the armies of Gog. This will place the credentials of Yahshua's omnipotent power before all nations just prior to the everlasting gospel going forth, simi-

lar in effect to the destruction of Pharaoh's armies at the time of the Exodus.

*“And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, **even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.** ¹⁸Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. ¹⁹And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. ²⁰Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD. ²¹And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. ²²So the house of Israel shall know that I am the LORD their God from that day and forward” (Ezek. 39:17-22).*

XIII. Searching for the House of God, a City of Almonds

Judges 1:22-26: *“And the house of Joseph, they also went up against Bethel: and the LORD was with them. And the house of Joseph sent to descry Bethel. (Now the name of the city before was Luz.) And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, and we will show thee mercy. And when he showed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family. And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.”*

As with the city of Jebus, Yahweh has used many places and names throughout the Scripture in a variety of sequences and events that help us to confirm our faith in His plan and purpose. No opportunity is missed and the consistency of the message to His servants in such detail displaces all doubt as to the Divine authority of the Holy Scriptures. As we consider these five particular verses in the Judges, this principle rings true once again. The chapter in general speaks to the tribes going forth to take hold upon their inheritance. Faith in Yahweh was required for

success, for the cities were strong walled and the enemies well armed. To the Ephraimites (Joseph), the city before them was known as Beth-el (the House of God), the place where Abraham built an altar *“calling upon the name of the LORD”* (Gen. 12:8), and where afterward Jacob spent a night on the way to Syria, where he received the vision of angels ascending and descending from the throne of Yahweh. Having received confirmation of the Abrahamic covenant, Jacob erected a pillar there and anointed it, pointing forward to Messiah as the LORD's Anointed upon whom he would build the House of Abraham and David (Gen. 28:10-22). To bring this plan to pass, the Elohim were once again at work on behalf of Joseph; *“and the LORD was with them”* (vs. 22) and would subsequently provide the *increase* (Joseph) for those seeking out Yahweh's house.

In verse 23 we find a curious word translated into English as *descry*. This is the only place in Scripture where

During the times of the Judges, Bethel would indeed be the city where the Truth was exhibited, for the ark of the covenant would rest there (Judges 20:27) and Deborah and Samuel would teach there, among others (Judges 4:5; I Sam. 7:16). This is a fit representation of the fact that the Ark of God is a figure of Yahweh's House from which all teaching in the Kingdom Age will emanate for the healing of the nations (Rev. 22:2).

the Hebrew word *tuwr* [Str. 8446] is translated as such. Elsewhere, in Ecclesiastes 1:13 and 7:25 for example, it is translated “search”. Thus, for man to increase his lot, he must search out the House of God (Beth-el). This searching is made by a prayerful consideration of the Word wherein the Truth is exhibited. *“Search the Scriptures; for in them ye think ye have eternal life...”* (John 5:39) is the exhortation we will heed if we deem the promises to Abraham a gift worthy of our attention. During the times of the Judges, Bethel would indeed be the city where the Truth was exhibited, for the ark of the covenant would rest there (Judges 20:27) and Deborah and Samuel would teach there, among others (Judges 4:5; I Sam. 7:16). This is a fit representation of the fact that the Ark of God in the ultimate sense, being the Cherubim of the Deity, is a figure of Yahweh's House from which all teaching in the Kingdom Age will emanate for the healing of the nations (Rev. 22:2). This then brings us to a consideration of the trees from which such healing leaves and fruits of a spiritual nature will be produced.

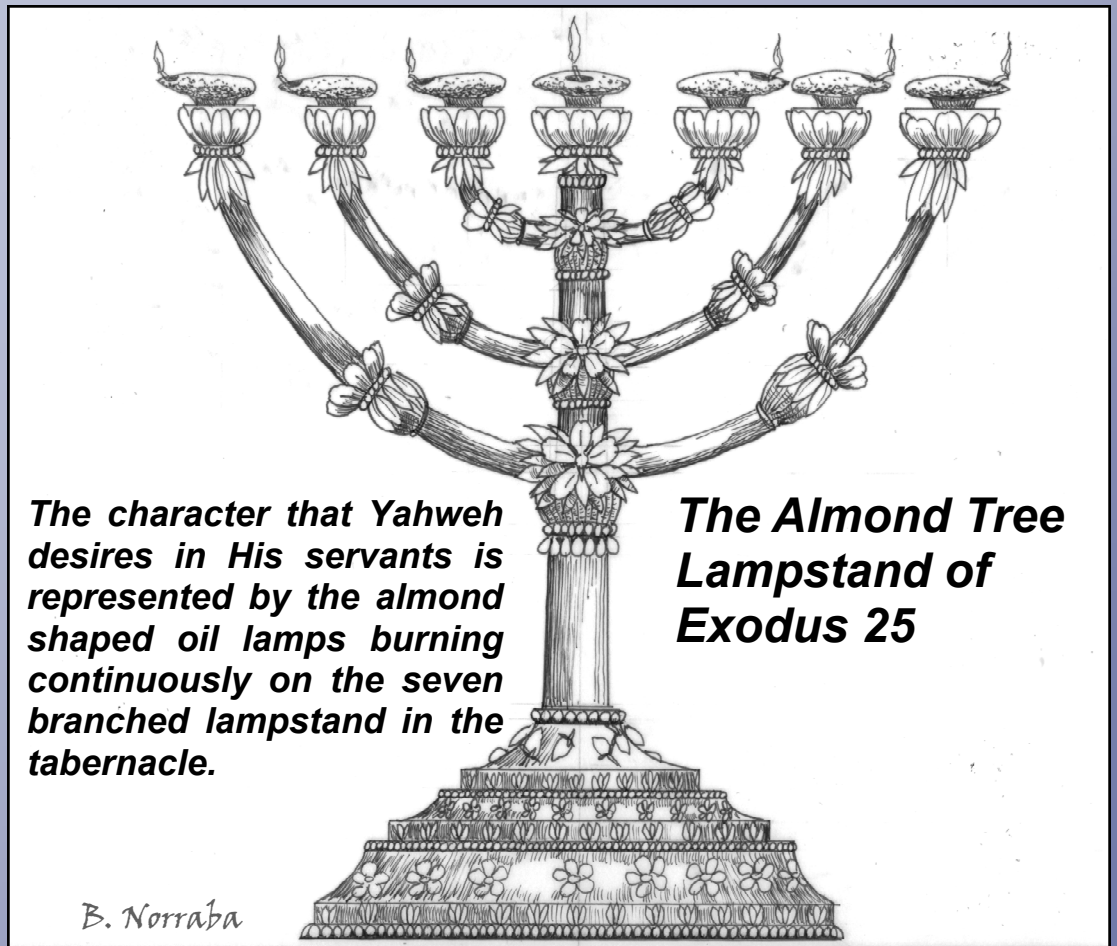
A final detail is revealed in these verses in the ancestral name for the city of Bethel, which is Luz. Luz means "almond trees", and almonds figure prominently in things which are of a spiritual character. The almond was the first tree to bloom in Israel (associated with the month of Adar and the feast of Purim) and as such was known as the wakeful tree, referring to its hurry to "wake up" from the winter slumber. Producing the first bloom in spring, almond trees were a source of beauty, inspiration, food, and medicine known to every Israelite since Abraham. Thus the spiritual symbolism should be immediately apparent; these trees are representative of the Saints, both now and in the glory and splendor of the Kingdom.

Native from India to Israel, the tree is known as the shak-hed tree in parts of the Bible. Anticipating the invasion of the Babylonians, the prophet Jeremiah is asked, What do you see? He answers, the "shak-hed" tree (Jer. 1:11). The Hebrew word shak-hed means to *be wakeful, alert, on the lookout*, or to *hasten*. Hence Jeremiah is told "*Thou therefore gird up thy loins, and arise [rouse up], and speak unto them all that I command thee*" (Jer. 11:17). This is what Yahweh expects of all His servants in anticipation of the Day of Yahweh, when all things will be brought to judgment, within and without:

"³³Take ye heed, watch and pray: for ye know not when the time is. ³⁴For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. ³⁵Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: ³⁶Lest coming suddenly he find you sleeping. ³⁷And what I say unto you I say unto all, Watch" (Mark 13:33-37).

This form of character is represented by the almond shaped oil lamps burning continuously on the seven branched lampstand in the tabernacle. The lampstand itself is fashioned in the form of an almond tree having a central leader, or trunk, and branches bearing flowers and fruits. "*Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick [lampstand]*" (Exod. 25:33).

This is a symbol of Yahweh's choosing, also ascribed to Aaron and the house of Levi to demonstrate Divine selection (Num. 17:8-10). The rod that blossomed and yielded almonds would thereafter be hid, as it were, beneath the mercy seat of the Ark of the Covenant, pointing forward to those whose lives are "hid with Christ" until the day of revelation in the earth (Col. 3:3). These subtle points ascribed to those who are added to (Joseph) the House of God (Bethel) should not pass us by, for they speak to us of truth and life. May we likewise search out Yahweh's House and bear the fruits of the spirit that will adorn the true Bride that He desires.



The character that Yahweh desires in His servants is represented by the almond shaped oil lamps burning continuously on the seven branched lampstand in the tabernacle.

**The Almond Tree
Lampstand of
Exodus 25**

B. Norraba

XIV. Seeds of a Pricking Brier

Judges 1:23 - 2:3: "...And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you."

Since the fall of man in the Garden of Eden, thorns have been associated with the principle of sin and death brought upon the race. "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; **Thorns also and thistles shall it bring forth to thee...**" (Gen. 3:17-18). This principle carries forth in the record of Moses to the children of Israel that sin always results in hardship, which in every case was brought upon by man's own insubordination to and willful ignorance of the principles of Divine Truth. "But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them **shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell**" (Num. 33:55; Josh. 23:13).

In the sad account before us, Israel failed miserably in heeding the command of Yahweh through Moses and Joshua. One by one we see the formula for failure unfold in the clearest terms of apathy. Let us observe this pattern very closely and take heed. Consider the manner of lives that the Israelites should have been leading in contrast to the fate that they chose, which is hidden in the meanings of the names of those who would "sift them like wheat":

"Neither did Manasseh [forgetting] drive out the inhabitants of Beth-shean [the house of ease]...nor Taanach [battlement]...nor Dor [present dwellers] ...nor Ibleam [a devouring people]... nor Migeddo [to gather in troops]."

"Neither did Ephraim [fruitfulness] drive out the Canaanites of Gezer [merchants of destruction]."

"Neither did Zebulun [habitation] drive out the inhabitants of Kitron [the incense burners to other gods], nor the inhabitants of Nahalol [leading Israel to other pastures]."

"Neither did Asher [who should have been prospering in the Truth] drive out the inhabitants of Aacho [who would hem in the Israelites], nor the inhabitants of Zidon, nor of

Ahlab [who would catch them as in a snare (net) with the fat of excess living], nor of Achzib [deceiving them with falsehood and treachery], nor of Helbah [offering the Israelites the choice part], nor of Aphik [having confidence in the strength of flesh], nor of Rehob [leading to the broad way of destruction]."

"Neither did Naphtali [wrestling] drive out the inhabitants of Beth-shemesh [temple of battlements], nor the inhabitants of Beth-anath [temple of shouting and affliction]."

"And the Amorites [the prominent ones] forced Dan [judgment] into the mountain; for they would not suffer them to come down into the valley."

Summary: The results of the Israelites failing to drive out the Canaanites would be the bane of the nation for the following 450 years wherein idolatry and immorality would ravage the people, bringing them into the bondage of corruption (Rom. 8:21). The balance of this study series will reflect upon this history and fate of the people of Israel ebbing between the righteous rule and influence of the Judges and the predictable slide into error and apostasy by the people. Apart from those specifically named by the Spirit Word as faithful, we have no record of the individual fate of the real people, Israelites, some true and some false, who lived during this era of history. Herein a great contrast is set before us as those striving to work out our own salvation with fear and trembling. The world without and the flesh within calls to us to serve as a bond slave, even as Israel fell prey to those around them. Yet we have been given the *law of the spirit of life in Christ Jesus* to wield as our weapon against the deceitfulness of mortal flesh, whereby we are freed from its death grip (Rom. 8:2). Out of this weakness of the flesh we are called to be made strong, to wax valiant in fight, to turn the tides of sin, knowing that Yahweh has provided some better thing for us if we continue in faith (Heb. 11:34).

Bibliography for this series:

Joshua: His Life and Times, by Bro. John Ullman
The Joshua Expositor, by Bro. H.P. Mansfield
The Revelation Expositor, by: Bro. H.P. Mansfield
The Gospel in the Book of Judges, by Bro. Ian Giles
The Judges, by Christadelphian Scripture Study Service
The Story of the Bible, Volume 2, Logos Publications
Be Ye Transformed, Volume 2, By Bro. Growcott
The Moody Bible Atlas, by Barry J. Beitzel
The Oxford Bible Atlas, by Herbert G. May
Biblical Allegories, TG Vol. 4, Issue 2, by Bro. Alex Briley
 Strong's, Young's and Wigram's Concordances

Biblical Allegories

Our Ship in the Midst of the Sea

By Alex M. Briley

Introduction

After the Lord had fed the five thousand, he departed from his disciples for a period of time. In the absence of the Master the disciples struggled to reach their destination, but only when the Lord reappeared amongst them did they succeed in reaching their destination. The events in John chapter six that occur after the feeding of the multitude can be seen as typical of the Lord's departure into Heaven, the struggles of life faced by his followers in his absence, the redemption received by his followers upon his return, and the gift of immortality being received after his coming.

“When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.”

John 6:15

“And when he had sent them away, he departed into a mountain to pray.”

Mark 6:46

Having fed the people with the Word of Yahweh, symbolized in the five loaves and two fishes, Yahshua departed from the presence of the people and his disciples. The people wanted to take him and make him a King. But as it was not time for him to become a King, he departed. The accounts tell us he went into a high mountain to pray. The time Yahshua spends on the mountain in prayer is typical of the time the Master has been on the right hand of His Father in heaven. The following verses show how being on a mountain, and in prayer, can be viewed typically as being in the presence of Yahweh:

“In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?” (Psalm 11:1)

“...and the stone that smote the image became a great mountain, and filled the whole earth” (Dan. 2:35).

“And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God” (Rev. 21:10).

“Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice” (Psalm 141:2).

“And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints” (Rev. 5:8).

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne” (Rev. 8:3).

Before he departed from them, Yahshua instructed his followers to enter into a ship and set sail for Capernaum (John 6:17). Capernaum was the Lord's own city (Matthew 9:1), and as such is typical of the city that we seek (Hebrews 11:10). Capernaum means *city of consolation*, and in the allegory before us represents the Kingdom of God, for it was the destination of the disciples.

“And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.”

Mark 6:48

While Yahshua is upon the mountain, he sees his followers struggling upon the raging sea. In this we find comfort in the type before us, because it teaches us that

we are always in his care. He is always aware of our circumstances. And where are we at present? Well, like the disciples, we are struggling upon a roaring sea. *“But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt”* (Isaiah 57:20). The world in which we live is a troubled sea, and we who are in the boat are struggling to overcome it.

According to John’s account, the disciples expected the Lord’s arrival (6:17). We are awaiting his coming just as they were then. And just as his arrival resulted in the deliverance of the disciples, so shall we be delivered at his return if we labor against the raging sea around us until the end. And it is noteworthy that just as the disciples could never reach their destination without the help of the Lord, so we will not reach our destination without his help either.

The Lord arrived in the fourth watch of the night, which is the last watch that occurs just before dawn. The long Gentile night is the time of the Lord’s absence, which will conclude at the rising of the sun of righteousness. *“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings”* (Malachi 4:2). *“And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain”* (2 Samuel 23:4).

“And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?”

Matthew 14:28-31

When the Master returned, he was seen walking upon the water by the disciples. Because of his great love for Yahshua, Peter called out to the Lord. He left the boat to go to the Lord, but began to sink beneath the waves, needing the Lord to save him. Allegorically, we see several classes of faithful saints represented in these events. Peter stands as a representative of all those who love the Lord and will rejoice at his return though still having a measure of fear at his coming (John 6:19). We labor for the coming day, and we look for it with great anticipation. However, we all have a measure of fearfulness of standing before our Lord and Master at his return, just as Peter did upon the sea. Our faith will need perfecting, just as Peter’s did.

When Peter sank beneath the waves, we suggest that he became typical of all those who will not be alive at the Lord’s arrival, but who will be resurrected from the depths of the sea. *“And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works”* (Rev. 20:13).

Capernaum was the Lord’s own city (Matthew 9:1), and as such is typical of the city that we seek (Hebrews 11:10). Capernaum means “city of consolation”, and represents for us the Kingdom of God in the allegory before us, for it was the destination of the disciples. Pictured below is a synagogue of Capernaum discovered by archaeologist, the foundation of which dates to the time of our Lord (Luke 7:1-5).





Gennesaret means “harp shaped”, or “the garden of the prince”. Both of these definitions are significant. We who shall reach this place will rejoice at being in the Prince’s garden, so much so, that we will play upon our musical instruments (“harp shaped”) songs of our joy (Rev. 14:2-3).

After the Lord typically resurrected Peter, Peter was able to walk with Yahshua upon the waters with complete faith and confidence. In this find Peter is representative of all the faithful, who after being raised up, will have dominion over the sea. *“And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God”* (Revelation 15:2).

“Then they willingly received him into the ship: and immediately the ship was at the land whither they went. The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one where into his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;”

John 6:21-22

Having reached their destination, the disciples were not found by those who searched for them. As in the case of

Enoch, many people will make search for the saints, not knowing that they have united with the Lord Jesus Christ. The search that will be made for them will be in the wrong places, just as the Jews searched in the wrong location for the disciples. They found the dinghy of the boat on the shore; they did not know that the boat itself had reached the other shore at Gennesaret (Mark 6:53).

Gennesaret means *harp shaped*, or *the garden of the prince*. Both of these definitions are significant. We who shall reach this place will rejoice at being in the Prince’s garden, so much so, that we will play upon our musical instruments (“harp shaped”) songs of our joy. *“And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth”* (Revelation 14:2-3).

When the people finally see the disciples and Yahshua, there is a great healing that takes place (Mark 6:55-56). This is typical of the great healings of the nations and of natural Israel that will accompany the Lord’s return. It is noteworthy that there are those who cannot find the Lord (John 6:22) and those who can. We suggest this is typical of the sheep and the goat nations. Only the sheep nations will be healed at Yahshua’s arrival. *“Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up”* (Hosea 6:1). *“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”* (Rev. 22:2).

The allegory of this event should encourage us to row and labor while we wait for the Lord’s return. And while we work, rest assured that he sees us and will not let us sink if we continue to journey as he has directed us. *“Even so, come, Lord Jesus”*.



*Clinton Arkansas Ecclesial Gathering
October 13th and 14th, 2007*

“Then I Would Know the Truth of the Fourth Beast”

**Lord willing, the Clinton Ecclesia will host a weekend study regarding the
development and destruction of the Beast System.**

Saturday, October 13

CLASS 1: Introduction/Overview of the Dragon/Beast System

**CLASS 2: The Beast of the Sea, The Beast of the Earth, and The Im-
age of the Beast**

**CLASS 3: The Latter Day Manifestation of the Dragon and Fourth
Beast System Preceding the Advent**

CLASS 4: March of the Rainbow Angel Out of Sinai - Armageddon

Sunday, October 14

**CLASS 5: Final Manifestation of the Beast System Following Arma-
geddon**

CLASS 6: Final Destruction of the Beast System

For more information

Please contact Bro. Adam Kuipers at

standinthegaps@hotmail.com (501) 733-0087

***“Buy the truth and sell it not;
Also wisdom, and instruction,
and understanding.”
Proverbs 23:23***

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
Section Editor - Ask For The Old Paths

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

Bro. Tom Northey, Denver, CO Christadelphian Ecclesia
Section Editor—Watchman Series



**Truth Gleaner Publications,
23240 Brouwertown Rd.
Howey-in-the-Hills, FL 34737**