

## June 1

### Joshua 18

V.1 – Shiloh was situated on a hill in the tribe of Ephraim about fifteen miles (24 kms) north of Jerusalem, and ten miles (16 kms) south from Shechem. It was a little north from Bethel, and on the road from Shechem to Jerusalem (Judges 21:19). It became the place where the Tabernacle was set up for a lengthy stay; the place where the tribes were allotted their inheritance (V.8), and the centre of an apostasy that led to its doom – Judges 18:31; 1 Sam. 2:14; Jer. 7:12,14; 26:6,9. It is interesting that when Yahweh decided to strip ten tribes from the house of David He sent Ahijah the **Shilonite** to give Jeroboam 10 pieces of the prophet's new garment – 1 Kings 11:29. The Land had been divided and distributed by lot at **Shiloh** nearly 600 years before.

V.2-10 – Joshua upbraided the tribes without an allotted portion of land for their lack of initiative. They were sent out to “describe” (*kathab* – to write, inscribe) the land and return for the lots to be cast. Lacking initiative in seeking to secure an inheritance in God's Land is not a new thing. We need to set our heart upon it.

V.11-28 – The territory allotted to the tribe of Benjamin is enumerated in this section. The Map to the right illustrates where **Benjamin** was placed between Judah and Ephraim.



### Isaiah 24

V.1 – Rotherham – “Lo! Yahweh emptying **the earth** and laying it waste,—And he will overturn the face thereof, And scatter them who dwell therein.” The “earth” here is a reference to the Land of Israel. The word is *eret* and could just as easily have been rendered “land” as it is in the vast majority of its 2,505 occurrences in the O.T. Any notion that “earth” refers to the planet earth is dismissed by V.23 – “when Yahweh of hosts shall reign in mount Zion, and in Jerusalem.”

V.1-21 describe the calamity that was to overtake Yahweh's people when the Babylonians arrived on the scene in BC 606 and between then and BC 586 completely overturned normal life in Judah and finally denuded it of most of its inhabitants who were either slaughtered or carted off to Babylon.

V.22-23 – A ray of hope shines through the blackness of the judgements described. After being locked up in the “prison” of Babylonian captivity for 70 years, release would come, “and after many days shall they be visited.” Sadly, the pattern was to be repeated again in AD 70 when Judah's Commonwealth was again overthrown and its ecclesiastical system (moon) eclipsed and its government (sun) overthrown – Joel 2:31 is cited in Acts 2:20; Matt. 24:29. The day when God's scattered people (“a people scattered and peeled” – Isa. 18:7) is at hand. They will be “visited” and restored to the Land, but only “when Yahweh of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.”

Isa. 24 introduces a series of chapters from Isa. 25 to 35 that deal with the way the final words of this chapter are attained.

## Hebrews 6

V.1 – “Therefore let us leave the elementary doctrine of Christ and go on to maturity” (ESV). This is not a call to forget the fundamental doctrines of the truth, but a call to grow in understanding and move on to maturity. The point was made in Heb. 5:11-14. Those in the Hebrew ecclesia in and around Jerusalem who were contemplating a return to the Law had not applied themselves to grow in Christ. This requires diligent exercise of the “senses” (*aisthētērion* – faculty of the mind for perceiving, understanding – Heb. 5:14).

V.4-6 – The Apostle warns the potential defectors that it would be a one way street to doom. Having tasted the powers of the Spirit as an earnest (2 Cor.5:5 – a part payment) of the future as an immortal, forsaking Christ was a death sentence “seeing they **crucify to themselves** the Son of God afresh, and put him to an open shame.”

V.7-12 – The antidote was greater application to the Word of God (“the earth which drinketh in the **rain** that cometh oft upon it”). It is noteworthy that while the Apostle is warning, he also encourages with positive exhortation to continue their service to God. In the course of it he incorporates “faith” (V.12), “hope” (V.11), and “love” (V.10) the core themes of life in Christ – 1 Cor. 13:13.

V.13-20 – What was slipping in the unstable and uncertain was faith and hope, so the Apostle turns to the promises made to Abraham. He cites Gen. 22:17 (the 7th and final promise), and then adds “after he had patiently endured, he **obtained** the promise.” To ‘obtain’ is different to ‘receiving’ the promise. When Yahweh swore by His own existence in Gen. 22:16-18, it was to make the promises to Abraham unconditional. He had “obtained” them; i.e. he was guaranteed a place in the Kingdom and yet he still had some 45 years to live. The rationale was simple. God could not ask any more from a man than he did from Abraham, and that was to do what Yahweh would Himself have to do to redeem the human race via the promises He had made to Abraham, namely, to offer up in sacrifice an only beloved son in faith. There was no way Abraham would turn away from God after that. What about you Hebrews, the Apostle may have said, who have seen the crucified Son of God raised from the dead like Isaac was in a figure? – Heb. 11:19.

Two unchangeable things were involved in God’s promise in Gen. 22:16-18. They were (1) Yahweh exists, and (2) He doesn’t tell lies. These provided an anchor point within a city of refuge that did not rely on man’s ability, or willingness to keep law. For those looking backwards to the Law of Moses, the question was ‘what would you prefer – trusting in men to keep the law to ensure your future until the **death of the high priest**, or trusting in a High Priest (Christ) who is alive for evermore?’ To ask the question is to answer it.

## Hebrews 7

This chapter occupies a massive position in the Book. We will introduce it and complete the comments later in the year, God willing. See **Appendix 1** for Bro. Carter’s exposition.

Consider the importance of Melchizedek to Paul’s case starting in Heb. 5:1-11. All 9 occurrences of his name in the N.T. are in Hebrews. Paul introduces him to counter a return to the Law by ‘Hebrew’ believers (Abraham was a ‘Hebrew’ – Gen. 14:13), but Melchizedek was greater than Abraham. The crux of Paul’s case is that where there is a change of priest, there must also be a change of law – Heb. 7:11-12.

The argument is developed using Ps. 110:1,4 in Heb. 1:3,13; 4:14; chaps 5-7; 10:11-13. His name means “King of Righteousness” (Heb. 7:2). It occurs 11 times in Scripture – 2 in the O.T. (Gen. 14:18; Ps. 110:4), and 9 in the N.T. Interestingly, eleven is the number of inadequacy and Melchizedek was “**made like unto** the Son of God”; i.e. inferior.

## June 2

### Joshua 19

This chapter details the inheritance given to the tribes of Simeon, Zebulun, Issachar, Asher, Naphtali and Dan, and for Joshua himself.

It is twice stated that the tribe of Simeon inherited a portion within the area allotted to the tribe of Judah. The emphasis is on the fulfilment of the prophecy of Jacob in Gen. 49:5-7. Simeon and Levi were to be **divided** in Jacob and **scattered** in Israel. This came to pass when Levi was given no inheritance in the Land except for 48 cities scattered throughout the Land, and Simeon was 'divided' by having a portion in the territory of Judah.

V.49-50 – As for Joshua, he being of the tribe of Ephraim (Num. 13:8), was given an inheritance in that tribe's portion in Timnathserah ("portion of the sun") in mount Ephraim ("double fruit"), according to the request he had made – V.50.

V.51 records the completion of the mission of Joshua – "So they made an end of dividing the country," and now it was the responsibility of the tribes (ecclesias) themselves, and the individuals within them to secure their own inheritance by driving out the original carnal inhabitants. Exactly that situation confronts everyone who accepts life in Christ. He has done all he could. We must use the strength that God has provided (His Word) to drive out the 'Canaanite' that stands between us and an Inheritance in God's Land.



### Isaiah 25

Isaiah 13 and 14 introduced the adversarial city of Babylon. The conflict between Jerusalem and Babylon would rage until the latter is finally destroyed. This chapter brings us to that theme. In V.1, Isaiah, on behalf of the remnant (encapsulated in his son), praises Yahweh for His "Purposes of long ago faithfulness in truth" (Rotherham). The word for "truth" is only used here in the O.T. It is *omen* (from which came *amen*) and means verity, faithfulness, while the word "faithfulness" that precedes it is *'emûnâh* meaning firmness; security. Yahweh's promises are not only true, they are firm and will be fulfilled.

V.2 – "For thou hast made of a **city** an heap; of a defenced **city** a ruin" – Two different words are used for "city" in this verse. The first and third are *iyir* – city, town (a place of waking, guarded), and the second is *qiryah* – city, town; collective. The latter obviously cognate with the first. This is a reference to latter day 'Babylon' = **Rome**. In the day when Jerusalem is exalted, Rome will go into decline and be destroyed – "it shall never be built." This 'city' is referred to again in V.3; and Isa. 26:5. It matches the 'city' of Num. 24:19;

Ps. 60:9 and Rev. 14:8,20; 16:19; 17:18; 18:10,16,18,19,21 (“Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all”).

V.3 – Rotherham – “the city of tyrannous nations shall revere thee” – When Babylon the Great (Rome) is destroyed the tyrannical nations who supported her against Christ (Ps. 2:1) will fear for their own future – Rev 18:15 – “The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.” They will be given opportunity to submit to Christ (Rev. 14:9-10). Some will, others will not, and will meet with the same fate.

V.4-5 refer to the terrible judgements of Armageddon and beyond that will have devastating impacts on humanity.

V.6 – “And in **this mountain** shall Yahweh of hosts make unto all people a **feast** of fat things” – The exalted Mt Zion will become the centre of Christ’s government to which the nations who submit to him will come. Ultimately, when Babylon the Great is totally destroyed in all its forms (refuges, creed and adherents), all men will come to worship in Jerusalem and to **fellowship** with the God of Jacob.

V.7 – “And he will **destroy in this mountain** the face of the covering cast over all people, and the vail that is spread over all nations” – Christ’s new government will systematically over 40 years destroy the influence of Catholicism which has blindfolded multitudes with its doctrines and practices for millennia, beginning with the rebellion of Nimrod. It will take time, as indicated by the centre of operations being Mt Zion, the place where the throne of David has been set up. This is the subject matter of Dan. 7:9-12 – the judgement of the nations.

V.8-9 – The “poor” and “needy” of V.4 now come into focus. “He will swallow up death in victory” is cited in 1 Cor. 15:54 in the context of resurrection and a change of nature for the saints when Christ returns. Then “the Lord Yahweh will wipe away tears from off all faces” is cited in Rev. 21:4 in the context of the abolition of sin and death at the end of the Millennium. This illustrates the breadth of the mission of Christ all centred in the very place where he “offered himself without spot to God” – Heb. 9:14; 10:12. The patient and faithful remnant can now say with gratitude – ESV – “Behold, this is our God; **we have waited for him, that he might save us.** This is Yahweh; we have waited for him; let us be glad and rejoice in his salvation.”

V.10-12 – In the Ministry of the Prophets page 425 the following observations about Moab are helpful – In Isaiah, chapter 16, the fate of Moab is unmistakably associated with the re-establishment of the throne and kingdom of David in the hands of the Lord Jesus. ....David conquered Moab of old, and the Greater Son of David is to do the same in the future. He will subdue British power, at that time located in that country, and in angry opposition to the Russian "spoiler" of the North (Ezek. 38; Dan. 11). A preliminary down-treading and humbling is very necessary before the Lord can make any use of the latter-day Moab as the scriptures have foretold he will. By the destruction of the Mediterranean fleet, and overthrow of the land forces, British power will be brought to recognise the fact that there is a power in the earth mightier than itself or any earthly rival, and whose rule of the waves is mightier than that of proud Britannia.

V.11 – “And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim” – This is an unusual figure, but in this context it speaks of the **reach** of Yahweh’s judgements against the nations. Not only will ‘Babylon’ be destroyed, but every other proud nation on earth will be humbled.

## Hebrews 8

Having established the absolute superiority of the Melchisedek priesthood over the Aaronic, the Apostle now turns to the superiority of the Abrahamic Covenant over the Mosaic.

V.6 – “he is the mediator of a better **covenant**, which was established upon better promises” – That the “better covenant” is the Abrahamic is made clear by the citation of Jer. 31:33-34 in the following verses.

V.7 – “For if that **first** covenant had been faultless, then should no place have been sought for the **second**” – The Mosaic Covenant is called the **first** because it was the first to be ratified by blood (Ex. 24:6-8). The Abrahamic which preceded the Mosaic by 430 years (Gal. 3:17) was not ratified until the death and resurrection of Christ – Rom. 15:8. That is why it is called “the second” here as in Heb. 10:9.

V.10 – “and I will be to them a God, and they shall be to me a people” – This citation from Jer. 31:33 puts the question of what constitutes the “new covenant” beyond question, for this is itself an allusion (close to a citation) from Gen. 17:7-8 – “And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, **to be a God unto thee, and to thy seed after thee. ....and I will be their God.**” The “new covenant” is the Abrahamic Covenant, ‘new’ to the Apostle’s generation and those to come because they had known only the Mosaic.

## Hebrews 9

The Mosaic covenant (“the first”) was a teaching mechanism. Its Tabernacle and ordinances were a “schoolmaster” (Gal. 3:24) to lead the nation to Christ (V.1-10). One curious statement is made concerning the incense altar – “the Holiest of all; which had the golden censer.” Of course, this was not so. The golden incense altar was in the Holy Place against the veil. The reason for this apparent anomaly is to stress the power of prayer. The incense burnt morning and evening wafted through the veil and into the Most Holy Place as do our prayers – Heb. 10:19-20; Rom. 5:1-2; Eph. 3:12.

V.11-28 – The Apostle then launches into a comparison and a contrast between the Mosaic and Abrahamic systems. Blood was essential for redemption (V.22). Blood of itself is not a magical potion, it is a symbol for the life of all flesh (Lev. 17:11). Even Christ needed redemption from Adamic nature and he was the first beneficiary of the work he came to do, namely, our redemption. The absence of the words “*for us*” in italics at the end of V.12 should be noted. The point being made is repeated in Heb. 13:20 – “Now the God of peace, that **brought again from the dead** our Lord Jesus, that great shepherd of the sheep, **through the blood of the everlasting covenant.**” His perfect obedience to the death of the cross (Phil. 2:8) ensured his resurrection and immortalization. Accordingly, he was redeemed by his own sacrifice as the “firstfruits of them that slept” (1 Cor. 15:20). He had no moral need (like us), but he needed redemption from the curse of death. This was effected by obedience, death and resurrection to life. No ‘sacrifice **for** nature’ was involved, just the sacrifice **of** the nature. Hence, “now once in the end of the world hath he appeared to put away sin **by the sacrifice of himself**” (V.26), and “unto them that look for him shall he appear the second time **without sin** (i.e. free of human nature) unto salvation” (V.28). The “heavenly things themselves” had been “purified” (cleansed) with a better sacrifice than those under the Law.

Anyone doubting that the above is standard Christadelphian teaching is directed to the article by Bro. H.P. Mansfield in the Logos for 1971 in **Appendix 2**.



## June 3

### Joshua 20

In this chapter Joshua accomplishes the commission given in Num. 35, Deut. 4 and 19 to appoint six cities of refuge. See comments on those chapters on April 16, 21, and May 2.

### Joshua 21

One of the final administrative duties of Joshua was to settle the Levites in 48 cities scattered throughout the tribal allotments.

The map at right attempts to locate these cities, although it is acknowledged that some guess work is involved.

V.9-13 – Comments were made on May 28 about Caleb's inheritance being given to the family of Aaron. All he really wanted was the field in which was found the cave of Machpelah where the Patriarchs were buried. And of course, he had a 'Bible school' next door.

V.45 – "There failed not ought of any good thing which Yahweh had spoken unto the house of Israel; all came to pass" –

This is an important statement. Joshua's work was largely finished. Nothing that Yahweh required of him was left undone. Similarly, the work of Christ in his mortal ministry was completed and nothing was lacking. All organized resistance to Israel attaining an inheritance in the Land had been removed. It now remained with individual Israelites working with their tribes to claim their inheritance. It is the same with us.

### Isaiah 26

V.1 – "**In that day** shall this song be sung in the land of Judah" – That **day** is described in Isa. 25 when death will have been swallowed up in victory for the saints. The song to be sung by the glorified saints is that the strongest defence against sin and death is salvation. That salvation will be enjoyed in the now "strong city" of Jerusalem.



V.2-3 – The “righteous nation which keepeth the truth” is the “nation” of Isa. 55:5; 65:1 (Rom. 10:20), and Matt. 21:43, namely, the true “Israel of God” – the glorified Bride of Christ consisting of Jew and Gentile. They attain to life eternal through a fail-proof formula – “Thou wilt keep him in perfect peace, whose mind (*yétser* – a form; fig. conception; i.e. purpose) is stayed (*sâmak* – lean upon) on thee: because he trusteth in thee.” Where the whole framework of life is built upon trust in Yahweh, there is “perfect peace” of mind – V.3; Phil. 4:7 – “the **peace of God**, which **passeth all understanding**, shall keep your hearts and minds through Christ Jesus.”

V.4 – Rotherham – “Trust ye in Yahweh, unto futurity,—For, in **Yah, Yahweh**, is a rock of ages” – The word “strength” is *tzur* – rock. The same name phrase **Yah Yahweh** was used in Isa. 12:2 in another song of redemption.

V.5-17 – The powers of the world led by Babylon the Great (“the lofty city”) will be laid low and only then “the inhabitants of the world will learn righteousness” (V.9). A long night of darkness and persecution had limited the desired outcomes (V.18), but when the resurrection comes that will all end.

V.19-21 – Rotherham – “Thy (i.e. God’s) dead, shall come to life again, My dead body (Christ’s ‘body’ the ecclesia), they shall arise” and appear as dew on the earth (“herbs” should be “lights”) as “the sun of righteousness” shines upon them. The Judgement Seat follows and the Bride is taken into the bridal chamber (Sinai) while “the indignation” (“the time of trouble such as never was” of Dan. 12:1) of 10 years passes over. Armageddon follows when “Yahweh (Christ and the saints – Zech. 14:5) cometh out of his place (Sinai – Deut. 33:2; Ps. 68:17; Hab. 3:3) to punish the inhabitants of the earth for their iniquity” (V.21).

## Isaiah 27

V.1 – The judgements of Armageddon and beyond “shall punish leviathan the piercing **serpent**, even leviathan that **crooked serpent**; and he shall slay the **dragon** that is in the sea.” In Ps. 74:14, Leviathan is represented as having many heads – “Thou brakest the **heads** of leviathan in pieces” like the multiheaded dragon of the Apocalypse = Babylon the Great or Roman Catholicism – Rev. 17:3,5; 20:2.

V.2-11 – While Rome sinks, Zion rises – Ministry of the Prophets pg. 437 – “the context invites us to dwell on the great change that comes at that time over the fortunes of the saints and of Israel.” Jacob will be purged – “By this therefore shall the iniquity of Jacob be purged” (V.9).

V.12-13 – The Second Exodus of Israel under Elijah has multiple purposes, including purging out the rebels and redeeming the younger generation; punishing Roman Catholic Europe for rebelling against Christ’s rule, and fulfilling Yahweh’s promises unto the fathers.

## Hebrews 10

V.1-18 – The Law could “never with those sacrifices which they offered year by year continually make the comers thereunto perfect.” This was the point the Apostle made in Heb. 9:25-26. The repetitive offering of sacrifices for sin underscored the fact that it was “not possible that the blood of bulls and of goats should take away sins” (V.4). That was only to be achieved “through the offering of the body of Jesus Christ **once**.” What was needed was perfect obedience in the offeror that would enable resurrection and a change of nature. That is why Ps. 40:6-8 is then cited. A willing slave with a hearing ear was found in

Jesus Anointed. The word “opened” in Ps. 40:6 should be rendered “digged” or “bored” as it is a reference to the slave willing to remain with his master having his ear bored with an awl (Ex. 21:6; Deut. 15:16-17). The focus is on willingness to obey – “Lo, I come to do **thy will**, O God” and this is emphasized by a peculiarity in V.7 – “in the **volume** of the book it is written of me.” At face value, this would seem to refer to what is written in the scroll, but the word “volume” is *kephalis* – a knob at the end of a stick on which the manuscript was rolled. This is virtually saying that Christ was not just the written Word revealed, but that he was “the Word made flesh” and like the prominent knob at the head of the scroll was there for all to see.

V.19-39 – Having shown conclusively that there was only one way for the forgiveness of sins, the Apostle appeals to those who might have been wavering and showing this by non-attendance at the meetings to return – “Not forsaking the assembling of ourselves together, as the manner of some is.” Even worse was the possibility of departing altogether and go back to the Law and its rituals. This is what is meant by “**sin wilfully** after that we have received the knowledge of the truth.” Only judgement awaits that class. What would be the point of enduring all the persecution of the past to seek relief at the expense of eternal life?

## June 4

### Joshua 22

V.1-9 – After 7 years of faithful military service away from their families on the east of Jordan, the fighting men of Reuben, Gad and the half tribe of Manasseh were released to return home with the gratitude and blessing of Joshua. He counselled them to “take diligent heed to do the commandment and the law” but did not foresee what would happen next.

V.10-20 – The men of these tribes built an altar at Jordan which they called ‘Ed’ meaning witness (V.34). The tribes west of Jordan took umbrage at this and formed a war party that was headed by Phinehas who accused the eastern tribes of reviving and repeating the worst of the nation’s history.

V.21-29 – The eastern tribes explained that their altar was not for sacrifices or offerings of any kind, but simply a large physical witness that they were part of the main body of Israel despite living east of Jordan. This averted what could have been a terrible disaster.

V.30-34 – Phinehas and the children of Israel praised Yahweh for the peace that ensued. The learnings from this incident are many. It is best when undertaking an initiative related to firmly held convictions to consult with others who have an interest in the matter. It is also wise to enquire about facts and motives before accusing others of rebellious apostasy. When a matter like this arises and is resolved to the glory of God, gratitude should be shown and harmony restored.

### Isaiah 28

V.1 – “Woe to the crown of pride, to the drunkards of Ephraim” – This is a Hebrew mode of expression, denoting a proud or haughty crown. It refers to the capital of the kingdom of Israel – Samaria. This city was built by Omri, who purchased ‘the hill Samaria’ of Shemer, and called it, after the name of Shemer, Samaria (1 Kings 16:24), and made it the capital of his kingdom. The city was built on a pleasant and fertile hill (see photo below), and surrounded with a rich valley, with a circle of hills beyond; and the beauty of the hill on which the city was built suggested the idea of a wreath or chaplet of flowers, or a “crown.” It met its



doom in the 6th year of Hezekiah by the Assyrians “as a flood of mighty waters overflowing” (V.2; Isa. 8:7). That was still some three years away in BC 722.

V.3 – “The crown of pride, the drunkards of Ephraim” – This repetition of V.1 again shows pride and drunkenness associated as twin evils. Spiritual inebriation with the ‘wine’ of Babylon introduced by Ahab (1 Kings 16:30-33), and pride that refused Hezekiah’s offer of redemption (2 Chron. 30:6-10) sealed the fate of the northern Kingdom. Joshua had led them into the Land and now Hoshea (same as Joshua – Num. 13:8; Deut. 32:44) the last king of Israel would lead them out – 2 Kings 18:10.



V.5 – “In that day shall Yahweh of hosts be for a crown of glory, and for a diadem of beauty, unto **the residue of his people**” – Disaster overtook the northern kingdom, but Judah was prospering under the beneficent reign of Hezekiah after the terrible years of Ahaz, but not all was well there either.

V.7-13 – “But **they also** have erred through wine, and through strong drink are out of the way” – This message is directed at the “scornful men, that rule this people which is in Jerusalem” – V.14. This is not a reference to Hezekiah, but to the priests who were not ready for his reformation – 2 Chron. 29:34 – “But the priests were too few....for the Levites were more upright in heart to sanctify themselves than the priests,” and 30:33 – “the priests had not sanctified themselves sufficiently.” The priesthood had been seriously impacted by the reign of Ahaz. These were the teachers of the people and it seems they had descended into the mechanical “precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little” approach to instruction. The Apostle makes reference to this in Heb. 5:11-14; 6:1. Christ made reference to the Scribes teaching this way in Matt. 23:2-4 with constant repetition, as they did in prayer – Matt. 6:5,7. It was this problem that led to the rejection of their Messiah – the subject of the following verses.

V.14-29 – The spiritual leaders of the nation had “made a covenant with death” (V.15). It is unlikely they had consciously and openly stated what this passage says, but God knew their thinking and their attitude. Without any grounds for confidence they believed their righteousness would secure them peace when the prophesied judgements came, but it would turn out otherwise. This was exactly the situation when Christ came just before the judgements of AD 70. Hence, he alludes to the words of V.17 in Matt. 7:24-27 in the context of the Judgement Seat. That will be the time when Yahweh will permanently “lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation” and those who have built their ‘house’ on that *eben* (family building stone) by faith and obedience will not be “confounded” (1 Pet. 2:6) as will be those who had “a covenant with death.”

V.21 – “Perazim” is where David destroyed the Philistines and said, “Yahweh hath broken forth upon mine enemies before me, as **the breach of waters**” (the theme of V.2,17). This was typical of Armageddon, as was the Assyrian invasion to come. “Gibeon” was where Joshua destroyed the Canaanites in an extended day which was typical of the overthrow of Babylon the Great (Catholicism). Thankfully, after millennia filled with sore judgements like BC 587-6 and AD 70, the events of that time will be the time for Israel’s redemption, and will be short (40 years) – Rom 9:27-28 – “Isaiah also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, **a remnant shall be**

**saved:** For he will finish the work, and **cut it short in righteousness:** because a **short work** will the Lord make upon the earth.”

## Hebrews 11

This is a chapter of huge proportions requiring a study of each of the characters of faith in their own right. These comments will be confined to several matters of interest and importance only. Firstly though, a definition of faith.

V.1 – “substance” – *hupostasis* – a setting under, support, foundation, confidence. Bro. Thomas translates – “Faith is the confident anticipation of things hoped for, a full persuasion of things not seen.” R.V. – “giving of substance to things hoped for.”

“evidence” – *elegchos* – logical proof, evidence, demonstration, convincing argument. In summarizing this verse Bro. Thomas wrote – “Faith is reality and proof. The person who has it, embraces certain things promised as **realities**, and certain transactions as things **proved**.”

V.5 – “By faith Enoch was translated that he should not see **death**” – The “death” mentioned here is not natural death, but **violent death** at the hands of Lamech (see Gen. 4:23-24 and Jude 14-16). All sons of Adam die – 1 Cor. 15:22. Enoch was transferred at age 365 (young for that time) to another safe place away from the murderous Lamech because “he pleased God.” God allowed him to live out his days in peace.

V.13 – “These all died in faith, not having received the promises, but having seen them afar off, and were **persuaded** (Passive) of them, and **embraced** (Middle) them, and **confessed** (Active) that they were strangers and pilgrims on the earth” – The three verbs in **bold** each have a different voice in the Greek which has three voices in its grammar, while English only has two. There is the Passive Voice where the subject is **receiver of the action**; Middle Voice where **the action is done to or for yourself**; and the Active Voice where the subject is **the doer of the action**. This was the process that God used in the lives of the Patriarchs, and it is the same for us. We receive **God’s action** in preaching the Gospel to us via His agents, and we are **persuaded** of its truth; we **embrace** it (meaning in the Greek to throw the arms around it) which is something that nobody else can do for you – you are the doer of the action for yourself; and we **actively** confess our pilgrim status and demonstrate it by lively and dedicated service to God.

V.16 – “God is not ashamed to be **called** their God” – The word called is *epikaleomai* – to put a name upon, **to surname**. It occurs 32 times in the N.T. and 11 of those are translated “surname” as it should be here, for this is a reference to Ex. 3:14-15. God has a **name** = Yahweh, and a **surname** = “the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob.” This may be a lengthy surname, but it is important. It spells out how Yahweh was to fulfil His name through a multitude who would manifest His character eternally. It was a family matter. A Father (typed by Abraham – Gen. 17:5; Rom. 4:17), would work through an obedient sacrificed Son (Isaac – Gen. 22) to produce a family (Jacob the father of the 12 tribes of Israel – Rev. 7:4-9 – The “Israel of God”).

## June 5

### Joshua 23

As Joshua neared death, he called the elders of Israel to him and reiterated the command to eradicate all the inhabitants of the Land reminding them of Moses’s warning that apostasy would inevitably come if that was not done. He warned that failure to do so would see Yahweh withdraw His help, resulting in the permanent habitation of the Canaanites – V.12-

13. This in fact came to pass – Judges 1, 2 and 3:1-6. They had to choose between blessing and cursing as Josh. 24 reveals.

## Joshua 24

In his final act, Joshua gathered the whole nation to Shechem – the place where they had shouted the blessings and cursings across the valley – Josh. 8:30-35. Shechem (the shoulder) the place where Abram first came was a place of choice and decision making. People chose here to ‘shoulder’ responsibility (Gen. 12:6-7; John 4; etc.). In addressing the assembled nation Joshua went right back to Abram and his family embroiled in Nimrod worship in Ur of the Chaldees (V.2). His call was a choice between a blessing and a curse (Gen. 12:3). The theme continues in V.3 with reference to “Canaan” (cursed – Gen. 9:25) and Abram blessed. Then with “Esau” (cursed – Mal. 1:3) and “Jacob” blessed (Mal. 1:2). In V.5-7, Egypt is cursed by the plagues and Israel blessed by being brought out Egypt. In V.8, Israel was blessed by being given the land of Canaan while the Canaanites were cursed by being destroyed. In V.9-10, Balak hired Balaam to curse Israel, but Yahweh turned it into a blessing. In V.11-13, Yahweh sent his angels (“the hornet”) to curse the inhabitants of the land of Canaan and blessed Israel by granting “a land for which ye did not labour” (Deut. 8:7-14). Blessing and cursing had attended their entire history. What would they now choose?

V.14-24 – Rotherham – “Now, therefore, revere ye Yahweh, and serve him, in sincerity and in truth.” The echoes of these words were heard again in the same place from the mouth of the greater ‘Joshua’ in John 4:23-24, but the harvest then was from among Gentiles who were false worshippers as Abram, and their own fathers in Egypt had been. The challenge “**choose** you this day whom ye will serve” is what one did at Shechem. Joshua and his house chose to serve Yahweh (V.15). In V.16-18, the people assert their loyalty to Yahweh, but Joshua challenges their confident boasting having witnessed what was happening in the Land with “strange gods” (V.23).

V.25-28 – “So Joshua made a covenant with the people that day” – This was a renewal of the covenant of Deut. 29:10-15 (the complete version of the Law). As with all Scripture, this context points to the work of Christ.

V.29-33 – The death and burial of Joshua is also replete with types. The following slides illustrate.

### Death of Joshua – Type of Christ's death and resurrection – Josh. 24:29-30

- ❖ Joshua called “the servant of Yahweh” – Title of Christ as the Divinely provided redeemer of mankind (**Isa. 42:1; 52:13**).
- ❖ Timnath-serah (“abundant portion” or “double portion”) his inheritance - also called Timnath-heres (“portion of the sun”) in **Judges 2:9** – Christ's inheritance a double portion as firstborn of a new creation and “the sun of righteousness” (**Mal. 4:2**).

- ❖ Mount Ephraim (“double fruit”) – Pointed to the development of spiritual Israel from both Jew and Gentile converts following the resurrection of Christ.
- ❖ North (*tsaphon* – hidden) side of the hill Gaash (“shaking; earthquake”) – The fruit of Christ's work was to come on the other side (as yet hidden in Joshua's day) of Christ's death and resurrection which were attended by earthquakes – **Matt. 27:50-53; 28:2**.
- ❖ Israel were faithful in the days of the elders who outlived Joshua – The Ecclesia prospered in the days of the Apostles.

The covenant became a permanent ordinance (V.25) like the memorial feast is for us when we renew our covenant – 1 Cor. 11:2. It was made in the place of decision and acceptance of responsibility, like the Memorial Meeting – “let a man examine himself.” It was made in the

presence of the Stone of Israel (V.26 – God’s witness), namely, Christ (Gen. 49:24; Zech. 3:9; Rev. 3:14) in the “sanctuary of Yahweh” – the Ecclesia. Then Joshua sent “every man unto his inheritance” to secure it by removing the surviving Canaanites. This too, we must do – “work out your **own salvation** with fear and trembling.”

### The bones of Joseph Josh. 24:32

- ❖ Joseph (“the increaser”) noted for distribution of the bread of life to save his father’s family and the world – Christ continues to increase God’s family by “the bread of life” after his death and resurrection.
- ❖ Inheritance in Shechem (“Burden-bearer”) secured by his father from Hamor (“male ass”) – Christ as the burden-bearer is the rightful heir of Israel’s inheritance.

### The bones of Joseph Josh. 24:32

- ❖ Price paid was 100 “pieces (or lambs) of silver” – Christ as the Lamb of God paid the full price of redemption to secure inheritance.
  - ❖ Became the inheritance of Ephraim (“double fruit”) and Manasseh (“forgetting”) – Christ’s family consists of those drawn from natural Israel and the Gentiles.
- “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body”  
– 2 Cor. 4:10.

## Isaiah 29

V.1 – “Woe to Ariel, to Ariel, the city where David dwelt” – Ministry of the Prophets pg. 450 – So Isaiah’s lamentation continues. And he further foretells **the coming judgments upon Jerusalem**, and the final redemption of the city in the day of Christ. The name **Ariel** is poetical, or symbolic of Jerusalem, and conveys a deep and beautiful doctrinal significance. It means literally ‘Lion of God,’ *Ari El*; and is the term applied in Ezekiel 43:15 to the “altar” upon the Holy Hill of Zion in the Age to Come. In a sense, the whole nation of Israel is a Lion of God (Num. 23:24; 24:9), and the Lord Jesus Christ, its King, is “the Lion of the tribe of Judah” (Rev. 5:5).

V.10 – Paul quotes this verse in Rom. 11:8 noting the spiritual condition of the Jews in his day. Christ also quoted V.13 in Mark 7:6-7 when condemning Rabbinical “commandments of men.” The blind Judaism (V.18) of Isaiah’s time had only gotten worse.

V.11-12 – Ignorance of God’s Word prevailed among priest and ordinary folk, “but the book is delivered to him that is not learned” (John 7:15) in the synagogue at Nazareth (Luke 4:16-20). ‘Blind’ eyes were fastened upon him, but he said “This day is this scripture fulfilled in your **ears**.” Not only were they blind; they were also deaf, but a better day is coming – “in that day shall the **deaf** hear the words of the book, and the eyes of the **blind** shall see out of obscurity, and out of darkness” (V.18).

V.22-23 – “Jacob shall not now be **ashamed**, neither shall his face now wax pale” – This passage helps to explain Mal. 4:6 cited in Luke 1:17 – “he shall turn the heart of the **fathers** to the children.” Jacob would have been ashamed of his progeny all through their history to this day. But that will all change “when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.”

## Hebrews 12

V.1 – Surrounded by “so great a cloud of witnesses” as was seen in Heb. 11, there is incentive to “lay aside every weight, and the sin which doth so easily beset us” and “run with patience the race that is set before us.” There is the greatest example of all to

look to – “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

V.3-17 – Some Jewish believers were suffering ongoing persecution from family and other Jews (Christ had warned them so – Luke 12:52-53, and Paul noted it – Gal. 5:11; 6:12; 2 Tim. 3:12), and an easy way out was to return to the Law and walk away from Christ. Unlike their Lord, they had not been killed for their convictions and needed endurance under trial, for it is the Divine method – “For whom the Lord loveth he chasteneth.” There is no other way, as they knew from childhood under disciplining fathers (V.9-10). Escaping to another ‘religion’ might relieve the pressure but would prove they were “illegitimate children and not sons” (V.8 – ESV). Esau had shown himself ‘illegitimate’ in God’s family – V.16-17.

V.18-29 – The Apostle contrasts those under the Law of Moses with those in Christ. He lists **seven** things of the former (V.18-21), and **ten** things of the latter (V.22-24). There is purpose in this. Seven is the number of covenant and the Law of Moses was a covenant with a limited role – “the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Gal. 3:24). It was “holy, just and good” (Rom. 7:12), but could not give eternal life (Gal. 3:21). On the other hand, the Abrahamic Covenant confirmed by the sacrifice of Christ (Rom. 15:8) was complete and accomplished **all** that God had planned (10 stands for **all**). 7 plus 10 = 17 the number of absolute completeness (see Appendix 4 for April – pg. 76-78).

The Diaglott translation of V.23 is correct – “and to a congregation of **first-borns**, having been enrolled in heavens.” Finally, the role of priests will return to where it began with the firstborn of the family, just as it has to God’s firstborn Son.

## June 6

### Judges 1

V.1 – “Now after the death of Joshua it came to pass, that the children of Israel asked Yahweh, saying, Who shall **go up for us** against the Canaanites **first**, to fight against them?” – The Book of Judges commences in a most unusual way. According to Judges 2:6-8, Joshua was not yet dead. Why then is this matter placed at the beginning? The answer lies in the fundamental misconceptions that underlay the two questions. They were flawed on two counts; (1) It was the responsibility of “every man” to go up and seize his inheritance – Josh. 24:28; Judges 2:6; and Yahweh had already gone up “**first**” to destroy organized resistance – Josh. 21:43-45. These two misconceptions were to plague Israel for the next 450 years.

V.2-8 – Yahweh’s response was “Judah shall go up” because in their ranks was Caleb and his faithful family, but even they could not get things right. They preserved alive Adonibezek which proved fatal for Jerusalem and was the first case of ‘national Judaism.’ The slide at right illustrates.

The unconverted human brain is faster than lightning in moving to evil. You can

### Adoni-bezek

- ❖ His name signifies “Lord (master) of lightning”.
- ❖ King of Canaanites = **King Sin** (humiliation).
- ❖ Humiliated captives by amputation.
- ❖ Judah cut off his thumbs and big toes.
- ❖ Adoni-bezek thought this was God’s revenge.
- ❖ But Yahweh’s law was clear – extermination **Deut. 20:15-16**.
- ❖ His mind was left to contrive and scheme until Jerusalem was finally lost – **v.7, 21**.
- ❖ Judaism restricts works (thumbs) and walk (toes), but leaves the carnal mind untouched.



cut off 'thumbs' and 'toes' as Judaism does, but if the mind of the flesh is not crucified it will get the better of you in the end, as Adonibezek did. Kept alive against the Divine commandment to kill all Canaanites, and taken to Jerusalem which had been captured by Judah and was ultimately passed to Benjamin, it was not long before the "carnal mind" went to work and Jerusalem was lost to Israel for 500 years – Judges 1:7-8,21.

V.10 – "And Judah went against the Canaanites that dwelt in **Hebron**: (now the name of Hebron before *was* Kirjatharba:) and they slew **Sheshai**, and **Ahiman**, and **Talmi**" – Caleb knew how to secure "fellowship" (the meaning of Hebron) with God – "crucify the flesh with its affections and lusts." These were seen in the three sons of Anak who lived in "the city of the four" giants (Kirjatharba). Their relationship to 1 John 2:16 is illustrated at right.

### The three giants – Judges 1:10

- ❖ **Hebron** – association; fellowship.
  - ❖ **Kirjath-arba** – *city of the four* (giants).
  - ❖ **Sheshai** – whitish (like leprosy); six (Hitchcock) = Lust of the flesh.
  - ❖ **Ahiman** – "my brother is a gift" = Lust of the eyes.
  - ❖ **Talmi** – *ridged*; root meaning to *accumulate*; a *bank* or *terrace* = Pride of life.
- 1 John 2:16** – "For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life..."

V.11-15 – Israel's first judge, Othniel next emerges to begin the amazingly complete types in his book of Christ. Messiah is clearly revealed in awe-inspiring detail. The slides that follow tell that story. Othniel's prize for capturing "the city of the book" and converting it to "the sanctuary" was a bride from the family of Caleb with both Jewish and Gentile origins = the Bride of Christ. Achsah understood the importance of 'water' to secure an inheritance.

### The capture of Debir

First called  
Kirjath-Sepher =  
"City of a book";  
"Booktown"  
Renamed Debir =  
"The shrine"  
(innermost part  
of the sanctuary)  
Type of  
Jerusalem in  
two eras of  
time



### Othniel – Type of Christ

- ❖ Othniel – "Lion of God" (Gesenius).
- ❖ Of the tribe of Judah – **Rev. 5:1-6**.
- ❖ Son of Kenaz = "to hunt, hunter".
- ❖ Called "Caleb's younger brother" actually nephew – **1 Chron. 4:13-15**.
- ❖ Israel's first judge – **Judges 3:9-10**.
- ❖ Judged Israel for 40 years – **Judges 3:11**.

### Achsah – Type of the Bride of Christ

- ❖ **Achsah** – "anklet"; root a fetter; hence an anklet. She was a willing "bondslave" to her lord – **Rom. 6:16; 1 Cor. 7:22-23**.
- ❖ **Daughter of Caleb** – "a dog". The Jewish symbol of the Gentiles.
- ❖ Caleb was a Kenezite – **Josh. 14:6, 14; Gen. 15:19**.
- ❖ Kenezites were an original Canaanitish tribe
- ❖ Caleb's family must have attached themselves to Israel in the days of the Patriarchs and intermarried – Caleb was a ruler of Judah.
- ❖ Therefore Achsah was of both Jewish and Gentile origin – like the Bride of Christ.

### The importance of Water

- ❖ Achsah "moved" (*cuwth* – to prick; stimulate) Othniel to ask Caleb for "the field" where she knew there were perennial springs.
- ❖ She took the initiative to request from her father "the field" near Debir ("the shrine") – had already spied out the land.
- ❖ She equated "a blessing" with the supply of water in a dry land – the word "south" is *negeb* – to be parched.
- ❖ Given the upper and lower springs –fulness of blessings of the word of God – **Eph. 5:26**.

Othniel's work as the first judge of Israel is a type of Christ's triumph over Babylon the Great which will be considered in Judges 3. In the balance of chapter 1 there is a record of how most of the tribes failed to drive out all "the inhabitants of the land." Were not Israel supposed to be "the inhabitants of the land"? It ended up that some like Asher "**dwelt among** the Canaanites, **the inhabitants of the land**" (V.32). What a disaster!

### Isaiah 30

Ministry of the Prophets pgs. 462-3 – The chapters of Isaiah in this part of his book deal with "the Assyrian" of Isaiah's day, and of the latter day; and the events of Hezekiah's reign are to be regarded not merely as history, but also as a type of what is to happen when a greater Hezekiah = (Strength of Yah) works reform in Judah and cuts off the latter-day invader.

V.1-7 – As the Assyrian invasion loomed, many in Judah looked to Egypt for help, as did Israel in the north (2 Kings 17:4). Failing to seek Yahweh, they turned to Pharaoh ("a broken reed" – Isa. 36:6) which proved to be a forlorn hope.

V.8-17 – Yahweh severely rebuked His rebellious people. They would not heed His prophets and thrust Him to the side as Ahaz had done and continued their evil ways. It would be a disaster – "he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare" (V.14).

V.18-26 – Though the judgements would be long and unsparing, there was hope in their latter end – "For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee." It is a time when Israel will see their teachers (the immortal saints) – "thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." This can only be at the return of Christ and as a result of Armageddon which is the next subject.

V.27-33 – "Behold, the name of Yahweh cometh from far, burning with his anger" – This is the language of Ezek. 38:17-23 – "when Gog (the latter day Assyrian) shall come against the land of Israel, saith the Lord Yahweh, that my **fury** shall come up in my face. For in my jealousy and in the **fire of my wrath** have I spoken." It is Armageddon as the rest of the chapter reveals (compare details with Ezek. 38).

### Hebrews 13

V.1-9 – The Apostle lists a range of behaviors which have a tendency to be neglected when people are contemplating moving to another 'religion' which some Hebrew believers were. These included brotherly love and hospitality (Lot "entertained angels unawares", but Abraham did not – he knew the principal angel). Those bound (like the Apostle) can be forgotten. Instability and uncertainty can lead to immoral behavior (V.4), and concern about temporal things can increase (V.5-6). Respect for faithful leaders who are advising against defection to Judaism can suffer (V.7-9).

V.10-13 – He turns to Christ's sacrifice "outside the camp" (Rotherham) foreshadowed in the Law. Sacrifices whose blood was sprinkled towards the Most Holy Place were burnt outside the camp (Lev. 4:5-7, 11-12, 16-21), not like normal offerings. The shaky Hebrews needed to stay with Christ outside the law of sin offerings that could not save. In V.14-19, he counsels them to make the most important sacrifices – praise, partnership with the faithful and submission to the guidance of sound leaders. It would not be in vain – V.20-21 – "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you

perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.”

## June 7

### Judges 2

V.1-5 – Yahweh intervenes by sending an angel to Bochim (“weeping”) to upbraid Israel for failing to remove the inhabitants of the land and to remind them that he would never break His covenant (*berith*) with them, but Israel had made a “league” (*berith* – covenant) with the Canaanites.

V.6-10 – Joshua died and then the elders who outlived him, and his generation also died, “and there arose another generation after them, which knew not Yahweh, nor yet the works which he had done for Israel.” This is a cycle reproduced throughout history. Nations, communities and organizations pass through several stages from formation to consolidation, growth, maturity, staleness and apathy leading finally to decay and ossification. The nation was well down this path and this was demonstrated by the two appendices of the book recounting events

while some contemporaries of Joshua were still alive. Pockets of apostasy and idolatry, and of incredibly corrupt behavior were evident even then, and it wasn’t long before “the generation that knew not Yahweh” turned to a wide range of false gods (V.11-15) which led to severe judgements. The appendices fit chronologically between Jud. 2:9-10.

V.16-23 – Yahweh’s answer when Israel cried out under oppression was to raise up judges. There were 13 judges – 12 called by God and one imposter (Abimelech). There were six cycles of sin, punishment and redemption. The important fact to be noted at the end of this chapter is that Yahweh now left the Canaanites in the Land as a constant thorn in the side of His people (V.21-23). This is also emphasized in Judges 3:1-6.

See **Appendix 3** for a full outline of the Book of Judges and the amazing types found in it.

### Judges 3

V.7-11 – After 8 years of well-deserved punishment at the hand of Cushan-risha-thaim meaning “Cush of double wickedness” king of Mesopotamia (“highland of the two rivers”; i.e. the area of ancient Babylon – the original Cush – Gen. 2:13; 10:10), deliverance comes through Caleb’s nephew Othniel – “the lion of God” of the tribe of Judah – type of Christ (Rev. 5:5). Cush is where the kingdom of men was first established by its founder Nimrod, son of Cush – Gen. 10:8. Cushan-risha-thaim is a type of “Babylon the great” in its final manifestation in opposition to the rule of Christ – Rev. 17:3-5; 12-14. Othniel’s triumph and 40 years rest (a probation period) types Christ’s victory and the Millennial ‘rest’.

V.12-30 – The next judge of Israel was Ehud. He emerged at the end of 18 years of severe oppression by the fat man of Moab (V.12-14). V.17 emphasizes Eglon was an “exceedingly fat man” (Roth.). He was an ample symbol for indulgent flesh with an insatiable appetite – unable to be appeased. He was allied with Ammon and Amalek who were among Israel’s first

Structure of the Book of Judges	
<b>Chap. 1:1-3:6</b>	The failure of Israel to consolidate their inheritance
<b>Chap. 3:7-16:31</b>	The history of Israel under the Judges
<b>Chap. 17:1-21:25</b>	Two appendices to the book
<u>Appendix 1</u>	
<b>Chap. 17-18</b>	Corruption of Doctrine
<u>Appendix 2</u>	
<b>Chap. 19-21</b>	Corruption of Practice
Fit between Judges 2:9-10	

and most implacable enemies – Deut. 25:17-18. Eglon's name means "like a calf"; from a root meaning to be round or circular (Cp. Lev. 16:11 – the bullock was the sin offering the high priest made for himself on the Day of Atonement).

V.15 – Yahweh raised up a "deliverer" (*yasha* – to be open, wide or free; hence a deliverer or saviour see mgn. V.9. The word is used 21 times in Judges). Ehud means "united" from the root "to unify." He was the son (*ben* – family builder) of Gera – "a grain" hence a seed (singular) – Gal. 3:16; and a Benjamite – "son of the right hand" (Ps. 80:17). He is clearly presented as a type of Christ – "a man (*ish* – mighty man) left-handed"; i.e. shut up or impeded in the right hand (symbol of power). Hence, in the type he was not reliant on human strength. And "by him" (i.e. as Israel's representative) the nation sent a "present" (*minchah* – i.e. acknowledgement offering) to Eglon. There are loud echoes here to John 11:47-52 where Caiaphas counseled "that one man should die for the people, and that the whole nation perish not." He didn't mean himself of course, but Jesus that "he should gather together in **one** the children of God that were scattered abroad." This is the meaning of Ehud's name – to unify.

V.16 – "**But** Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh" – Ehud had no intention of appeasing 'king sin' with a *minchah*. He made **for himself** a "dagger" (*chereb* – a knife or a sword. First occ. is Gen. 3:24 – "a flaming sword") with "two edges" a symbol for the Word of God – Heb. 4:12 – "sharper than any two-edged sword". It was a "cubit length" – about 18" or 45 cm, the same length as the Roman *machaira* – Eph. 6:17. It was girded on his right thigh (strongest and best part of body – Lev. 7:32-34); i.e. the Word was in his mind – 1 Pet. 1:13 – "gird up the loins of your mind."

V.17-19 – Having made the "present" with representatives of the people "he himself, turned back from the images that were by Gilgal" (Rotherham V.18). The sight of the idolatrous images in the very place where the flesh had been cut off at Israel's 'second' circumcision, Ehud turned back alone to confront Eglon ("the prince of this world" – John 12:31). Like Christ after him, Ehud had "a secret errand" (*dabar* – word. Rotherham – "a secret word". The secret word he had was the two edged sword girded on his thigh. In V.20 "message" is also *dabar*.

V.20-23 – Ehud and Eglon were alone behind locked doors. What ensued was the putting to death of 'King Sin' by the power of the Word of God girded in the 'mind' of the unifier of Israel (in one seed); the son of the right hand who put no trust in the arm of flesh. Ehud set forth the work of Yahweh's saviour. The locked parlour (V.23) represents the tomb of Christ (Matt. 27:66) where "the body of sin" (Rom. 6:6) lay "dead on the earth" (V.25).

V.26-30 - Ehud 'escaped' alive beyond "the quarries" (*peciyl* – idols) of carnality to Seirath – she goat or kid (used Lev. 4:28; 5:6 of a sin offering); i.e. the place where the 'sin offering' was memorialized. He blew a trumpet (resurrection) in Mt. Ephraim ("double fruit" – Jew and Gentile) and went "before" his people to battle with the call, "Follow after me" (Matt. 19:21; John 21:19,22). He eliminated all carnal flesh at the waters of baptism – "the fords of Jordan" where Jesus was baptized (Matt. 3:5-6). The 80 years rest (double of the 40 Othniel achieved) represents the time beyond the Millennium when sin and death will have been totally abolished because of the sacrifice of Christ. This is proven by 1 Cor. 15:24-28 (a context of its own). In this bracket of verses, the Greek word *pas* (all) is used 10 times (10 is the Biblical number for **all**). The Greek word *hupo* ("under") occurs 8 times in the passage – twice by itself and 6 times as part of the word *hupotasso*. 8 is the number of a new beginning

and **immortality**. Hence, 80 years (8 x 10) represents the period beyond the Millennium when God is “all in all”.

V.31 – It is important to ask the question – “Why don’t we get much more information about Shamgar who does Samson-like feats?” The answer is simply – he is not a type of Christ. This rule of thumb is consistent in Judges. Where there is an extensive record of a judge he is always a type of Christ. That includes Jephthah and even Abimelech the imposter who is a type of Antichrist.

### Isaiah 31

This chapter starts with the same condemnation of the ‘Egypt party’ in Judah as in chap. 30. Despite the forlorn hope of help from Egypt, the Assyrians would come and Yahweh would “come down to fight for mount Zion, and for the hill thereof.” Isa. 2:20 is repeated in V.7 – “in that day every man shall cast away his idols of silver, and his idols of gold.” This confirms the context.

V.8-9 – “Then shall the **Assyrian** fall with the sword” – The latter day Assyrian (Gog – Mic. 5:5-6) will meet the same fate as the Assyrian of old, and “his princes shall be afraid of the **ensign**” (i.e. Christ – Isa. 11:10), for “his rock (i.e. confidence) will pass away from fear” (LITV). Armageddon is Yahweh’s “furnace” in Zion – Ezek. 38:22.

### James 1

The Epistle of James is one of the earliest N.T. writings. It is addressed to the Jews of the Diaspora (V.1) and does not mention Gentiles. James was the Lord’s half-brother and the next eldest after him – Gal. 1:19; Matt. 13:55. Initially skeptical of his older brother (John 7:5; Mark 3:21), once converted after Christ’s resurrection he became a “pillar” in the Jerusalem Ecclesia and was one of the most influential brethren of his time. There can be little doubt that the lengthy meeting between Christ and James mentioned in 1 Cor. 15:7 had a massive impact on him. There are between 70 and 80 teachings from the Discourse on the Mount (Matt. 5 to 7) identified in his epistle.

(Given the extent of the above, comments on James 1 will be reserved to the second half of the year)

## June 8

### Judges 4

The mission of Deborah and Barak is an amazing portrayal in type of how Gen. 3:15 would be fulfilled in Christ. The players in the enacted drama and who they represent are as follows:

- Jabin – Type of the serpent (carnal mind); “king of Canaan” (humiliation – Phil. 3:21).
- Sisera – Type of the seed of the serpent.
- Deborah – Representative of the Divine mind – “the woman” of Gen. 3:15.
- Barak – Type of Christ – seed of the woman. Son of Abinoam (“father of graciousness”).
- 10,000 unarmed men – Type of Christ’s disciples.
- Heber – Type of Judas Iscariot the betrayer.
- Jael – Representative of the Divine mind in Christ – the Divine element in the Atonement.

V.4-6 – The central character is **Deborah** whose name signifies “a bee” from root “orderly motion” (a noun of unity) = symbol for Divine wisdom in action (the mind of God). The reason God chose “the woman” as the protagonist of the serpent to represent Himself is because she upheld His law before being deceived by the serpent’s reasoning (Adam



disobeyed it). She was “the wife of Lapidoth” (‘to shine as lightning’ – a divine light = truth – shines for all to see – Luke 17:24). “She dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim.” The palm tree (*tamar* – to be erect or upright – see Ps.92:12; Jer. 10:5; S.S. 7:7) is evergreen and noted for its striking beauty and uprightness. Its fruit is in its head, and it is determined to grow towards light. A wonderful symbol for the righteous.

Ramah means “a height” (i.e. heavenly places), and Bethel means the “House of God” (the Ecclesia). Ensconced in this Divine garrison, Deborah called **Barak** (“glittering” or “a flashing sword” from the sun shining on a moving blade – symbol of the word of God in action – Heb. 4:12). Christ was the word made flesh – John 1:14. He was the son of Abinoam (“Father of graciousness”). He is clearly revealed as a type of Christ – Jud. 5:12 is quoted in Ps. 68:18 which is cited Eph. 4:8. He came out of Kedesh-Naphtali (“The sanctuary of my wrestling”) a city of refuge (Josh. 20:7), 20 miles (32 kms) north of Nazareth and represented Christ in preparation for his mission.

V.7-9 – Yahweh’s command was to “Go and draw toward mount **Tabor**, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the **river Kishon** Sisera, the captain of Jabin’s army, with his chariots and his multitude; and I will deliver him into thine hand.” **Tabor** means “fragile” and points to the exposed position of Christ and his disciples as the day of crucifixion approached – John 11:8. Barak’s response to Deborah was “If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.” If Barak is a type of Christ, how does this align with him? In every way! Deborah represented the Divine mind. Without that being with him, the triumph of Christ over the serpent was impossible. Deborah was happy to go with Barak. The two would work together, however she noted “the journey that thou takest shall not be for thine honour; for Yahweh shall sell Sisera into the hand of a **woman**” and she did not mean herself but Jael.

V.11-12 – Heber the Kenite “had broken away from the Kenites” (LITV) – the only recorded apostate from the Kenite/Rechabite family. He types Judas Iscariot, and like Judas revealed to the authorities the whereabouts of Barak (Christ).

V.13-16 – Unarmed (Jud. 5:8), Barak’s company plunged down the slopes of Mt Tabor (‘fragile’) into the teeth of Sisera’s 900 iron-tipped (Rome) chariots “and Yahweh discomfited Sisera, and all his chariots, and all his host, with the

edge of the sword before Barak” through a massive storm that came from behind Mt Tabor – Judges 5:4,20-22. “Sisera lighted down off his chariot, and **fled away on his feet**” because the mud bogged his chariot.V.17-24 – “Sisera **fled away on his feet** to the tent of **Jael** the wife of Heber the Kenite” – Now Sisera was just **a man** on his feet – no chariot, no army – just flesh. Jael (“a wild goat”; the sense of the root is climbing or ascending) was surefooted in a difficult and harsh environment and took the initiative “went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not.” Judges 5:24-27 tells the story of what happened in Jael’s tent. First she gained Sisera’s confidence. Then when he was asleep, she hit his head with a hammer, but did not knock

### The three conflicts of Gen. 3:15

1. **Serpent versus the Woman** = hostility between carnal thinking and divine thinking – **Rom. 8:5-7.**
2. **Serpent’s seed versus Woman’s seed** = A “generation of vipers” in conflict with Christ – **Matt. 23:33; John 8:39-44.**
3. **Woman’s seed versus the Serpent** = Christ to conquer sin in the body of his flesh by death and resurrection – **Col. 2:15.**

him unconscious. As Jud. 5 indicates, she needed to do this twice more before his skull was cracked open and then the tent peg could be driven home. Three times she had to use the “hammer” (symbol for the Word of God – Jer. 23:29) to strike Sisera down as he attempts to get up and wrestle with his assailant. This is revealed in Judges 5:26-27 – (Rotherham) “Her hand, to the tent-pin, put she forth, and, her right hand, to the toilers’ mallet,— **(1st strike)** Then smote she Sisera, She shattered his head, Yea she split open and pierced through his temples: **(2nd strike)** Between her feet, he bowed—he fell, he lay,—**(3rd strike)** Between her feet, he bowed—he fell, Where he bowed, There, he fell—destroyed!” It took three blows to knock Sisera unconscious with a cracked skull enabling the tent peg (like the nails through Christ’s hands and feet) to be driven home with calm resolution. This foreshadowed Christ’s wrestling in the Garden of Gethsemane as shown in the slide above.

### Jael and Gethsemane

- ❖ The name signifies – “an oil press”. Cp. **Luke 22:44** – “...great drops of blood”.
- ❖ **Matt. 26:36-46** – The Lord makes three forays into the depths of the garden which match the events in Jael’s tent.
- ❖ Significantly, the Lord takes with him three of his closest disciples.
- ❖ **Struggle 1** – A violent internal struggle. His Father’s will given priority – **V.39**.
- ❖ **Struggle 2** – Growing resignation – Father’s will must be done – **V.42**.
- ❖ **Struggle 3** – Final triumph – calm resolve.

It is significant in the type that Sisera asked Jael to say when asked, “Is there any man here? that thou shalt say, No.” In other words, they two were to be seen as one. Here in the tent was flesh and spirit in “one man” as it was in the garden. When Barak came into Jael’s tent he was identified with the outcome. The Spirit Word had triumphed over “sin, in the flesh.” For her deeds Jael was “blessed above women” – Jud. 5:24 (4:9).

V.23-24 – “So God subdued on that day **Jabin the king of Canaan** before the children of Israel. And the hand of the children of Israel prospered, and prevailed against **Jabin the king of Canaan**, until they had destroyed **Jabin king of Canaan**.” Three times the phrase “Jabin king of Canaan” is used. Is this without purpose? No, for there are three phases in the struggle against “the old serpent” until it is destroyed at the end of the Millennium – (1) Christ’s individual victory; (2) The salvation of the saints – his Bride; (3) All surviving mortals at the end of the Millennium. Interestingly, each of these is associated with the cry “**It is done**” – (1) For Christ – “It is finished” – John 19:30; (2) The saints – Ezek. 39:8; Rev. 16:17; (3) At “the End” when God is “all in all” – Rev. 21:6.

### Why two women?

**Deborah** represents the “woman” of Gen. 3:15 – the thinking of God which is at enmity with serpent thinking – Rom. 8:5-8.

**Jael** represents the Divine way of thinking in action against ‘the serpent’ within her tent. Jael’s deliberate identification with Sisera (short of being defiled by him) represents Christ’s identification with human nature.

The struggle in the tent is a cameo of Christ’s internal struggle against the serpent within. Hence, ‘woman’ = the Divine element in the Atonement – God’s victory over flesh!

### Judges 5

The song of Deborah and Barak provides much background information about chapter 4. In V.2, Rotherham translates “For the leadership of leaders in Israel, For the volunteering of the people,—Bless ye Yahweh!” Leadership had been a problem – V.7 – (Rotherham)

“There was **a failure of rulers**, in Israel, a failure,—until I arose, a Deborah, arose, a mother in Israel.” But Deborah’s leadership revived “the righteous acts of His leaders in Israel” (LITV – V.11).

V.14-18 – The reaction of the tribes to the call to join in the war revealed totally different approaches. Ephraim, Benjamin, Zebulun, Issachar and Naphtali did not shrink, but Reuben equivocated and hid among the sheepfolds east of Jordan, while Dan took to the ocean and Asher cowered by the shore and paddled up the creeks (see Rotherham).

V.23 – One town is bitterly cursed for their failure to support their brethren in the fight against the ‘serpent’ power, but closed their town to them. This approach is not unknown when important issues confront the Brotherhood of Christ.

V.28-31 – The lament of Sisera’s mother reveals the brutal treatment her son had wreaked upon Israel. The song ends with an appeal for a better future – “So let all thine enemies perish, O Yahweh: but let them that love him be as the sun when he goeth forth in his might.” That day will not come until the Millennium prefigured by “the land had rest forty years.”

## Isaiah 32

The structure of chapters 30 to 35 is illuminating. Armageddon (Isa. 30 and 31); establishment of the Kingdom (Isa. 32); Armageddon washup leading to judgement on Babylon the Great (Isa. 33 and 34); redemption for all survivors of Divine judgements (Isa. 35). This is exactly the framework of events subsequent to the return of Christ.

V.1 – “Behold, a king shall reign in **righteousness**, and princes shall rule in **judgement**” – Christ will set up the throne of David immediately after the destruction of Gog and will disperse his saints to all parts of the earth to rule for him.

V.2-8 – “And **a man** shall be as an hiding place from the wind, and a covert from the tempest” – The man here is Christ in multitude – the body of Christ (Ministry of the Prophets – This is the “one body,” the Head and “many members” visible in Isaiah’s prophecy as “King” and “Princes.”). This ‘**man**’ will give expression to John 7:38 – “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.” In immortality they will do this – V.2 – “as rivers of water in a dry place” as well as provide protection for the poor and needy from “the tempest” of the time as Catholic nations breathe out their winds of false doctrine (Ps. 2:1-3; Eph. 4:14) as V.6-7 indicate.

V.9-15 – “Rise up, ye **women that are at ease**; hear my voice, ye **careless daughters**; give ear unto my speech” – One of the major issues Christ and the saints will face after Armageddon is to reverse the Humanistic doctrine of ‘Equality’ of women – “women rule over them” – Isa. 3:12). Reeducation will be required (“my speech”) to restore Biblical principles and doctrine, but this will not happen “Until the spirit be poured upon us from on high.”

V.16-20 – During the 40 years between Armageddon and the full establishment of the Kingdom, there will be a contest between Christ, his saints and those who have submitted to him and the people and nations who continue to oppose his rule and promote their own cause. When righteousness prevails it will bring peace – “the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever,” but it will not be without pain – “When it shall **hail**, coming down on the forest; and **the city** shall be low **in a low place**.” Hail is always used in the context of judgement, and the judgements will fall on Babylon the Great and its adherents (see comments on Isa. 25).

## James 2

(More scope will be available in December to comment on James 2)

## June 9

### Judges 6

The life and mission of Gideon presents almost a complete type of the work of Christ, first and second advent, along similar lines to Joseph. A full summary of the type can be found in **Appendix 4**. These notes will focus on the call of Gideon and the Atonement. First of all it is important to understand the Divine intention of the type. It has to do with the **Abrahamic Covenant**. This is clear from V.1.

V.1 – “And the children of Israel did evil in the sight of Yahweh: and Yahweh delivered them into the hand of **Midian seven** years” – Midian was a son of Abraham by Keturah (Gen. 25:2). His name means “quarrel.” See Lev. 26:25 where Yahweh says “I will bring a sword upon you, that shall avenge the **quarrel of my covenant**” with the constant use of the phrase “seven times” – Lev. 26:18,21,24,28. **Seven** is peculiarly the **Abrahamic Covenant** number among other things.

Hence, the 7 years affliction of Judges 6:1 was punishment for abandoning that covenant. Even the language of enemies “without number” is Abrahamic in character – cp. Lev. 26:42-45. Consistent with this is the god that Israel had turned to that brought Yahweh’s judgements. It was Baal-berith – “the lord of the **covenant**.” We know this from Judges 8:33 for there under Abimelech the apostate son of Gideon the nation “turned again” (*shub* – to return, turn back) to Baal-berith. Therefore, everything that follows must be seen in this light. Gideon is going to foreshadow the mission of Christ “to confirm the promises made unto the fathers” – Rom. 15:8.

V.2-10 – The impoverishment and oppression of the land can be likened to that under the Romans when John the Baptist arrived on the scene as a forerunner to Christ. So it happened that a **voice** was heard in the ‘wilderness’ – “Yahweh sent a prophet unto the children of Israel” (V.8). He is not named because he was just a voice like John the Baptist (John 1:23). Consider the prophecy of Zacharias in Luke 1:67-79 which is essentially the message of this prophet and makes the salient point – “To perform the mercy promised to our fathers, and to remember his holy **covenant**; the **oath** which he swore to our father **Abraham**.” This is the core theme of Judges 6.

V.11-16 – The call of Gideon has many lessons to teach. Like Israel, Gideon was gripped with fear, for when the angel came to him in Ophrah he “was beating out wheat **in the winepress**, to escape the notice of the Midianites” (Rotherham), and would have been utterly astonished when the angel said “Yahweh is with **thee**, thou **mighty man of valour**.” He didn’t feel that way, but he had the essential quality to deliver Israel = faith – Heb. 11:32. Gideon used the term “**us**” 6 times in his response as a representative of his people, but Yahweh was not with them because of their apostasy. His faith (“go in **this** thy might”) would save Israel, for “Surely I will be with thee, and thou shalt smite the

### Gideon as a type of Christ

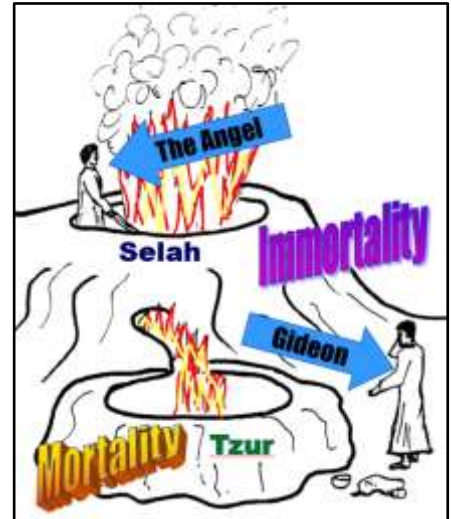
- ❖ Gideon’s triumph over Midian is used as a type of Armageddon – **Ps. 83:9,11; Isa. 9:4; 10:26**.
- ❖ The work of Gideon can be divided into 3 stages, answering to the work of Christ –
  1. The first advent – sacrifice and confirming the covenant made unto the fathers.
  2. Second advent – resurrection and judgement of the household.
  3. Armageddon – subjugation of the nations and the redemption of Israel.

Midianites as **one man**.” This is the key to the type. The 300 later are said to be “one man” just as Christ’s saints will be at Armageddon.

V.17-24 – Gideon is related to three **altars** all built the same day – (1) The Selah/Tzur Altar – A type of Christ’s redemption, glorification and ascension; (2) The Yahweh Shalom Altar (on the winepress, but without sacrifice) – Representing Christ our altar in his role now as our High Priest; (3) The altar in his father’s house revealing the ratification of the Abrahamic covenant accomplished by Christ’s sacrifice.

It is important to recognize there are two different words used here of the rocks related to the winepress. They are *selah* and *tzur* illustrated at right. Gideon’s offering was laid upon the *selah* and when accepted by the angel “there rose up fire out of the rock” (*tzur*). When considering Ex. 17

and Num. 20 the meaning of these two rocks was revealed. The ***tzur*** represented Christ’s **mortality** and the ***selah*** his **immortality**. The “fire” (sacrifice) in his mortality culminated in resurrection, glorification and ascension to heaven, exactly as happened before Gideon. “Then the angel of Yahweh put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of Yahweh departed out of his sight.” Consider Acts 1:9-10.



V.22-24 – Fearing death, having been in the presence of Divinity, Gideon built the Yahweh-shalom altar (“He who will be our peace”) which is exactly what Christ is to us now (Heb. 13:10). No offerings were made on it as is appropriate in the type.

V.25-27 – The third altar “the same night” is an incredible type of the confirmation of the Abrahamic Covenant. There are two bullocks involved – (Youngs Literal) “Take the **young ox** which is to thy father, and the **second bullock of seven years**.” A young bullock is three years old (Isa. 15:5; Jer. 48:34). Why then call the 7 year old bullock “the second”? Because of Heb. 8:7; 10:9 – “He taketh away the first (Mosaic), that he may establish the second” (Abrahamic). The Mosaic Covenant was the ‘youngest’ (given 430 years after the Abrahamic), but is called the “**first**” because it was ratified by blood first (Ex. 24:5-8). The Abrahamic Covenant was the oldest by 430 years, but is called the “**second**” because it was ratified by the sacrifice of Christ much later – Rom. 15:8. The type is clear. The Law was given to pull down idolatry (first 2 commandments) and this is probably what the young bull was used for. The “second bullock” could then be offered on Yahweh’s altar – “And build an altar unto Yahweh thy God upon the top of this **rock**” (*ma’uz* – a fortified place) built with unhewn stones – RSV – “with stones laid in due order” – Ex. 20:25.

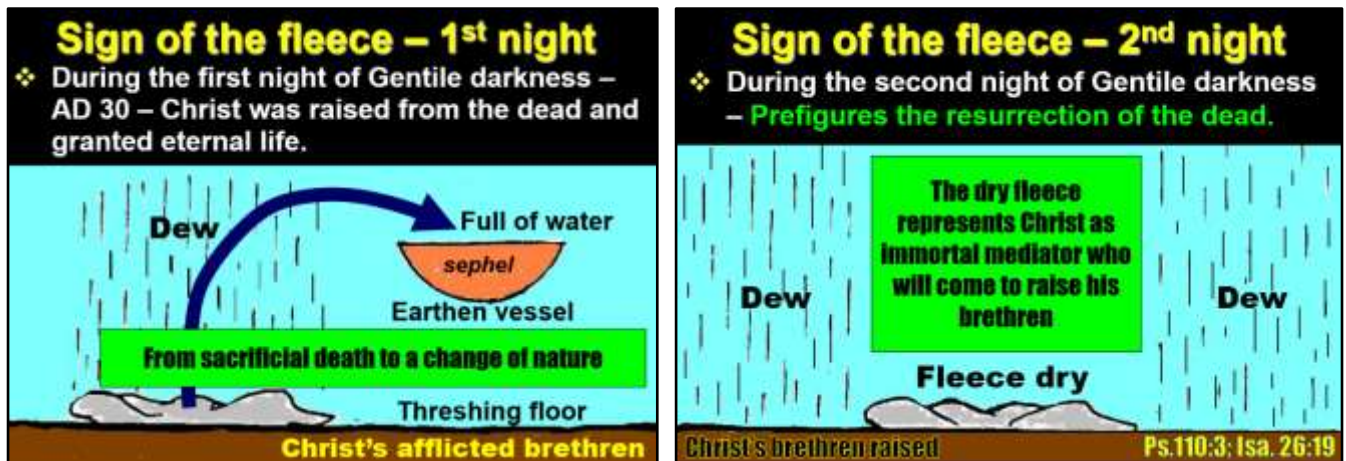


V.32-35 – Gideon was called “Jerubbaal” (“contender against Baal”), and “blew a trumpet” (resurrection) and called a gathering of his “father’s house,” his own tribe and



those 'afar off', while "the Midianites" (Gog) were gathering to the north. Not hard to see in this events about to overtake us. A great assize takes place to prepare his army.

V.36-40 – The sign of the fleece is an amazing type of the resurrection of Christ as the guarantee of the resurrection of his brethren. Among other things, dew is a symbol of the resurrection of the dead – Ps. 110:3; Isa. 26:19 – "Thy dead, shall come to life again, My dead body, they shall arise,—Awake and shout for joy, ye that dwell in the dust For, a **dew** of light, is thy **dew**" (Rotherham). There are two nights involved in the sign. The first concerns Christ's resurrection and the second the long night before the resurrection of the responsible dead. The slides below illustrate.



The Hebrew word *sephel* only occurs twice in the O.T. and both are in Judges. The other occurrence speaks of its meaning. It was the last thing Sisera touched (Jud. 5:25 – "lordly dish"), i.e. an earthen vessel representing human nature – 2 Cor. 4:7.

### Isaiah 33

The first twelve verses of Isa. 33 continue with the subject of Armageddon. This is obvious from the terminology "Woe to thee that **spoil**" (cp. Ezek. 38:12), and "dealest treacherously, and they dealt not treacherously with thee" (cp. Ezek. 38:10). Similarly, V.11 – "Ye shall conceive chaff, ye shall bring forth stubble" (language of Armageddon = a heap of sheaves in a valley for judgement). This is the time when "Yahweh is exalted; for he dwelleth on high: he hath filled Zion with judgement and righteousness" (V.5).

V.14 – "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites.

**Who among us shall dwell with the devouring fire?** who among us shall dwell with everlasting burnings?" – This is the question all saints must ask. Will we 'survive' the fierce judgements coming at Armageddon, and will we be able to enter the Most Holy Place of Yahweh's House to minister in the presence of *olam* = Millennial "burnings" of sacrifices? We make the answer now – "He that walketh righteously"...etc. V.15. The reward is spelt out in V.16-17 – "Thine eyes shall see the king in his beauty" and "They shall see a land that stretcheth afar" (Rotherham).

V.18-24 – There is a distinct shift in the language here. Hebrew words that first occur in Gen. 10 and 11 appear such as "towers", "people", "speech", "tongue", etc. This is because the subject matter of Isa. 34 is the destruction of Babylon the Great (Roman Catholicism). It is the final stage of the crushing of Israel's enemies in order to abolish all human governments and fully establish the Kingdom. The language that follows is pregnant with meaning in that context – "Look upon Zion, the city of our solemnities: thine eyes shall see

Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed" (*nâsa'* – to pull up tent pegs – is first used in Gen. 11:2 as Nimrod's rebels "migrated from the east" – ESV). Such terms as "wherein shall go no galley with oars" and "a great spoil divided" point to Rev. 18.

(Given the extent of the above, James 3 and 4 will be reserved until December)

## June 10

### Judges 7

32,000 Israelites gather at the well of Harod ("trembling"). This is a type of the Judgement Seat of Christ which will be at Sinai, and at the same time "the Midianites (Gog's forces) were on the **north side of them**, by the hill of Moreh."

V.2 – "And Yahweh said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands" – "Many are called, but few are chosen" (Matt. 22:14) because we choose

ourselves by the choices we make in life. V.3 – The 22,000 fearful and afraid made their choice and left, but do not go home as they are routed through Mt Gilead east of Jordan. The rejected from the Judgement Seat will be cast into "outer darkness" (Europe).

V.4-8 – The principles of acceptance are set out in an enacted parable – "as a dog lappeth" i.e. with his tongue (1) Slow but steady intake; (2) Demands persistence and consistent application. "Hand to their mouth" – (1) Single hand is a small reservoir; requires continual dipping into source of water; (2) Hand (works) and mouth (profession of the heart) inseparably linked – the way of life thus springs from intake of the Word. To do this required an upright stance – No bending of the knees; (1) Probably necessitates wading into the source of water; (2) Permits ease of movement at onset of danger; (3) Bespeaks alertness and sensitivity to presence of the enemy. Eyes watchful – (1) Eyes never cast earthwards; (2) Attentive and alert while lapping (like a dog); (3) Never took eyes off the enemy.

The basis of rejection was – "boweth down upon his **knees** to drink" – (1) A Canaanite posture = submission to body of humiliation even while drinking water of the Word; (2) Reckless and careless in the face of danger – Insensitive to the presence of the enemy; (3) Betrayed self-confidence and pre-occupation with self.

V.8 – Gideon dismissed 9,700 and "retained those three hundred men: and the host of Midian was beneath **him** (singular) in the valley." The 300 were "one man" in Gideon (Christ – Jud. 6:16).

V.9-15 – The dream of the barley cake gave Gideon confidence to lead his 300 against the Midianites. The cake was a symbol of Christ. Barley ripened before wheat – Ex. 9:31; thus was used in the wave sheaf at Passover – Lev. 23:10-12 (1 Cor. 5:7). Barley was half the value

Three classes at the Judgement Seat		
1. The fearful and afraid –		
<b>Faithless</b>		<b>22,000</b>
2. The careless and insensitive to danger –		
<b>Self-confident</b>		<b>9,700</b>
3. The vigilant and sensitive to danger –		
<b>Faithful</b>		<b>300</b> (less than 1% of total)
<b>Rev. 21:8</b> - But the fearful, and unbelieving ..shall have their part in the lake which burneth with fire and brimstone: which is the second death.		



of wheat – 2 Kings 7:1; Regarded as horses food – 1 Kings 4:28 and the lowest form of human consumption – Ezek. 4:12. Similarly Christ was despised and rejected of men – Isa. 53:3; though he was the bread God sent from heaven – John 6:56.

V.16-25 – Armageddon is typed by the events of this section. Each one of the 300 had a shophar trumpet, an earthen pitcher and a lamp within the pitcher. The use of the word *shophar* thus far in the O.T. is significant. The first 3 occurrences are in Ex. 19 & 20; the next in Lev. 25:9 (twice), then 14 times in Josh. 6. Note the events – (1) Ex. 19 & 20 – Sinai (judgement seat); (2) Lev. 25:9 – Jubilee (saints glorified – every man returned to his family and inheritance); (3) Josh. 6 – Armageddon. This is the exact order of events in Judges 7.

Gideon's admonitions "Look on me, and do likewise" and "as I do, so shall ye do" are redolent of Christ and his saints.

"And the three companies blew the trumpets, and **brake the pitchers**, and held the **lamps** in their **left hands**, and the **trumpets** in their **right hands** to blow" – All the elements of the type are here. The word for "lamp" is *lappid* first used of Yahweh passing between the pieces in Gen. 15:17, and of the Cherubim in Ezek. 1:13. It is a Divine fire which is why the lamps of the 300 did not go out despite being inside the earthenware jar that

symbolized their body. The jar (in left hand = mortal weakness) is smashed (change of nature) to reveal God's glory. The shophar (occurs 8 times) in right hand signifies the power of immortality. Other tribes get involved, as will Israel at Armageddon, and the waters of Jordan taken at Bethbarah (baptism – John 1:28). Oreb (Gog – Isa. 10:26) and Zeeb (Catholicism – note "winepress" – Rev. 14:19-20) were slain for Armageddon is the beginning of the judgements against Catholicism, but the other princes Zebah and Zalmunna represent Babylon the Great beyond Armageddon.



## Judges 8

V.1-3 – The proud tribe of Ephraim complained that they had been left out. Ephraim is one of the names in prophecy for the Diaspora – Jews outside the Land at Armageddon. This chapter is about the Second Exodus of Israel under Elijah and the saints. Zebah ("to slaughter a sacrifice") and Zalmunna ("shade has been denied") represent Catholic rebellion to the rule of Christ over a period of 40 years – Ps. 2; 83. The long pursuit is associated with the purging and judgement of Jews living east of Jordan (outside of the Land). Succoth and Penuel were both places named by Jacob returning from exile outside the Promised Land – Gen. 32:30; 33:17. Penuel memorialized Jacob's wrestling with the angel and became the basis of prophecies of the return of Israel – Mic. 4:6-7; Zeph. 3:19. Succoth was named because Jacob erected booths for his family – a flimsy, temporary structure, a booth spoke of reliance on God – Ps. 27:5; 31:20;

### The Second Exodus of Israel

- ❖ Ephraim's gleanings in war – Vv.1-3 (Zech. 9).
- ❖ Gideon seeks cooperation of Jews outside the Land – Vv.4-5 (Isa. 11:11-12).
- ❖ Rebels purged in the wilderness – Vv.6-7; 13-16 (Ezek. 20:33-38).
- ❖ Jewish confidence in power and wealth broken – Vv.8-9,17 (Hos. 2:14-19).
- ❖ Israel acknowledge a king – V.22 (Ezek. 37:22-24).



and redemption – Lev. 23:42-43. The “thorns of the **wilderness**” with which the 77 elders of Succoth were afflicted hint at “the **wilderness** of the peoples” of Ezek. 20:35.

V.24-28 – A mistake by Gideon had serious consequences for Israel. Apostasy arose again and the nation returned to Baal-berith. Eventually his son Abimelech (V.31) made shipwreck of his labours.

## Isaiah 34

Bro. C.C. Walker in The Ministry of the Prophets page 498 writes concerning Isa. 34 – The opening of this chapter is an emphatic challenge of wide-reaching application, that at once tells us that we must not limit the matter to the times of Isaiah, or a century or two later, nor to a few hundred square miles of territory that properly belong to Edom in his day.

V.1-4 – It is important to note that Yahweh addresses “all nations” whose armies He has destroyed at Armageddon and beyond – “For the indignation of Yahweh is upon all nations, and his fury upon all their armies **he hath utterly destroyed them**, he hath delivered them to the slaughter.” Note the tense. The destruction is past and the result will be the abolition of all governments – “all **the host of heaven** (governments) shall be dissolved, and the heavens shall be rolled together as a scroll” (V.4).

V.5-10 – Yahweh’s sword “shall come down on **Edom**, and on the people of My **curse**, for judgment” (Green’s Lit.). The word “curse” – *cherem* – doomed, devoted to destruction and is used of Jericho as a “devoted” city. It occurs in Zech. 14:11 – “no more utter destruction”. Edom means “red” and is identified with Adam and here represents the flesh in political and religious manifestation. Edom and Bozrah are typical names.

### Bozrah, Babylon and Rome

- ❖ Etymologically linked – Bozrah means “sheepfold” or “fortress” – Babylon was in the plain of Dura = “wall”, “rampart” or “dwelling” – Rome in Hebrew (Romiith – has N.V. of 666) = “fortification”.
- ❖ Bozrah was the capital of Edom just as ‘Babylon the Great’ or Rome is the capital of all nations who oppose Christ – **Rev. 14:8; 18:2** (cp. **Isa. 34:11**).
- ❖ **Thus Edom symbolises all anti-Semitic nations led by Catholicism in the last days.**

V.6 – Bozrah can signify “fortification”, “sheepfold” or “vintage”. The land of Israel is to be a sheepfold for the slaughter of Gog, and thereafter Europe will become a winepress for the destruction of antitypical Edom.

Bozrah, Babylon and Rome are etymologically linked – Bozrah means “sheepfold” or “fortress” – Babylon was in the plain of Dura = “wall”, “rampart” or “dwelling” – Rome in Hebrew (Romiith – has N.V. of 666) = “fortification”.

Bozrah was the capital of Edom just as ‘Babylon the Great’ or Rome is the capital of all nations who oppose Christ – Rev. 14:8; 18:2 (cp. Isa. 34:11). Thus Edom symbolizes all anti-Semitic nations led by Catholicism in the last days. The proof is the citation of V.8-10 in Rev. 14:10-11. Rev. 14 is about the destruction of Babylon the Great.

V.11 – Some margins will note that this verse is alluded to in Rev. 18:2. The unclean birds and beasts of V.11-15 are symbolic of displaced nations who have

### Identification of Latter Day ‘Edom’

#### Isa. 34:9-10

And the streams thereof shall be turned into **pitch**, and the dust thereof into **brimstone**, and the land thereof shall become **burning pitch**.

It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

#### Rev. 14:10-11

...and he shall be tormented with **fire and brimstone** in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

submitted to Christ after Armageddon. They do not join the Catholic rebellion against Christ and are rewarded with an inheritance in the vacated lands of Europe – Rev. 18:2 (Diaglott) – “It is fallen, is fallen, Babylon the great, and is become a **habitation** of demons, and a **haunt** of every spirit impure, and a **haunt of every bird unclean** and having been hated.” They are mentioned again in Rev. 19:17-18. A key word in V.10-11 is “**it**” – a reference to **the land of Edom** (incorrectly translated as “Idumea” in KJV).

**James 5** - (This chapter will be reserved until December)

## June 11

### Judges 9

The point was previously made that when there is a substantial record of a judge in this book, it is because they are a type of Christ. In this case, Abimelech the son of Gideon is a type of the Antichrist – the papal system. Chronologically, he was number six (Rev. 13:18), but his usurpation of the role of judge to add himself to the 12 Divinely appointed makes him the 13<sup>th</sup> (rebellion). The detail of the type is astonishing, and too big for brief comments here. See **Appendix 5** for a four page exposition. Here is a brief summary.

Abimelech means “father-king” which is the claim of the papacy. The apostasy arose out of the Christian community through corruption of doctrine, persecution of those who stood for truth and an alliance with the political powers of the time. However, two witnesses (political and religious opposition) ensured the truth was not completely expunged. As an indication of the accuracy of the prophecy inherent in these events, two aspects are worth a mention.

Judges 9:22 – Strife broke out after 3 years of Abimelech’s rule – Similarly, after 1,080 years (3 years of ‘days’ – 3 x 360) of Papal rule the Church rose against the two witnesses through the revocation of the Edict of Nantes in 1685. That was 1,077 years after the Decree of Phocas proclaiming the Pope’s political authority. This is hardly accidental, and is just one detail of many that show this chapter to be prophecy based on history. Only Divine inspiration could accomplish that.

V.51-54 – Abimelech finally met his end at the hand of a woman (type of the Bride of Christ) when she cast a piece of a millstone upon him from the wall of the besieged city. This is the fate of the Catholic Harlot system and its leadership – Rev. 18:21 – “a mighty angel took up a stone like a **great millstone**, and cast it into the sea, saying, Thus with violence shall **that great city Babylon** be thrown down.” After thousands of years of putting a ‘stumblingblock’ before millions, the judgement that Christ declared in Luke 17:1-2 will be delivered – “It is impossible but that **offences** (stumbling-blocks) will come: but woe unto him, through whom they come! It were better for him that a **millstone** were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.”

### Isaiah 35

V.1 – “The **wilderness** and the solitary place shall be glad for **them**” – The “them” does not refer to the saints but to the nations represented by the unclean birds and wild beasts of Isa. 34:11-17. Note the use of the word “them” in Isa. 34:17. By the time this prophecy is fulfilled, the saints will have been immortal for nearly 50 years. The “ransomed of Yahweh” spoken of here will be the fruit of their labours amongst the survivors of 40 years of judgement. These are the remnant of the nations who in that period after Armageddon submitted to Christ, many of whom will have been settled in the vacated lands of Catholics



who continued to oppose Christ's rule until they were totally destroyed (refer to comments on Isa. 34). The "wilderness of the people" through which Israel under Elijah have fought their way back to the Land of Promise can then receive the blessings that have come upon that Land now flourishing under Christ's rule (V.2; Isa. 32:1,15-18; 33:17).

V.4-6 – The "fearful of heart," the "blind" and "deaf" together with the "lame" and the "dumb" refers to the cross section of humanity in that fearful time when "the light shall not be clear, nor dark: but it shall be one day which shall be known to Yahweh, not day, nor night: but it shall come to pass, that at evening time it shall be light" – Zech. 14:6-7. No one having the spiritual conditions symbolized by these disabilities would have been accepted at the Judgement Seat of Christ. They are people of the nations, ignorant of the truth prior to Armageddon, or born after it into a time of absolute confusion and hardship. It is only when they turn to Christ that their situation will change dramatically.

V.7-10 – Once settled in newly revived lands that were once a wilderness of Catholic rebellion, they will flourish spiritually as well. No "ravenous beasts" (Isa. 11:6-7), or Babylonian "lion" (Dan. 7:4) will prevent them from taking the highway to Zion, "The way of holiness" (Isa. 2:2-3). "And the ransomed of Yahweh shall return, and come to Zion with songs and everlasting (*olam* – i.e. joy belonging to the Age – the Millennium) joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

## 1 Peter 1

Peter's first epistle revolves around "the **keys** of the Kingdom of heaven" given to him for use to both Jew and Gentile (Matt. 16:19 – see comments April 26 on Acts 2). Right at the outset in this letter to the believers sojourning in a strange or foreign place (the meaning of the word "strangers" in V.1), he dives into the theme of the **keys** which he defines in V.11 as "the **sufferings of Christ**, and the **glory** that should follow." He began in V.2-4 with reference to the "sprinkling of the **blood** of Jesus Christ" and "the resurrection of Jesus Christ from the dead, to an inheritance **incorruptible**, and undefiled, and that fadeth not away, reserved in heaven for you." This golden thread runs right through the epistle – 1:19 "the precious **blood** of Christ" complemented by V.21 "raised him up from the dead, and gave him **glory**"; again in 3:18 "Christ also hath once **suffered** for sins" and its counterpart "but **quickened** by the Spirit"; then in 4:1 "Christ hath **suffered** for us in the flesh" is balanced by V.11 "that God in all things may be **glorified** through Jesus Christ, to whom be praise and dominion for ever and ever"; and 4:13 "ye are partakers of Christ's **sufferings**; that, when his **glory** shall be revealed"; and finally 5:1 – Peter was "a witness of the **sufferings** of Christ, and also a partaker of the **glory** that shall be revealed."

V.1-5 – In the Greek of V.1 it is *eklektois parepidēmois* – "to the **elect** strangers." They are the believers Jew and Gentile with special emphasis on his Jewish brethren of whom he could say "hath regenerated us unto a living hope" (LITV) in contrast to the Law.

V.6-8 – It was a particularly difficult time with bitter persecution being endured by believers throughout the Roman world (5:10). Peter mentions in chap. 5:8 "your adversary the *diabolos*, as a **roaring lion**" which is clearly a reference to the Roman authorities that Paul mentions to Timothy – "I was delivered out of the mouth of the **lion**" (2 Tim. 4:17). What was required was unwavering **faith** tested under trial that is said to be "much more precious than of **gold** that perisheth, though it be tried with **fire**, might be found unto praise and honour and glory at the appearing of Jesus Christ." Looking for the

better day is the key. Trial can bring us closer to Christ “whom having not seen, ye love” and can produce “joy unspeakable.” Many have “searched diligently” the O.T. writings to understand “the spirit of Christ” that is revealed in them. These have been preserved for many more after them (V.9-12).

V.13-25 – The call to holiness concludes this chapter. Saints are called upon to “gird up the loins of your mind” and “be sober” (*nepho* – to be calm and collected in spirit) so that we might as “obedient children” leave behind our former way of life and be “like as he which called you is holy, be ye yourselves also holy in all manner of living” (RV – V.15). The citation from Lev. 19:2, known so well by Jews, leaves no wriggle room. We are called to high and lofty things that have been ‘purchased’ at an extremely high cost – “with the **precious blood** of Christ, as of a lamb without blemish and without spot.” All blood is essentially the same. What made Christ’s blood precious was its uniqueness among men – **perfect obedience**. Blood represents life (Lev. 17:11), and no human life had ever produced, before or since, perfect obedience until he came “a lamb without blemish and without spot” whom the Father had always had in mind. Faith in him can only come from “incorruptible (seed), by the word of God, which liveth and abideth for ever.” The Word of God cannot be destroyed. It can be ignored or disbelieved, but it cannot be destroyed like the “grass” of human nature (Isa. 55:11 – “So shall my word be that goeth forth out of my mouth: **it shall not return unto me void**, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it”). If we are products of this “incorruptible seed” in way of life and character (“unfeigned love of the brethren”), we will not be rejected (providing sins have been covered of course).

## June 12

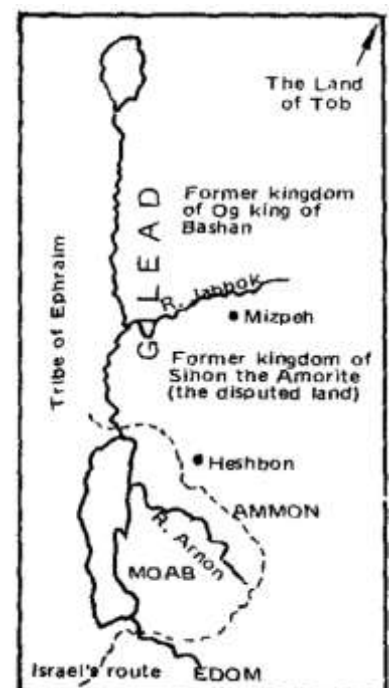
### Judges 10

Two judges ruled after the disaster of Abimelech – Tola of the tribe of Issachar for 23 years, and Jair of Gilead of the tribe of Manasseh east of Jordan for 22 years, but nothing is said about what they did in relation to governing. This is because they were not types of Christ.

V.6-18 – The ground was prepared for the emergence of Jephthah as a deliverer and a judge in Israel by the apostasy recorded here. A multitude of false gods from many nations were adopted by Israel and provoked Yahweh’s anger so much that He would not respond to their cry after 18 years of oppression, except to tell them to seek help from the gods they had chosen. This is unusual. It had never happened before. He had always raised up a deliverer when they cried unto him. Even after they confessed their sin and put away the false gods (V.15-16) He did not respond immediately. Why is this the case? The type is set in the latter days when Gog invades a faithless, proud and self-reliant nation far removed from Yahweh who has hidden His face from them (said three times in Ezek. 39:23,24,29). However, as in the case of Jephthah, Yahweh will be preparing a previously rejected deliverer in a land of fruitfulness.

### Judges 11

The type is so extensive and the details too numerous to be dealt with briefly in this forum. A full set of verse by verse notes on the life and type of Jephthah can be accessed and downloaded from



the following link <https://jimcowie.info/wp-content/uploads/2017/03/Jephthah-The-Return-of-Israel's-Rejected-Deliverer.pdf>. The notes also deal at length with the 'controversial' talking point in this chapter about the fate of Jephthah's daughter. The section on Jephthah's vow and its fulfillment can be found in **Appendix 6**.

We will content ourselves here with a review of the wonderful type of the work of Christ in both his advents.

### **Jephthah – A type of Christ's first Advent and his rejection by Israel**

1. Conceived out of marriage (11:1) – Christ born of a virgin (Matt. 1:18-23).
2. Gilead's wife bare him sons (11:2) – Yahweh's wife, Israel (Jer. 3:14, 20), bare Him sons, namely – the priests, scribes, Pharisees and the Jews.
3. Through envy and jealousy Jephthah's brethren cast him out (11:2) – For envy Christ's brethren rejected and crucified him (Mark 15:10).
4. Jephthah fled to Tob ("goodness and fruitfulness") and gathered to himself the 'despised' of this world (11:3) – Christ ascended to heaven and the 'foolish', 'weak', and 'despised' of the world gathered unto him (1 Cor. 1:26-29).

### **Jephthah – A type of Christ's acceptance by Israel at his Second Advent**

1. In distress from unprovoked invasion by Ammon ("tribal" i.e. a people as a congregated unit), Israel call upon Jephthah to deliver them (11:4) – Israel under attack by the Gogian host will cry to Yahweh for help (Hos. 5:15).
2. Jephthah agreed to be Israel's head and captain **only** if Yahweh gave him victory over Ammon (11:5-11) – Christ will claim the throne of David and rulership over the world by divine authority and power (Ps. 2:6-9).
3. Jephthah defeated Ammon after fruitless negotiations (11:12-33) – Christ will defeat Gog and then all nations who refuse to submit to his ultimatum (Ps. 2:10-12; Rev. 14:6-7; 11:15).
4. After defeating the invading forces Jephthah returned home and fulfills his vow by offering up his only child, a virgin daughter (11:34-39) – After the defeat of Gog, Christ will dedicate the refined third of Judah (the virgin daughter of Zion – Lam. 2:13) to Yahweh as a "whole burnt offering" (Zech. 13:9; Mal. 3:2-4, cp. Isa. 66:20). (Remember, Abraham offered Isaac by command, and Yahweh offered His son by grace – human sacrifice is not against God's will if commanded by Him, or subject to a vow made to Him – Lev. 27:28-29)
5. Jephthah's daughter spent two months in mourning before being offered (11:37-39) – The refined third of Judah will mourn bitterly in "houses apart" before their final acceptance by Yahweh (Zech. 12:10-14).
6. Jephthah and the men of Gilead purged the proud tribe of Ephraim at the fords of Jordan (12:4-6) – Christ will send Elijah the Gileadite to purge out the rebellious and proud from scattered "Ephraim" before their entry into the land (Ezek. 20:33-38, Mal. 4:5-6).
7. Jephthah killed all Ephraimites who were influenced by the ways of the Canaanites – 42,000 is 6 x 7,000 = the end [seventh millennium – completion] of flesh [six] (12:6) – Christ will not permit the Canaanite or those influenced by them into the House of Yahweh (Zech. 14:21).
8. Jephthah relinquished his judgeship in his seventh year and Ibzan ("splendid") succeeded him (12:7-8) – Christ will "deliver up the kingdom to God" (the Splendid One) at the end of the seventh millennium – 1 Cor. 15:24.

### **Isaiah 36**

Isaiah chapters 36 to 39 repeat for the third time the history of the great crisis of Hezekiah's 14th year when the Assyrians invaded Judah under Sennacherib (2 Kings 18 to 20; 2 Chron.

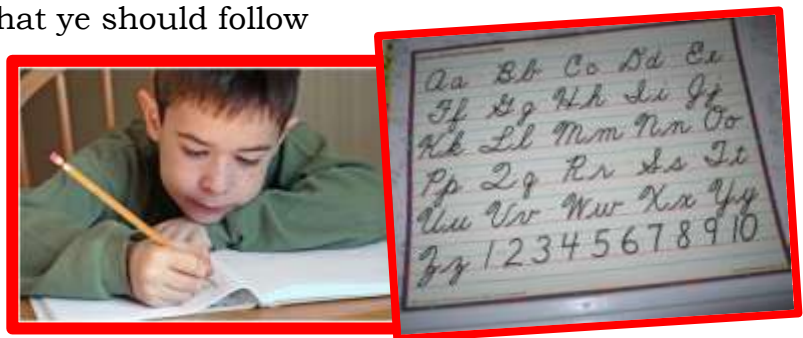
32). The obvious question is why? The answer is that this Assyrian invasion set the pattern for the latter day invasion of Israel by Gog and his confederacy – Ezek. 38. “The Assyrian” is the title of Gog (Ezek. 38:2) in Isaiah and Micah – Isa. 10:5,24; 14:25; 30:31; 31:8; Mic. 5:5,6. When you read “Assyrian” in these two books, read “Gog.”

(Except where additional information is provided not found in the other accounts, we will reserve comment until those chapters come along.)

## 1 Peter 2

V.1-12 – Given that most of Peter’s readers were Jews who had newly come to the truth in Christ, there was a need for growth in the Word apart from what they had grown up with, namely, rabbinical instruction – “their fear toward me is taught by the precept of men” (Isa. 29:13) by a repetitive method – “the word of Yahweh was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little” (Isa. 28:13). Hence, he counsels – “As newborn babes, desire the **sincere milk** of the word, that ye may grow thereby.” It is this that builds a knowledge of, and consequent relationship with Christ the “living stone, disallowed indeed of men, but chosen of God, and precious” (V.6 is cited from Isa. 28:6). The privileged position they now enjoyed was to be laid as ‘living stones’ in God’s house (the ecclesia) squared away alongside the chief corner stone and “built up a spiritual house, an holy **priesthood**, to **offer up spiritual sacrifices**, acceptable to God by Jesus Christ.” As priests in preparation for the Kingdom, they do not operate on behalf of others, but for themselves offering up prayers, labours and service to God in Christ that they might be “a chosen generation, a royal priesthood, an holy nation, a peculiar people; that” they “should shew forth the praises (virtues) of him who” had called them “out of darkness into his marvelous light,” as he did Israel in Ex. 19:5-6 from whence these words are drawn. Combining words from Hosea 1:10 and 2:23 (“in time past were not a people, but are now the people of God”), Peter beseeches his readers to live “as strangers and pilgrims” and eschew the moral corruption and dishonesty that marked their time, as it does ours.

V.13-25 – The challenge of obeying the Divinely installed authorities from whence came some of the persecution they were enduring now comes into focus – “For this is thankworthy, **if a man for conscience toward God endure grief, suffering wrongfully**. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God” because it was what His son did – “because Christ also suffered for us, leaving us an **example**, that ye should follow his steps.” The word “example” requires attention. It is *hupogrammos* – a writing copy, including all the letters of the alphabet, given to beginners as an aid in learning to draw them; an example set before one (it only occurs here) – illustrated at right.



We must ‘understudy’ Christ’s example. That example was patient endurance, and absolute rectitude under the severest trials and persecution.

V.24 – “Who his own self **bare our sins in his own body** on the tree” – Christ suffered all the weaknesses of human nature in order to be a representative of all men, and he

overcame them all and never sinned. This is the principle of metonymy where the container is put for the thing contained and vice versa. It is why Paul could say in Rom. 6:6 –“that **the body of sin** might be destroyed.” The “sin” here is the bias in human nature towards sin. Christ shared that bias so that “we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

Bro. Roberts once wrote that Christ “partook of the common nature of our uncleanness—flesh of Adamic stock—in which, as Paul says, there ‘dwelleth no good thing’ (Rom. 7:18); a nature the burdensome of which arises from its native tendencies to foolishness and sin. This burden is felt in proportion as higher things are appreciated.”

## June 13

### Judges 12

V.1-3 – The jealousy and leadership ambitions of the proud tribe of Ephraim had already been revealed in the days of Gideon (Jud. 8:1). Gideon had called them, but they ignored his call. Now that a great victory had been won, they wanted a share of the glory. They mustered 42,000 men to cross Jordan. Where were they when they were most needed?

V.4-6 – “Israel”, “Ephraim”, and “the remnant of Jacob” are synonymous terms for the nation of Israel in dispersion in the prophetic scriptures – Ezek. 20:27,30,39; Zech. 9:13, 10:7; Isa. 11:13; Mic. 5:7-8. “Ephraim” is to be gathered from dispersion by Elijah the prophet, a man of Gilead (Mal. 4:5-6), thus this context is highly typical of the work Christ is to perform among scattered Israel in the future. Most of the older generation in the Second Exodus will not enter the Land (Ezek. 20:38). Like their forefathers they will perish in “the wilderness of the peoples” (Ezek. 20:35), and the younger generation will enter the Land. That is what happens here. It is a type of Israel returning to the Land under Elijah.

"Say now Shibboleth" – “stream or flood,” such as they wished to cross (at this place associated with baptism – Rotherham – “the fords of Jordan”). It is important to note that the basis upon which the Ephraimites were to be permitted to return home across Jordan was two-fold. Deliverance was on the basis of:

1. Speech (“out of the abundance of the heart the mouth speaketh” – Luke 6:45).
2. Perception (the Ephraimites were asked to name what they saw before them – the perceptive man would have seen that there was a purpose in such a question. Did they understand the purpose of “baptism”?)

"and he said Sibboleth" – An entirely different word in Hebrew meaning “an **ear of grain**.” Discovery of the Tell-el-amarna Letters reveals that the substitution of the "S" for the "Sh" sound of Hebrew was an **Amorite** peculiarity. Hence, the present name for Shiloh the natives of the land pronounce Seilun. Shiloh appears in the 'Letters' as Zilu. Christ taught “Except a corn of wheat fall into the ground and **die**, it abideth alone” (John 12:24). The **ears of grain** waved in the wind across the flooded Jordan, but because they did not appreciate that entry into the Land was contingent on **dying** in the waters of baptism, they were excluded.

“for he could not frame to pronounce it right” – Rotherham – “and he could not **take heed** to speak in that manner.” Youngs Lit. – “and is not prepared to speak right.” Keil & Delitzsch – “not taking care to pronounce it correctly.” This is proof that the incorrect pronunciation of Shibboleth was not a case of inability, but a general and wide-spread acceptance among Ephraimites of an **Amoritish practice**. They had conformed to an Amoritish speech pattern, and that indicated a way of life that excluded from the ‘Kingdom.’

“there fell at that time of the Ephraimites forty and two thousand” – 42 is the multiple of 6 and 7. 6 is the number of man (flesh), and 7 is a number of completeness. Thousands represents families (Jud. 6:15 mgn.), hence this number represents the complete destruction of flesh out of the family of Israel – natural and spiritual.

The chapter concludes with three more judges who were not types of Christ.

## Judges 13

Samson was a type of Christ but demonstrated that no man born of two human parents could ever accomplish what the Son of God was sent to achieve – redeem the human race through perfect obedience bearing the same nature as Samson and ourselves. Samson's failure to represent the one promised in Gen. 3:15 (because that is where we are taken), ended up making him a type of his own people Israel – (1) He was a Nazarite from birth, separated to Divine service like Israel – Lev. 20:24 (*badal* – divide, separate); (2) God was the source of his amazing strength, like Israel – Ex. 15:13; (3) His strength was inexplicable to his enemies, like Israel's – Micah 7:16; (4) He was invincible whilst faithful to his vow, like Israel – Deut. 28:7; (5) But he was constantly going astray, like Israel – Judges 2:17-18; (6) God forsook him when he broke his vow – Lev. 26:15-20; (7) Sin led to blindness and chains, like Israel – 2 Kings 25:7; (8) And so he became a captive slave in a prison house, like Israel – 2 Chron. 36:25-26; (9) But despite his failings, because of repentance and restoration he has a glorious future, like Israel – Rom. 11:25-26.

V.2-5 – A man of Zorah Manoah (“rest”) had a barren wife (*isha* – woman, wife) who is unnamed because she represents “the woman” (the Divine mind) of Gen. 3:15. She is the true Nazarite (separate; consecrated) of this story – “beware, I pray thee, and drink not wine nor strong drink” she was instructed. In recounting the angel's message to her husband she went too far saying – “for the child shall be a Nazarite to God from the womb **to the day of his death.**” The angel had not said that. Only the one whom Samson was to faintly foreshadow would be a Nazarite to the day of his death, ensuring the fulfilment of **Gen. 3:15**. The following slides show the importance of the way “the woman” is presented in the record.

The Woman – The true Nazarite	<i>Isha</i> in Judges 13
<p>❖ Interlinear text for Judges 13:11</p> <p>11 מָנוּחַ וָאֵשָׁתוֹ יָבִיא אֱלֹהִים וַיֹּאמֶר לָהּ וְלִבְנָהּ אֲשֶׁר יִהְיֶה לָּהּ אִישׁ וְהָיָה נָזִיר לַיהוָה מִבֶּטֶן וְעַד מוֹתוֹ</p> <p>Manoah and went Isha (no article) occurs 7 times in chapter always translated “wife”.</p> <p>376 559 376 935 802 310</p> <p>Man the (are) to said and the to and his after</p> <p>You Him Man to same wife</p> <p>אֲנִי וְהָאִישׁ אֲשֶׁר יִהְיֶה לָּהּ וְהָיָה נָזִיר לַיהוָה מִבֶּטֶן וְעַד מוֹתוֹ</p> <p>I He And the to spoke who</p> <p>(am) said 7woman</p> <p><b>Isha (with definite article) – occurs 7 times in chapter always translated “the woman”.</b></p>	<p>❖ <i>Isha</i> without the article occurs 7 times always translated “wife” – Vv. 2, 11, 19, 20, 21, 22, 23.</p> <p>❖ <i>Isha</i> with the article occurs 7 times always translated “the woman” – Vv. 3, 6, 9, 10, 11, 13, 24. 14 = certainty of covenant.</p> <p>❖ 7 is the covenant number and the subject “the woman” points to Gen. 3:15.</p> <p>❖ Samson's mother goes nameless in Scripture because she represents the Divine mind here.</p> <p>❖ Hence, she is the true Nazarite in the story!</p>

By contrast *Isha* occurs 13 times in Judges 14 & 15 always in reference to the Philistine girl Samson married. 13 is the scriptural number for rebellion (Gen. 14:4), hence, the Spirit memorialises Samson's rebellion against the purpose of his calling – to herald Gen.3:15.

V.8-23 – Note that Manoah's request for the angel to return saw him appearing to “the woman” (like Gen. 3:15 man is excluded from the process). Manoah thought the angel was a man (V.8,16) and made the same mistake that was later to bring Samson undone – “What



is thy name, that when thy sayings come to pass we may do thee honour?" i.e. giving the countenance of men too much regard. Then, realizing it was an angel, he thinks they will die, but "the woman" is the perceptive one providing three reasons why that would not happen – (1) Their offering was accepted – "If it pleased Yahweh to kill us he would not have received a burnt offering at our hands"; (2) The angel ascended as their mediator – "neither would he have shewed us all these things"; (3) A son was to be born to them – "nor would he have told such things as these." Taken in the reverse order, she declared how death can be 'escaped' – (1) A Son was born to God by "the woman"; (2) God was revealed to man thereby; (3) A great sacrifice was made. Samson was meant to be a forerunner of the Son of God, but revealed what truly is found in weak mortal man.

V.24 – "And the woman bore a son" – 7th occurrence of "the woman" in chapter. 7 = covenant – type of the birth of Christ. She named him "Samson" – "like the sun"; "brilliant sunlight" (named after the face of the angel – V.19-20); "and the child grew and Yahweh blessed him" – Cp. Luke 2:40.

V.25 – "the Spirit of Yahweh began to move him at times" – There is no equivalent in the Hebrew for the phrase "at times". The word "move" is *pa'am* – to tap, beat persistently; hence thrust, impel, agitate (*pa'am* occurs 5 times in O.T. – In Gen. 41:8, Dan. 2:1,3 it refers to kings troubled by divinely bestowed dreams; in Ps. 77:4 Asaph is sorely troubled by the activity of God in his life). Rotherham – "to urge him to and fro" between **Zorah** and **Eshtaol**.

Samson's life was to oscillate between **spirit** and **flesh**. It is the warfare described in Gal. 5:17 – ESV – "For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other." We will see this oscillation in coming chapters.

Between Zorah and Eshtaol	
Zorah	Eshtaol
"A wasp" (as stinging). Translated "hornet" Ex. 23:28; Deut. 7:20; Josh. 24:12.	"Intreaty"; "petition, request" (Gesenius).
Root – <i>tsara</i> – to scourge; Gesenius – to strike down.	Root – <i>sha'el</i> – to inquire; request, to demand.
Represents the activity of the Spirit	Represents the range of voices of intreaty working in Samson's life

## Isaiah 37

Isaiah 37 is virtually identical to 2 Kings 19 which will be considered later in the year. One verse worth a specific comment here is V.33 (2 Kings 19:32) – "Therefore thus saith Yahweh concerning the king of Assyria, **He shall not come into this city, nor shoot an arrow there**, nor come before it with shields, nor cast a bank against it." Because this is a type of the Gogian invasion of the latter days, two things emerge from the prophecy – (1) The Old City of Jerusalem will not fall to Gog's forces. This is consistent with Zech. 14:2 – "**half of the city** (i.e. modern Jerusalem) shall go forth into captivity, and **the residue** of the people **shall not be cut off from the city**" (i.e. the Old City) for Christ and the saints will arrive at the Mount of Olives before they are overrun. This also means Jerusalem has seen its last treading down (the meaning of 'Jebus'). This is consistent with Dan. 8:13-14 which was fulfilled in June 1967 (see comments on Luke 21:24 on March 29 page 63); (2) The reason why Gog's forces will not fire weapons or drop bombs on the Old City (equivalent of arrows in ancient times) is that they will be under strict instructions from both the Vatican (their allies) and the Russian Orthodox Church (then reinstalled in its original home – Constantinople or Istanbul) not to damage the so-called 'holy places'. These are the subject of Ezek. 36:2 – "Aha, even the ancient high places are ours in possession" for they will already have many outside the Old City in their possession and

intend to secure the latter as well. The sensitivities of the Muslim world will also be in view, the Temple Mount being the third holiest site in that religion.

## 1 Peter 3,4,5

(In view of the extent of the above comments, these chapters will be reserved for comment in December)

## June 14

### Judges 14

V.1 – Immediately the struggle between flesh and spirit in Samson's life began. He “went down” (*yarad* – to descend, decline, march down, sink down) to “Timnath” (“the assigned portion”). Assigned to Dan – Josh. 19:43 (“Thimnathah”); and “saw” a pretty Philistine girl. Samson's great problem was his eyes. Intreaty (‘Eshtaol’) follows.

V.2-3 – “he came up told his father and his mother” – A wise move! Parental guidance in the face of crucial decisions is very important. They reminded him of the Divine rule for marriage – 1 Cor. 7:39 - “Only in the Lord.” But he ignored them because “she pleaseth me well” – *yashar ayin* – Lit. “right in my eyes.”

V.4 – “it was of Yahweh” – Some think this means that the principle of separation from the world is laid aside, but this is not so. Yahweh “sought an occasion” (*ta'annah* – an opportunity; time of heat or estrous, sexual drive of an animal. Only 2 occs. in O.T. – Jer. 2:24 the other). God uses the mistakes of men to further His purpose – Cp. Gen. 16. He does not change His principles (Mal. 3:6). This is just another example of God using the failure of men for His purpose.

V.5 – “and his father and mother” – His mother only went once. She did not attend the wedding – V.10; being alone on this trip, “a young lion roared against him” – The young lion represents the Philistines, Israel's enemies (and in particular Samson's fiancé) as it does in Isa. 5. Now ‘Zorah’ clicks in and he “rent” (*shasa* – tear, split, cleave) the lion barehanded, but he “told not his father or his mother” – a terrible mistake. He doubtless suspected their response, and so “he went down and talked with the woman” – Parents excluded. The flesh won!

The oscillation of Samson's life	
Eshtaol	Zorah
<b>Judges 14:2-3</b>	<b>Judges 14:5-6</b>
<b>14:15-17</b>	<b>14:19</b>
<b>15:1-2</b>	<b>15:3-5</b>
<b>15:11-13</b>	<b>15:14-15</b>
<b>16:1</b>	<b>16:3</b>
<b>16:6-17</b>	<b>16:19-21</b>
<b>16:26-28</b>	<b>16:29-30</b>



As illustrated above ‘Eshtaol’ (intreaty) and ‘Zorah’ (to strike down) continue throughout the chapter and the next two. Once you have this key, the life of Samson unfolds. It is a continuous struggle between flesh and spirit – Gal. 5:16-17; Rom. 8:5-7.

### Judges 15

A couple of things require comment. When a nation is prepared to give up their saviour to save their own necks because “the Philistines are rulers over us” (V.11) they are in a parlous state. Israel did that with Christ – John 11:49-50.

V.19 – Rotherham – “So then God clave open the hollow that is in Lehi, and there came therefrom water, and he drank, and his spirit came back, and he revived.” This translation clarifies where the water came from, so Samson called the place “Enhakkore” (“the fountain of one calling”).

V.20 – “And he judged Israel in the days of the Philistines twenty years” – This summary seems premature. If Samson’s life had ended here, the oscillation between ‘Zorah’ and ‘Eshtaol’ would have ended and much struggle, failure and sorrow averted.

## Isaiah 38

Isa. 38 and 39 are the same historical record as 2 Kings 20, but Isa. 38:9-19 adds the song of Hezekiah upon his recovery that is not recorded elsewhere. This song is picked up in Matt. 16:18 when Christ in responding to Peter’s declaration, “Thou art the Christ, the Son of the living God,” and said “That thou art Peter, and upon this rock I will build my ecclesia; and **the gates of hell** (*hades*) shall not prevail against it.” This is drawn from Isa. 38:10 – “I shall go to the gates of the grave” (*sheol*). Christ also draws from Isa. 22:22 (at the same crisis) what follows in Matt. 16:19 – “And I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” It is clear Hezekiah foreshadowed Christ.

## 2 Peter 1

V.1-2 – “Simon Peter, a servant and an apostle of Jesus Christ” – Peter began his first epistle with “Peter, an apostle of Jesus Christ.” Why then this change? In the first epistle his theme was “living stones” set against the “chief corner stone” (Christ). As he reached towards the end of his ministry (V.14-15), and the truth came under attack from within, there was a need for stability and firmness to withstand apostasy. “Simon” (Simeon) means “hearing” and “Peter” a moveable stone. Peter had learnt the only power capable of bringing stability into life was the Word of God – 1 Pet. 1:23-25. What the Word had begun needed to be built upon so that deep conviction in the “exceeding great and precious promises” they had believed would lead to stability of faith and consolidation of character – V.3-11.

Life in Christ is not static – it is a building project requiring focus and effort (Phil. 2:12-13). This is quite distinct from works of law. There are those who say that works are not required for salvation, but “faith without works is dead” (James 2:26), and we will be judged on our “work” (Matt. 16:27; Rom. 2:6; Rev. 22:12). The motivating power is faith in the promises of God who “hath given unto us all things that pertain unto life (i.e. eternal life) and godliness (8 virtues = immortality through character), through the knowledge of him that hath called us to glory and virtue.” If these virtues are absent we will be found “barren” and “unfruitful” in the day of account.



V.16-21 – Peter had been present on the mount of Transfiguration and saw Christ in glory, but he now makes a point that is relevant for all time – **men are not changed for the Kingdom by miracles**. As Christ said of his generation, “Except ye see signs and wonders, ye will not believe,” but they did not even believe them. Peter had heard God’s voice on the mount, but that was not the motivating power of his life. It was “the more

established prophetic word, in which you do well to take heed, as to a lamp shining in a murky place” (Green’s Literal for V.19). It is the Word of God that creates and maintains faith – Rom. 10:17. We can be sure of it because “no prophecy in Scripture will be found to have come from the prophet’s own prompting; for never did any prophecy come by human will, but men sent by God spoke as they were impelled by the Holy Spirit” (Weymouth for V.20-21).

## 2 Peter 2

V.1-3 – Peter could see the apostasy emerging. His prophecies of how it would arise, and where it would end up became the basis of Jude’s epistle in which he demonstrates the accuracy of Peter’s words in this chapter. It would be through incomplete ‘conversion’ to the truth. The old ways would not be left behind and the heretics would corrupt the way of truth while remaining in the brotherhood of Christ for their own benefit – “through **covetousness** shall they with feigned words make merchandise of you.” It came to pass.

V.4-11 – Peter advances several examples from history that Jude later develops in his epistle. These are Korah, Dathan and Abiram (V.4); Noah’s generation out of which God saved 8, incorporated in one man – “Noah the eighth” (V.5); Sodom and Gomorrah out of which God could only save one (V.6-9); and the Samaritans who sought to undermine the truth but were opposed by Michael the archangel (V.10-11; Jude 9).

V.12-22 – Much of what follows is picked up by Jude as it had come to pass in the time between Peter’s epistle and his. All of these behaviors were due to incomplete ‘conversion’. They were fake brethren who had not left behind their old worldly ways as Peter testified – “But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”

## June 15

### Judges 16

This chapter finds Samson overcome by the ‘entreaties’ (Eshtaol) of his own lusts with two dubious women, but finally in affliction and faith ‘striking down’ (Zorah) his enemies, including his worst enemy – his own nature. In seeking a Philistine wife (Judges 14), and consorting with worldly women, Samson fought against his own conscience and set its promptings aside. It is usually fatal. Bro. Thomas in Elpis Israel page 68 has some relevant words about parleying with the promptings of human nature – “To speculate upon the lawfulness of compliance is partly to give consent. There must be no reasoning upon the harmlessness of conforming to the world. Its enticements without, and the sympathizing instincts of the flesh within, must be instantly suppressed; for, to hold a parley with its lusts, is dangerous.”

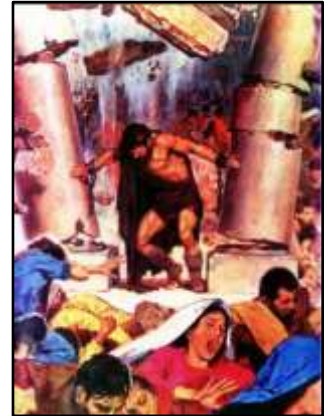
V.3 – Carrying away the gates of Gaza to Hebron was only possible by the power of the Spirit, but it is nevertheless true that being “slow to anger is better than the mighty; and he that **ruleth his spirit** than he that taketh a city” (Prov. 16:32). The ruin of Gaza foreshadowed the coming ruin of its conqueror – Prov. 25:28 – “He that hath no rule over his own spirit is like a city that is broken down, and without walls.”





V.4-20 – “Sorek” means a vine; from the root redness; a vine stock producing purple grapes for the best wine. In Lev. 25:5 reference is made to a “vine undressed” (*nazar* – the root of Nazarite). Samson was a Nazarite whose hair was uncut (Jud. 13:5), signifying the separation of his head (thinking) to God, but parleying with the lusts of the flesh brought ruin. “Delilah” means “languishing; to slacken; be feeble” and she showed how weak flesh is. The record is too long for detailed comment here, but its outcome was another instance of poetic justice designed to bring Samson to his senses. Tragic ironies marked his life – (1) He destroyed Philistine crops – Now ended up grinding their grain; (2) He slew 1,000 with the jawbone of an ass – Now was doing the work of an ass as a beast of burden; (3) He could not leave Philistine women alone – Now performed women’s work. But the Spirit would finally prevail.

V.23-31 – The Philistines made a fatal mistake using the reformed and humble Samson to celebrate the triumph of their gods. He was content to be avenged “for one of my two eyes” (RSV, Roth. Mgn.) so that he might be ‘one-eyed’ (i.e. single-minded). Humbled, and with his Nazarite hair growing again, Samson makes one final plea to be rid of his enemies, including his own nature. God granted it and ‘Zorah’ (striking down) finally prevailed. This was indicated when he was buried “between Zorah and Eshtaol in the buryingplace of Manoah his father.” Manoah was a “man of **Zorah**.”



## Isaiah 39

Isa. 39 is virtually identical to 2 Kings 20:12-19 except for the name of the Babylonian king. Here it is “Merodachbaladan” but “Berodach-baladan” in Kings (a variation of the former).

This record shows that even the ‘best’ of men can make serious errors of judgement. Hezekiah invited the Babylonian ambassadors to see all that was in his kingdom. Human pride had got the better of him. However, the great redeeming feature was that he did not let pride destroy him, as so many do. He acknowledged his mistake and humbled himself knowing that Yahweh would grant him peace in his time from the judgements pronounced.

## 2 Peter 3

V.1-4 – Steadfastness is the theme of Peter’s final words, and remembrance is the key to maintaining it – “This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of **remembrance**.” Being “mindful” of what we have been taught is paramount to maintaining a steady course to the Kingdom. Scoffers like the class referred to in chap. 2 will cast scorn on the suggestion that Christ will soon appear, just as Christ said would happen prior to his second advent – Matt. 24:48-51. The words Peter puts in their mouths require careful analysis – “Where is the **promise** of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the **creation**.” Three times in this chapter Peter refers to a “promise” (singular – V.4,9,13). This is not a reference to the “exceeding great and precious **promises**” (plural) of chap. 1:4. The clue is in the reference to “the **creation**” in V.4, and in V.5 – “the earth standing out of the water and in the water” (i.e. day 3 of Creation). Inherent in the 6 days of Creation and a seventh day of rest was a prophecy of God’s 7,000 year plan with the earth using the “one day is with the Lord as a thousand years” principle of V.8 (why else would this formula be here?). For example, Peter mentions the Flood in V.6 which occurred in the second millennium after Creation typified by the events of the second day of Creation. This is important to us because we live in the final days before the close of the 6th ‘day’ in

which there must be a wedding of “the last Adam” to his bride (Gen. 2:22-24; Eph. 5:31-32), when there will be, according to that “promise” a “new heavens and a new earth, wherein dwelleth righteousness.” That prospect which is clearly looming makes the exhortation “Wherefore, beloved, seeing that ye look for such things, be **diligent** that ye may be found of him in **peace, without spot, and blameless**” even more relevant than when Peter wrote it. Each word in bold is important. The English word “speed” is derived from the Greek word for “diligence” (*spoudazō* – to use speed, that is, to make effort, be prompt or earnest). To be “in peace” means to be in fellowship with God. To be “without spot” is the same as James 1:27 – “Pure religion and undefiled before God” is “to keep himself unspotted from the world” (i.e. to be separate from its evils – John 17:15 – “that thou shouldest keep them from the evil”). To be “blameless” is to have all sins forgiven. Jude describes this condition as God being able to “present you **faultless** before the presence of his glory with exceeding joy.” Given the signs around us, there is a need to pick up speed towards the Kingdom.

V.15-18 – The danger we face is losing patience waiting for that great Day which seems to drag on way beyond the expectations of we finite creatures. We need to “account that the longsuffering of our Lord is (unto) salvation” – i.e. providing opportunity to be ready (1 Pet. 3:20). There is an appointed day (Acts 17:31). We need to “grow in grace” and not “fall from your own steadfastness.”

## June 16

### Judges 17

The two appendices to the Book of Judges recount formative disasters that occurred between the death of Joshua and the emergence of “a generation that knew not Yahweh” – Judges 2:9-10. These events shaped Israel’s history for hundreds of years to come.

The individual apostasy of Micah brought about the first breaking of the covenant by a tribe to fulfil Deut. 4:23. One twisted family ultimately produced national failure. Micah’s confession that he had stolen his mother’s 1,100 pieces of **silver** (symbol for redemption) after she had imposed upon him an oath of adjuration (*alah* – to adjure – involving Yahweh – 2 Chron. 18:15; Matt. 26:63), was met with blasphemy, idolatry and hypocrisy – “Blessed, be my son by Yahweh” (Rotherham V.2) which was most unlikely, as “his mother said, I had **wholly dedicated the silver unto Yahweh** from my hand for my son, to make a graven image and a molten image” (V.3), but hypocritically “his mother took **two hundred shekels of silver** (and pocketed the other 900), and gave them to the founder, who made thereof a graven image.” Little wonder Judges ends with the observation “every man did **right** in his own eyes” (leaving out the italicized words). We live in a similar time when Humanism has completely skewed God’s principles.

V.7-13 – The footloose young Levite who chanced upon Micah’s house seeking employment was none other than the **grandson of Moses**. This is indicated in Judges 18:30 using Rotherham’s translation – “Jonathan, son of Gershom, son of **Moses**.” Having acquired the services of Jonathan, Micah boasted “Now know I that Yahweh will do me good, seeing I have a Levite to my priest,” revealing his ignorance, for only sons of **Aaron** were

Structure of the Book of Judges	
<b>Chap. 1:1-3:6</b>	The failure of Israel to consolidate their inheritance
<b>Chap. 3:7-16:31</b>	The history of Israel under the Judges
<b>Chap. 17:1-21:25</b>	Two appendices to the book
<u>Appendix 1</u>	
<b>Chap. 17-18</b>	Corruption of Doctrine
<u>Appendix 2</u>	
<b>Chap. 19-21</b>	Corruption of Practice
Fit between <b>Judges 2:9-10</b>	



priests – Lev. 21:1. Ignorance is increasing in our world of gadgetry that gives access to everything one wants to know, but sadly, the greatest ignorance is of the things of God.

## Judges 18

The tribe of Dan could not (through lack of faith) conquer the territory allotted to them (despite being the second largest tribe), and were squeezed into a narrow stretch of land on the range between Zorah and Eshtaol. Seeking a release from this 'prison' of their own making, the Danites sent 5 men on a mission to locate another place to settle. They arrived at Micah's house in Mt. Ephraim and recognized the voice of Jonathan who doubtless in his peregrinations had visited them in Zorah and Eshtaol making the most of his celebrity status as the grandson of Moses.



Going on north to Laish, the 5 men noted how “the people that were therein...**dwelt careless**, after the manner of the Zidonians, **quiet** and **secure**; and...were far from the Zidonians, and had no business with any man”(V.7). Returning to report this ideal location to settle in to their brethren (untrammelled by the pesky Amorites and Philistines who had pushed the tribe into a narrow corridor), 600 Danites made their way north to conquer Laish. Passing by the house of Micah, they made Jonathan an offer too good to refuse, “and he and his sons were priests to the tribe of Dan until the day of the captivity of the ark” (as it should be in V.30). “They called the name of the city Dan, after the name of Dan their father,” and he would have been disgusted (Gen. 49:16; 1 Chron. 12:35). When Jeroboam 500 years later installed one of his golden calves in the city of Dan which “became a sin: for the people went to worship before the one, even unto Dan” (1 Kings 12:29-30), the apostasy of Micah had reached its maturity. The apostasy of the first century AD largely resulted from folk seeking to be free from persecution and oppression (like the Danites) – Matt. 13:21; Gal. 5:11; 6:12; Heb. 11:25. Like the 600 Danites they sought room to be free from trouble “that they may be placed alone in the midst of the earth” (Isa. 5:8), but where there is “no magistrate (Heb. possessor of restraint) in the land, that might put them to shame in anything” the outcome is inevitable. This is what motivated Israel under Jeroboam to travel two or three times the distance to worship in Dan. Flesh will make any sacrifice to obtain the freedom to do as it pleases. Truly, “Every man **did right** in his own eyes.” Men can justify anything when it is for their own benefit.

## Isaiah 40

The following extract from Bro. Jim Luke's writings on the Servant Prophecies is helpful.

Isaiah's Servant Prophecy was given in the latter years of the reign of Hezekiah, king of Judah. Chapters 36–40, the “historical chapters of Isaiah”, give details of the Assyrian invasion (710 BC), the remarkable deliverance of Jerusalem (chaps. 36, 37), Hezekiah's sickness and recovery (chap. 38) and the visit of the messengers of Merodach-baladin, king of Babylon, to Hezekiah (chap. 39). Isaiah 40 introduces the Servant Prophecy. There is a clear break in the prophecy of Isaiah. This chapter proclaims the ultimate comfort and peace of Jerusalem, the preparatory work of the forerunner of Messiah, John the Baptist, and the mighty power and inscrutable wisdom of Yahweh, the great Architect of Salvation. It ends in chapters 55,56 where a persistent great call goes out to all, to partake of the fruits of salvation resulting from the servant's victory over sin. Isaiah's name means the “salvation of Yah”, and this is appropriate for his prophecy gives the most comprehensive statement of both aspects of the

gospel, the things concerning the Kingdom of God and the things concerning the Name of Jesus Christ (Acts 8:12). The Immanuel Prophecy (chaps. 5–12) outlines the origins, heredity and birth of Messiah. The Servant Prophecy amplifies and complements the Immanuel Prophecy, setting forth the work, the sufferings and the salvation resulting from the servant's death.

John the Baptist as forerunner of Christ called Yahweh's people to the wilderness – Isa. 40:3 (Rotherham) – “A voice of one crying!—**In the desert**, prepare ye the way of Yahweh,” where he can best be found away from the tumult of everyday life (Isa. 43:19; 35:6-8; Matt. 14:23; Mark 6:46; Luke 6:12) – “make straight **in the desert** a highway for our God.” The other “wilderness” that John and Christ had to deal with was that of the “powers that be” enumerated in Luke 3:1-2, followed in verses 4 to 6 by the citation from Isa. 40:3-5.

V.6-8 – John's message “All flesh is grass” was acknowledged by Jesus when John was reluctant to baptize him and he responded, “Suffer it to be so now: for thus it becometh us to fulfil all righteousness” – Matt. 3:15. The same truth is emphasized in James 1:10-11 and by Peter's citation – 1 Pet. 1:24.

V.9-31 – The prophecy turns to the second advent of Christ in V.9-11 and the gentle treatment Christ will show to his faithful followers and their children, and then in the balance of the chapter addresses the question “To whom then will ye liken me, or shall I be equal? saith the Holy One” (V.25), in contrast to the flimsy wood and stone idols of the nations that Yahweh's own people had adopted.

The prospects of the salvation of God in Christ His Servant is highlighted in V.31 – “But they that wait upon Yahweh shall renew their strength; they shall mount up with wings as **eagles** (Spirit); they shall run, and not be weary; and they shall walk, and not faint.” Immortality will be a wonderful thing.

The following summary of the Servant Songs by Bro. Jim Luke will be helpful as we work through this wonderful section of Isaiah.

### The Four Servant Songs

There are in the matrix of the Servant Prophecy four notable songs, often called the Servant Songs. They stand out and focus particularly on the work of Yahweh's suffering Servant. They are linked in that they all make reference to the suffering to which the Servant will be subjected, and they are progressive in that the intensity of the suffering increases, and in that the ultimate death of the Servant is revealed plainly.

They are as follows:

Song 1 – Isaiah 42:1–7 – It gives the first hint of sufferings, “He shall not fail ... I will hold thy hand” and an oblique allusion to his death, “and give thee for a covenant of the people”.

Song 2 – Isaiah 49:1–6 – Here there is an open lament over the apparent failure of the Servant's mission, “Then I said, I have laboured in vain, I have spent my strength for nought, and in vain...”.

Song 3 – Isaiah 50:4–9 – In this song we are brought face to face with the confrontation the Servant would encounter, and the physical abuse of his body, “I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting”.

Song 4 – Isaiah 52:13–53:12 – The sufferings, we learn in this song, involve a travesty of the judicial system, his “cutting off out of the land of the living” and a violent death.

## 1 John 1

John’s first epistle begins in a very similar vein to his Gospel account. The “Word was made flesh, and dwelt among us” (John 1:14) and the Apostles had heard and handled “the Word of life” in the person of the Lord Jesus Christ (V.2-4). He was “the light of the world” (John 1:9), and light represents truth. The truth was under attack when John wrote his epistles towards the end of the first century. The rise of the Gnostic heresy had brought about division in the brotherhood (1 John 2:19), but their influence continued to cause trouble as they travelled around peddling their false doctrine (2 John 9-10). One of their theories was that Jesus and Christ were not the same. They argued the ‘Christ spirit’ came upon Jesus at his baptism and left him before he died. This is why the epistle begins the way it does, and why so much emphasis is placed throughout on the truth that “Jesus **Christ** (i.e. the same person – one entity) is come in the flesh.”

V.5-10 – The Gnostics were given that name because the Greek word for knowledge is *gnosis*. They believed they had a superior knowledge, and that knowledge raised them above everything, even the need for moral purity. One of their own wrote “as gold deposited in mud does not lose its beauty, so they themselves whatever may be their outward immorality, cannot be injured by it, nor lose their spiritual substance.” This is the problem John is addressing in this section of the chapter. With that kind of thinking, why would anyone confess their sins? – “If we say that we have not sinned, we make him a liar, and his word is not in us” (V.10).

The epistle may not seem to be structured on casual reading, but there is a structure on closer examination. The following table from ‘The Lampstand’ magazine July-August 2012 is useful to gain an overall perspective.

<b>3 themes</b>	<b>God is light (1:5)</b>	<b>Born of God (2:29) (God is life)</b>	<b>God is love (4:8)</b>
Righteousness and Sin	1:5-22	2:29–3:10	5:16-17
Love and Hate	2:3-17	3:10-24	4:7–5:3
Truth and Error	2:18-28	4:1-6	5:4-13
	Knowledge	Baptism	Living the Truth

## 1 John 2

V.1-6 – John expands upon chap. 1:5-10 calling Jesus our “advocate with the Father, **Jesus Christ** the righteous” through whom confessed sins can be forgiven. However, acknowledgement of sin also brings with it the need for avoidance, and that can only be achieved by obedience to Christ’s commandments. The Gnostic view completely undermined that process and allowed liberty to do as one’s ‘superior knowledge’ dictated. Walking in the light confirmed a “love of God.”

V.7-14 – There was nothing new in this. Truth does not change. What the believers had been taught through the Apostles remained true. Christ had given “a new commandment” – John 13:34-35 – “A **new commandment** I give unto you, **That ye love one another**; as I have loved you, that ye also love one another. **By this shall all men know that ye are my disciples**, if ye have love one to another.” The Gnostics had turned this on

its head. They hated their brethren who opposed the new doctrine and the danger was that the faithful brethren would through much debate and defence of the truth become a little like them. Defending the truth, as did the Ephesian brethren, can lead to hardening and the loss of “first love” (Rev. 2:4). Patience is necessary in dealing with those who are wavering from the ‘straight and narrow’ – “the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves” (2 Tim. 2:24-25). John appeals to “fathers” (ecclesial elders), and “young men” (active brethren) and calls them his “little children” as their aged father in the truth to maintain their course and avoid falling victim as the Gnostics had to the machinations of the flesh – “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” – V.15-17.

V.18-27 – The Gnostic doctrine that Christ had not come in the flesh is called “antichrist” meaning anyone who either was or claimed to be in the place of Christ, or one who, for any cause, was in opposition to him. Their ‘Christ’ was said to be an emanation from God, but not a man, and this theory probably ended up in the Trinity of the Apostasy.

The “unction” (a very Orthodox term) is actually an anointing. First century believers had “tasted of the heavenly gift, and were made partakers of the Holy Spirit” and the truth of the Apostle’s teaching had been confirmed by its operation in their midst (Mark 16:20; Acts 14:3). They needed to hold strong with the truth in the face of the Gnostic challenge, because the “anointing” constituted them the children of God – V.28-29. The Gnostics were not.

## June 17

### Judges 19

The horrifying account of Judges 19 to 21 in which no less than 110,000 Israelites lost their lives supplies the background to the elevation of Saul of Gibeah as Israel’s first king. Yahweh chose Saul for several reasons, not the least of these is that **Saul was a microcosm of the entire nation who could not keep covenant** – the theme of the events of the days of Gibeah. The central issue of events at Gibeah was the making and breaking of covenants. A section of the tribe of Dan had established an apostasy in the north of the Land after stealing the idols and priest of Micah. The nation had not taken any steps to condemn and eradicate such idolatry. Yahweh’s covenant had been fragrantly broken, and then the men of Dan in the north involved themselves in the crisis at Gibeah. The eleven tribes presented themselves as “**one man**” and made oaths that ultimately had to be either extrapolated or circumvented. Hence, **Gibeah** became a watchword and touchstone for making and breaking covenants, oaths and promises. The character of the nation had been set for its entire history.

- ❖ **Judges 19** – A Levite retrieves his wayward concubine only to lose her to a band of brutal sodomites in Gibeah of Benjamin
- ❖ **Judges 20** – Indignant but hypocritical Israel gather to cleanse Benjamin but suffer terribly
- ❖ **Judges 21** – Israel in a quandary try dubious methods to find wives for Benjamin’s survivors

### The importance of Gibeah

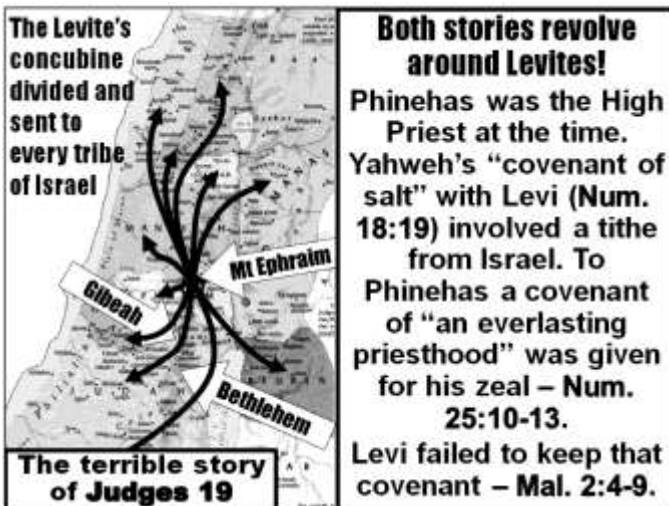
- ❖ The crisis of Gibeah brought the tribes of Israel together for the first time since **Josh. 24**. It was an opportunity to deal with the apostasy of the 600 Danites.
- ❖ They failed to do so and set the course for the remainder of Israel’s history.
- ❖ The principles of Gibeah form the basis of Hosea’s prophecy – **Hos. 9:9; 10:9**.
- ❖ The events of Gibeah and their ultimate outcomes were on the mind of Christ as he went to Golgotha – **Luke 23:30**.

*Gibeah of Saul*

V.1-2 – The problem began with a Levite who had not made a marriage **covenant** with his “concubine” who then “played the whore against him.”

V.10-11 – It is a paradox that Gibeah proved to be a far more dangerous place to overnight than Jebus (a Gentile town). The Levite’s rejection of his servant’s suggestion to lodge in Jebus was to cost him dearly and produce one of the greatest disasters in Israel’s history.

V.14-21 – The first sign of potential trouble was the absence of hospitality from the native inhabitants of Gibeah. Only the generosity of an old itinerant man of Ephraim saw them housed for the night. It was not enough to save them from horror.



V.22-30 – The vile and brutal Sodom-like treatment of the Levite’s concubine was so horrific that she succumbed and was found dead in the morning. Whoredom has a price. The Levite carted her body home to Mt Ephraim and cut it into 12 pieces and sent one each to the tribes of Israel who were so scandalized that they declared it the worst crime committed in Israel since they left Egypt. On a moral level, it was, but on the spiritual level it was not. The apostasy and idolatry of portion of the tribe of Dan was the worst, for Yahweh’s Covenant was broken – Deut. 4:23-24 – “Yahweh thy God is a consuming fire.”

## Isaiah 41

V.1-4 The Divine challenge: Cyrus’ rise and mission foretold by God. Yahweh directs world history.

V.5-7 Human response: Informed of the uprise of the man from the east, the world turns to its idols.

V.8-10 Israel’s unique relationship to Yahweh guarantees His help and ultimate deliverance.

V.11-16 With Yahweh’s help Israel will vanquish all enemies.

V.17-20 The results—The earth transformed morally, physically.

V.21-24 Yahweh challenges the idol-gods to set forth future events in order to prove their veracity.

V.25-29 What Yahweh has done: Provided a destroyer of Babylon, a builder of Jerusalem. The silence of the idol-gods proves their vanity.

Bro. Jim Luke comments on Isaiah 41 – As in the previous chapter, Yahweh continues to challenge any detractors, forecasting future events in detail and showing without any shadow of doubt that “He removeth kings, and setteth up kings”: indeed, that He is the One who “rules in the kingdom of men” (Dan 2:21, 4:17). Idols, the supposed repository of wisdom and power in the minds of men, are again called upon to contest Yahweh’s claims to omnipotence and control of the world. In particular, the rise of Cyrus the Persian is made known, along with his rapid conquests. He will make the nations tremble, but there is no need for Israel to fear, for he has been raised up by God and will bring good tidings to Jerusalem (v27).

V.2 – Rotherham – “Who roused up one from the East, **in righteousness**, called him to his feet” – Cyrus was not righteous (i.e. godly), but he was a prince distinguished for justice and a mild and relatively kind administration over his subjects. However, it was Yahweh who was righteous in raising him up against Babylon (as a type of Christ).

V.4 – Rotherham translates “I, Yahweh, [who am] First, and with them who are last, I am the same.” The implication is that His great purpose of redemption expressed in His Name will be realized, and at the culmination of His plan many saints will belong to His family and exist with Him in His eternity.

### 1 John 3

John had stated the purpose of the epistle in chap. 2:26 – “These things have I written unto you concerning them that seduce you.” The Gnostics taught that indulging in immoral behavior did not affect one’s relationship with God. In chapter 3:1-3, John shows that to be children of God requires moral behavior like that of His son – “Beloved, now are we the sons of God” ...and “when he shall appear, we shall be like him;...And every man that hath this hope in him **purifieth himself**, even as he is **pure**.” This was antithetical to Gnostic teaching and practice.

V.4-10 – In further countering the Gnostic mantra that if the mind is steeped in light it doesn’t matter what the body does (very similar to the libertine Corinthian brethren who frequented the harlots’ temple – 1 Cor. 6:13), John recalls the teaching of Christ in John 8:34 – Green’s Literal Translation – “everyone **practicing sin** is a slave of sin.” That is how V.4 is translated by Green – “Everyone **practicing sin** also practices lawlessness, and sin is lawlessness.” This is not about sins committed through weakness, but rather about a chosen way of life. All men sin (1:8), and sins can be forgiven (1:9), but a life of lawlessness such as the Gnostics promoted was ‘unforgivable’ (V.8). It is important from here on in this context to interpret such phrases as “Whosoever abideth in him **sinneth not**”; “He that **committeth sin** is of the devil”; “Whosoever is born of God **doth not commit sin**,” etc. as meaning slavery to sin; i.e. a way of life committed to sin which many Gnostics were promoting. God’s children practice righteousness (V.7,10), and He sent His son to destroy the *diabolos* (Heb. 2:14); i.e. human nature biased towards uninhibited slavery to sin.

V.11-24 – People who live for themselves to fulfil the desires of the flesh (chap. 1:15-16), do not live for the benefit of others. People, like the Gnostics who seduce the believers (2:26) to live lawlessly do not “love the brethren.” That is John’s message in the balance of the chapter. Cain feigned ‘religion’ but was of the lawless one, the *diabolos* and slew his brother. The antithesis was “let us not love in word, neither in tongue; but in deed and in truth.” This produces a clear conscience “and in this way we shall come to know that we are loyal to the truth, and shall satisfy our consciences in His presence” (Weymouth for V.19). For if our own conscience tells us we are not fulsome in our approach (and we have a deceitful heart naturally – Jer. 17:9), then God will not be deceived, we will be condemned. On the contrary, “he that keepeth his commandments dwelleth in him.”

### 1 John 4

Doctrinal purity is essential to salvation – Gal. 1:8-9. Having fully exposed the Gnostics moral failure, John now turns to their doctrinal teachings. It is essential to test strange doctrines with the Word of God. There is always harmony in truth. No true teaching of the Word can be contradicted by a different interpretation of another passage. The Apostle Paul knew that some would arise “speaking perverse things, to draw away disciples after them” (Acts 20:3) and “pervert the gospel of Christ” (Gal. 1:7). The Gnostics were doing that by teaching that Christ had not come in the flesh – “every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” This divided the saviour from those he came to save. There is a dichotomy between “the spirit (teaching) of truth, and the spirit (teaching) of error” (V.6).



V.7-21 – “God is love.” This could be questioned if He had not sent His son “in the likeness of sinful flesh” (Rom. 8:3) to redeem a death stricken race, but His love was revealed in Jesus Anointed – “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him” who “took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren” (Heb. 2:16-17). We need to reflect God’s love toward us by our love for the brethren. He seeks to save, so should we – not like the Gnostics who sought to destroy men’s lives. If God dwells in us we can have “boldness (frankness of speech) in the day of judgement: because as he is, so are we in this world” (V.17) for “there is no fear (*phobos* = dread) in love; but perfect (*teleios* = complete) love (*agape* – sacrificial love of the will) casteth out fear (dread): because fear hath torment. He that feareth is not made perfect in love.” We manifest God’s love toward others out of sincere gratitude – “We love him, because he first loved us” (V.19-21). The Gnostic apostasy did the opposite.

**Appendix 7** provides several citations from Eureka Vol. 1 on the doctrines and influence of the Gnostics.

## June 18

### Judges 20

V.1 – “Then all the children of Israel went out, and the congregation was gathered together as **one man**, from **Dan** even to Beersheba, with the land of Gilead, unto Yahweh in Mizpeh” – An apparently united nation gathered in indignation at the horrible sin of Gibeah, but in their midst were men from the far northern town of **Dan** where Micah’s apostasy had been planted and Moses’ grandson was priest. Phinehas was high-priest at this time (V.28). He had experience of the juxtaposition of idolatry and immorality from Num. 25, but nothing was done about the idolatry in Dan in the north. This hypocrisy was to extract a heavy price – 40,000 Israelites would perish (a **tithe** of the 400,000 who came). The first recorded vows/oaths were that of Abraham (Gen. 14:20) who took a solemn oath (Gen. 14:22-24), and Jacob in Gen. 28:20 and both involved a “tenth” (a tithe) being given to Yahweh – Heb. 7:4; Gen. 28:22. That price is exacted from hypocritical Israel. Their winking at the breaking of Yahweh’s Covenant (Deut. 4:23) could not go unrequited.



V.2-11 – 400,000 men from eleven tribes of Israel gather at Mizpeh (“observatory”) to hear the Levite’s story. They all arose “as **one man**” and determined to destroy Gibeah – “So all the men of Israel were gathered against the city, knit together as **one man**” (the 3rd time this is mentioned). They made an oath not to return home until the job was done. This demanded a tithe!

V.12-17 – Not content with dealing just with Gibeah, the tribes sent ambassadors to every town of Benjamin demanding “What wickedness is this that is done among you?” when they harboured in their ranks the idolators of Dan! This stirred tribal indignation and pride and all Benjamin united against their brethren in support of Gibeah. Human nature is so consistent in its behavior.

V.18-28 – At least “they arose, and went up to Bethel, and asked of God” (Rotherham) who should go up first, and consistent with Judges 1:2, Yahweh responded “Judah, first.” Day 1 of the battle did not go well with 22,000 Israelites killed. They asked Yahweh again and were instructed to attack Gibeah the second day (the tithe had not been paid yet), and another 18,000 perished. Now that the tithe had been paid, Yahweh ensured victory would come the 3rd day.

<b>Carnage at Gibeah – Judges 20</b>	
<b>ISRAEL</b>	<b>BENJAMIN</b>
<b>V.21 – Day 1</b> 22,000 killed	<b>Day 1</b> <b>See Judges 20:15,35 &amp; 47</b>
<b>V.25 – Day 2</b> 18,000 killed	<b>Day 2</b> Maximum of 1,000 killed over 2 days
<b>V.31 – Day 3</b> 30 killed	<b>V.46 – Day 3</b> 25,100 killed plus all the inhabitants of every town in Benjamin

V.29-48 – Victory did come the third day with only 600 males of Benjamin surviving. The tragedy was that the fury of Israel stoked by a desire for revenge for their own losses, and an oath that betrayed their true intentions, every man, woman and child of Benjamin, except for the 600 were wiped out. The oath of Judges 21:1 revealed their plan to eliminate many women from the tribe as well – “Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.” They went further and killed everyone old and young, and burnt all their cities. At least 110,000 people died in this war and probably a lot more. It was one of the greatest disasters in Israel’s history and was to cast long shadows into the future.

## Isaiah 42

The first seven verses of this chapter make up the First Servant Song. The chapter presents the failure of the national servant, Israel (V.18-20); and this is contrasted with the success of the individual servant, the Son of God, Jesus Christ (V.1-7). It was a moral impossibility that the purpose of the Creator should fail. The mission given to Israel at Sinai was exalted, and eagerly entered into at the time (Ex. 19:5-6; 24:7), but failure and sin brought about the need for Yahweh to intervene, and so from within the ranks of His chosen people He raised up another, an individual servant, devoted to His will and strengthened by His Spirit, who would not fail until justice and judgement were established in the whole earth.

V.1-4 – “he shall bring forth judgment to the Gentiles” – Isa. 42:1-4 is cited in Matt. 12:18-21 and there is a focus on Yahweh’s purpose through His son showing the universality of Messiah’s reign and how all nations will be embraced. Yahweh is indeed a “God of the Gentiles” as well (Rom. 3:25–29). In his mission, Messiah would not self-advertise or seek celebrity status as those seeking rulership do; he would be gentle, quiet and unaggressive in his approach to the salvation of the race. He would seek to save, not snuff out “a smoking flax” (those “that are ready to die” – Rev. 3:2), and the work would extend to the Gentiles – V.6-7.

V.13-17 – Forecast events following Divine intervention at Christ’s return. The jealousy of Yahweh has been stirred up following a long period of silence during the “times of the Gentiles.” The gospel of salvation having gone forth into the world had been corrupted and apostasy had become entrenched. Moreover anti-Semitism had flourished, and although “His people” remain in unbelief of ‘the Messiahship of Jesus’, the time has come for Him to vindicate Jacob and redeem His saints.

V.18-25 – The failure of Yahweh’s national servant Israel to comprehend His work in Christ and the “fulfilling of the law” (Matt. 5:18) is wonderfully foretold. The calamities of Jacob from AD 70 onwards are then graphically presented, but there has been a complete inability to relate the effect to the cause, to realize that the disasters of two millennia have resulted from rejection of the Son of God – Yahweh’s Servant.

## 1 John 5

The table below (copied from June 16) shows the subjects of chap. 5 in relation to the themes of the epistle. The first three verses complete the section on love and hate from chap. 4:7. V.4-13 deal with truth and error.

3 themes	God is light (1:5)	Born of God (2:29) (God is life)	God is love (4:8)
Righteousness and Sin	1:5-22	2:29–3:10	5:16-17
Love and Hate	2:3-17	3:10-24	4:7–5:3
Truth and Error	2:18-28	4:1-6	5:4-13
	Knowledge	Baptism	Living the Truth

V.4 – “For whatsoever is born of God overcometh the world (2:15-16): and **this is the victory that overcometh the world, even our faith**” – Faith is indispensable to salvation, and can only be created and sustained by the Word of God – Rom. 10:17. Wrong doctrine undermines and misdirects faith, as had happened with the Gnostics who John says “went out from us, but they were not of us” (2:19). He fortifies his brethren with sound doctrine concerning the redemptive work of Christ.

V.6-12 – This bracket of verses contains an acknowledged interpolation by Trinitarians involved in the production of the KJV. The words in V.7-8 of the KJV “*in heaven, the Father, the Word, and the Holy Spirit: and these three are one. And there are three that bear witness on earth*” are spurious and should be crossed out. It should read as the RV and others translate – “And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.” There are many proofs that an interpolation has occurred. These include; (1) It is missing in all the earlier Greek manuscripts, for it is found in no Greek manuscript written before the 16th century; (2) It is missing in the earliest versions, and, indeed, in a large part of the versions of the New Testament which have been made in all former times; (3) It is never quoted by the Greek fathers in their controversies on the doctrine of the Trinity – a passage which would be so much in point, and which could not have failed to be quoted if it were genuine; and it is not referred to by the Latin fathers until the time of Vigilius, at the end of the 5th century.

All critical matters of judgement under the Law had to be determined “at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established” (Deut. 19:15). The three witnesses John advances that Jesus Anointed had come in the flesh in contrast to Gnostic doctrine were “the **Spirit**, and the **water**, and the **blood**.” The Gnostics taught that Jesus was not the son of God as Scripture testifies – Luke 1:31 – “thou shalt conceive in thy womb, and bring forth a son, and shalt call his name **JESUS**”; and Luke 1:35 – “**The Holy Spirit shall come upon thee**, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called **the Son of God**.” So, the **Spirit** was integral to his existence, and was given to him without measure at his baptism (**water**) – John 3:34. The **Spirit** was also present in his resurrection and glorification – Rom. 1:4; 6:4,9; John 5:21,26; 10:18. His Father was his primary witness (John 5:32), and the **power of the Spirit** through which he performed miracles was from his Father (John 5:36). Jesus Anointed was baptized in **water** and the Spirit which is symbolized by water (John 4:14; Mark 9:41; Eph. 5:26) descended upon him with the declaration “This is my Son the beloved, in whom I am well pleased.”

His sacrifice (**blood**) is the third and final witness for “without shedding of blood is no remission” of sins (Heb. 9:22). Perfect obedience even to “the death of the cross” created “the precious blood of Christ” (1 Pet. 1:19) and ensured resurrection to life eternal as the Apostle states – Heb. 13:20 – “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the **blood** of the everlasting covenant.”

(The final verses of this chapter will be reserved until December)

## June 19

### Judges 21

The eleven tribes of Israel made three oaths when they came to destroy Gibeah. They were: (1) Judges 20:8-10 – No one would return home until the men of Gibeah were dealt with; (2) 21:1 – No Israelite would give his daughter to Benjamin to wife; and (3) 21:5 – Anyone failing to come up against Benjamin would be put to death. The first was kept. The second had to be manipulated in order for it to be kept. The third was deployed to meet the needs of the second.

V.2-3 – The tribes in remorse “lifted up their voices, and wept sore” asking Yahweh “why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?” The answer was obvious – because of their lack of wisdom, righteous judgement and moderation. Bro. Islip Collyer in his book ‘Guiding Light’ makes the following worthwhile observation – “When moderation has prevailed it has often been through sheer exhaustion rather than through wise counsels. When wise men have deliberately chosen the moderate course, they have often been condemned by their friends as weak and yielding. We can look back on history and recognize that such men were strong as well as being wise and that the extremists were weak as well as foolish. But for every thousand men who can recognize this lesson in the history of the past, there is hardly one who is wise enough to apply it in the experiences of the present.”

Moderation does not mean compromise. Israel should have addressed the idolatry of the Danites in the north before dealing with Gibeah. Had they applied the Divine principle “the soul that sinneth, it shall die” (Ezek. 18:4,20); and “The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son” the extent of the tragedy could have been averted. The evil men of Gibeah and those within the city who supported them deserved to die, but once that was accomplished the remainder of the tribe should have been spared. To annihilate the entire tribe was not only foolish, but unjust. Now they had to manipulate and extrapolate the vow they made about not giving their daughters to any surviving Benjamites by massacring almost the entire population of another city on the east of Jordan who had apparently not sent representatives – Jabesh-Gilead. Only 400 young virgins were preserved from that town, which fascinatingly had received its name from a **covenant** between Jacob and Laban to preserve life – Gen. 31:47-48.

V.16-24 – 200 more brides were needed for the surviving males of Benjamin and these were acquired by a ruse. They advised the wife-less men to hide in the vineyards near Shiloh and kidnap “every man his wife of the daughters of Shiloh” who came up for the annual festival, and promised they would pacify the families over the loss of their daughters. Oaths and promises were manipulated to release them from the predicament they were in due to their own lack of justice and moderation, but as “the children of Israel departed thence at that time, every man to his tribe and to his family” many went away justifying their

actions. This is what is meant by “every man did right in his own eyes” (see the segment from the Interlinear Scripture Analyzer at right). Historically, Gibeah became the place of covenants, oaths and promises ignored or broken, and Israel’s first king who came from this city was to carry on the ‘tradition.’

אִישׁ	הַיָּשָׁר	בְּעֵינָיו	יַעֲשֶׂה
aish	e-ishr	b-oini-u	ioshe
H376	H3477	H5869	H6213
man	the upright	in-eyes-of him	he-is-doing

### Isaiah 43

The final verses of Isaiah 42 spoke of the blindness of the national servant, Israel, and the suffering it would bring upon them. Their complete inability to relate the afflictions with the cause and to recognize that Yahweh controlled events was the problem. In chapter 43 assurance is given that the trials Israel had, and would be subjected to, are measured by the Holy One of Israel, and that He will yet deliver the people “created for his glory” from their calamities. His purpose with them is inviolate and stands fast.

V.2 – “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee” – Bro. Jim Luke comments – Here there is the promise that calamities, however great and of whatever nature, will not obliterate His people. The difference between water and fire stresses the range and totality of Yahweh’s protection. Fire consumes and water overwhelms. Both are powerful destroying agents. But Yahweh’s purpose with His cherished people means He is in control. Destruction will go so far and no further; the waters will not drown nor the flame burn up. Thus the nation of Israel has been born and continues despite enemies on every side. The fires of the concentration camps, devastating as they were, could not bring about the “Final Solution”. Instead a nation was born in 1948!

V.5-6 – The Second Exodus of Israel under Elijah is the subject of these verses.

V.10 – “**Ye are my witnesses**, saith Yahweh, and my servant whom I have chosen: that ye may know and believe me” – Israel is God’s witness that He exists, but most Jews do not yet understand that. Christ and Elijah will bring about that dramatic change.

V.14 – “For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans” – This was still in the future when Isaiah wrote, but the work of Christ foreshadowed by Cyrus was in view (Isa. 44:28). It is a far-reaching prophecy, but there was a long way to go as Israel’s sins and godlessness multiplied – V.22-28.

### 2 and 3 John

These two epistles are follow up letters to John’s first epistle. The first is to a faithful sister and her family whom John loved “in the truth.” The repeated use of the word “truth” (*aletheia* 5 times in this letter and 6 times in the third letter) confirms the purpose of the first epistle was to uphold the truth in both doctrine and practice. That is why he writes that he “rejoiced greatly, when the brethren came and testified of the truth (doctrine) that is in thee, even as thou walkest (practice) in the truth.” There is a nexus between doctrine and practice – 1 Tim. 1:9-10.

V.4-11 – The commandment “which we had from the beginning, that we love one another” did not mean compromise with the teachers of error, for “if there come any unto



you, and bring not this doctrine (that Christ came in the flesh), receive him not into your house, neither bid him God speed (i.e. provide material support): For he that biddeth him God speed is partaker of his evil deeds” (by supporting the spread of error).

The **Third Epistle** similarly commends the “well-beloved Gaius” for his faithful upholding of the truth in both doctrine and practice, but the same could not be said of “Diotrephes, who loveth to have the preeminence among them (the ecclesia to whom John had written), receiveth us not.” John foresaw the need to visit the ecclesia to which Gaius belonged and to deal with the troublemaker Diotrephes whose name was a misnomer meaning “nourished by love,” for he was guilty of “prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the ecclesia.” Gaius at least had the support of other faithful folk, including Demetrius (V.12).

Careful consideration of the three epistles of John demonstrate that as the last living apostle reached towards the end of his life and ministry, the truth was under attack from within and without – from those who had left the Brotherhood but continued to harass it with their false doctrines, and from within by those who were sympathetic with them. (See **Appendix 7**)

## June 20

### Ruth 1

The story of Ruth is so well known and loved that it is unnecessary to make extensive comment. Readers are directed to the Ruth Expositor for detail.

#### CHAPTER ONE: LOVE'S RESOLVE

#### Ruth's noble choice: She cleaves to Naomi in her sorrow

- V.1-2. Famine drives Elimelech into exile
- V.3-5 Death strikes three times
- V.6-7 Naomi decides to return
- V.8-10 Ruth and Orpah decide to return also
- V.11-13 Naomi warns of difficulties ahead
- V.14-18 Orpah turns back but Ruth refuses to leave Naomi
- V.19-22 Naomi and Ruth make their way to Bethlehem

V.7-18 – There are two outstanding features in this bracket of verses. Firstly, the selflessness of Naomi who in her wisdom knows that the emotional attachment of her daughters-in-law would fade as time went on unless there was an extraordinary commitment to become an Israelite against the decree that a “Moabite shall not enter into the congregation of Yahweh; even to their tenth generation” (Deut. 23:3). She tests that potential commitment gently three times – V.8 – “Go, return each to her mother's house”; V.11-13 – “Turn again, my daughters, go your way; for I am too old to have an husband” (i.e. to provide husbands for them); and then when Orpah departs a final test for Ruth in V.15 – “Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law” (this is a test of family attachments, and particularly of religious attachments). Ruth's declaration of commitment to Naomi and to her God (2:12) is immemorial, and is the second outstanding feature – “Intreat me not to leave **thee**, or to return from following after **thee**: for whither thou goest, I will go; and where thou lodgest, I will lodge: **thy people shall be my people, and thy God my God.**” Ruth ends up in the lineage of Christ through Boaz (Ruth 4:18-22; Luke 3:32), and stands as a permanent example that despised Gentiles can become part of the “Israel of God” by faith.

## **Ruth 2**

**LOVE'S RESPONSE** – Ruth's faithful service – She responds to Naomi's pressing need

- V.1-3. Ruth gleanes in the field of Boaz
- V.4-7 The relationship of Boaz with his workers
- V.8-10 Boaz extends kindness to Ruth
- V.11-17 Additional privileges given to Ruth
- V.18-23 Naomi's instructions to Ruth

While the Book of Ruth is a graphic story of a family that meets tragedy through wrong choices, but finds redemption through right choices and faith, it is also prophecy and parable – Elimelech represents Israel; Naomi represents the Abrahamic Covenant; Mahlon and Chilion represent the two houses of Israel; Ruth represents the Bride out of the Gentiles; the nameless kinsman represents the Mosaic Covenant; Boaz represents Christ; Obed represents the true seed. It is part of the remarkable drama of the Divine purpose, that from the humble service of a poverty-ridden Gentile maiden of a despised race, came the future Redeemer and King of mankind.

Naomi, Ruth, and Boaz were so moved by the teaching of Yahweh as to manifest Divine qualities in their lives in such a way as to illustrate His purpose as Redeemer in the seed who should come. The drama of their lives was such as to exhibit the drama of the Divine plan of redemption. Ruth herself shows that Gentiles could believe in the true God, and could be incorporated into the covenant people on a basis of equality. The book itself is an outstanding and moving example of the overshadowing care of Yahweh on behalf of His people.

## **Isaiah 44**

V.1 – “Yet now hear, O Jacob my servant; and Israel, whom I have chosen” – The opening words “Yet now”, are a translation of the same Hebrew word used to open the parallel statement in 43:1 – “But now, thus saith Yahweh...” The objective of this “Yet now” is not to draw a contrast between the judgement of 43:28, but to guard against a wrong conclusion being drawn that God had utterly cast off His people. The legal verdict calling for total destruction is not going to be the end of the matter.

V.2 – Yahweh had given conception to His people initially through Abraham and then expanded them through Jacob. He gives assurance that He had not forgotten His promises to them, saying “Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.” “Jesurun” meaning “upright one” occurs four times in the O.T. It is a poetical name for Israel expressing the tenderness and affection of Yahweh (Deut. 32:15; 33:5,26) that will produce the outcomes of V.3-5.

V.6-20 – In chapters 40 and 41 the folly of idolatry is exposed by comparison with Yahweh's creative power and glory, but in chapters 43 and 44 the utter absurdity of idolatry makes the glory of the One True God shine brightly.

V.21-28 – Yahweh promises to redeem Israel through “His servant” Christ (V.26) who would be foreshadowed by Cyrus (V.28) who gave the decree for the return of Jews to the Land and the building of the Temple.

## **Jude**

Jude's epistle is late among N.T. epistles (he quotes 2 Peter 3:2-3 in v.17-18), as it was written between the death of Peter AD 65 and AD 70 (“the last time” – V.18). It was written

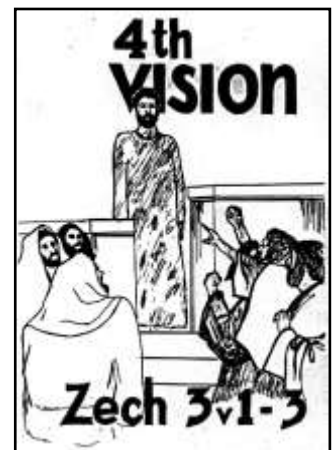
to demonstrate the fulfilment of Acts 20:29-30 and 2 Peter 2. A full set of verse by verse notes can be found in **Appendix 8** (page 114).

V.3 – Wishing to write on fundamentals, Jude was compelled to write about growing apostasy in the Brotherhood – “it was needful for me to write unto you, and exhort you that ye should **earnestly contend** for the faith which was once delivered unto the saints” – The phrase “earnestly contend” is one word in the Greek – *epagonizesthai* – to struggle for; to contend about, or for, a thing as a combatant. It comes from two words – *epi* – over, upon; and *agonizoma* – to struggle; to compete for a prize – a literal translation would be “super-agony”. The word occurs only once and is said to be the strongest word in the N.T. Its use in the Present Tense and Middle Voice indicates the need for continual personal effort.

V.4 – “For there are certain men **crept in unawares**” – *pareisduno* – to settle in alongside; to lodge stealthily; to slip in; insinuate oneself – Cp. Gal. 2:4; 2 Pet. 2:1. They were not Gnostics (these developed later and appealed to Gentile converts), but Jewish brethren who having been delivered from the strictures of law had swung to the other extreme of Libertarianism. Their dictum was “Let us continue in sin that grace may abound” – Rom. 3:8; 6:1. Their mantra was “extreme Grace”. There were **three major issues** that Jude addressed in the following words – “ungodly men, (1) changing the favour of our God into licentiousness, (2) denying the only **sovereign** (*despotes* – sovereign – from *deo* – to bind; and *pous* – the foot. Hence, denied in walk), (3) and our Lord (*kurios* – supreme in authority; i.e. controller. Jesus ‘anointed’ to manifest God) Jesus Christ” (Diaglott) – There are three issues here: (1) God’s grace turned to license; (2) The Atonement not lived; (3) The call to God manifestation ignored.

Jude puts these false brethren on trial before the bar of Divine justice for examination. The **Judge** is Christ representing Yahweh; the **Crown Prosecutor** is Jude and his assistants – Peter and James; the **witnesses** were Israel (the Wilderness generation); Korah, Dathan & Abiram; Sodom & Gomorrah; Michael; Cain; Balaam; Korah; Lamech; and Enoch. Trial **exhibits** were hidden rocks; clouds; fat shepherds; dead trees; withered fruit; foaming waves; and meteors. The **victims** were the doubtful; endangered; and defiled (spotted). The **Jury** are Jude’s readers, then and now.

V.9 – “Yet Michael the archangel, when contending with the **devil** he disputed about **the body of Moses**, durst not bring against him a railing accusation, but said, The Lord rebuke thee” – The “devil” here is a reference to the Samaritans in Ezra 4:1-6 who opposed the building of the temple in the days of Zerubbabel and Jeshua, who with their brethren constitute “the body of Moses” – Israel was called the “ecclesia in the wilderness” Acts 7:38 as they were “baptized unto Moses” – 1 Cor. 10:1-2 (cp. 1 Cor. 12:27). The scene is drawn from Zech. 3 where Michael the archangel ‘contends earnestly’ against the Samaritans on behalf of Israel, and says “Yahweh rebuke thee, O Satan.” However, only his fellow angels heard that rebuke. Jeshua and his companions, and the Samaritans did not hear it. This makes an extremely important point. In times when God chooses not to directly intervene in disputes between defenders of truth and their enemies, the responsibility falls to the defenders to “contend earnestly for the faith.” That is the way Yahweh’s rebuke is heard. That is what Jeshua and Zerubbabel did – Ezra 4:3.



(For more detail and exposition of the remaining verses – see **Appendix 8**)

## June 21

### Ruth 3

In this chapter, Naomi decides to take the initiative using the Levirate law to secure Ruth a husband and raise up seed in her inheritance, namely, Boaz, but there is a closer kinsman that results in considerable delay. The following summary from the Expositor is helpful.

But there is inexplicable delay. The days drift into weeks and nothing is done. Ruth continues to labour in the field, Boaz continues to help her by seeing that she receives ample gleanings, but he remains silent and inactive as to the real work of redemption. Something is hindering him, and Naomi determines to ascertain what it is. She instructs Ruth to offer herself as wife to Boaz. There is nothing indelicate in the way this is done, for it is in accordance with the custom of the day. In fact, each party acts with the greatest circumspection and consideration for the other, each thinking of the other's welfare. But Ruth's action forces Boaz to declare his intention. He is prepared to act as Redeemer, but there is a closer kinsman who has a prior right to do so. He stands in the way of any such action on the part of Boaz. However, because Boaz now has developed a love for Ruth, he declares his intention of forcing his nearer kinsman to fulfil his responsibilities, or, in the absence of him doing so, to do so himself. The type is fulfilled in Christ, his Bride, and the Law. Whilst the Lord has the power to redeem, it is required of the members of his multitudinous bride that they make the first move to that end, as did Ruth. They must recognise their need of a redeemer, and seek his aid in accordance with Yahweh's requirements and instructions. Among other things he must "redeem them from the curse of the Law" (Gal 3:13).

### Ruth 4

Similarly, the following summary from the Expositor is more than adequate.

With characteristic energy Boaz initiates the work of redemption. Early next morning, he makes his way to the gate of Bethlehem where the business of the city is conducted. He is anxious to claim Ruth as his own, but before he can do so he has to give opportunity to the nearer kinsman to exercise his right. The kinsman agrees to redeem the land, but when he is advised that he must also marry Ruth he withdraws, and permits Boaz to act as Redeemer. The marriage takes place, and Ruth becomes the bride of Boaz, and ultimately the mother of a son, Obed, from whom descends David the illustrious king of Israel. Thus out of trouble and anxiety, Naomi receives a great joy. She rejoices with Boaz, Ruth, and her associates in Bethlehem at the birth of her grandson, for she sees in him the restoration of the family. **The type is a beautiful one.** Boaz as redeemer foreshadows the work of the Lord Jesus Christ, who, as Son of God and Son of Man, is a "near kinsman" to those whom he comes to save. His work overrides the Law of Moses, which imposes a curse on both Jew and Gentile, until forgiveness of sin is obtained in Christ (Gal. 3:13). In the Story of Ruth, the nameless kinsman who was prepared to take the land of Naomi, but was not prepared to marry Ruth to raise up seed lest he mar his own inheritance stands for the Law which can only take, but never give, life.

### Isaiah 45

V.1 – “Thus saith Yahweh to his anointed, to Cyrus” – Bro. Jim Luke comments – Besides being named long before he was born, and being designated “my shepherd” by Yahweh, Cyrus is also called “his anointed” (Heb. messiah. LXX “tō christō mou kurō”, that is “to Cyrus my Christ”). Messiah was a title given kings in Israel because they were consecrated to their office

by being anointed with oil, a symbol of God's Spirit (1 Sam 10:1; 16:13). These titles were appropriate for Cyrus as he would play a role in the purpose of God which would foreshadow that of the true Messiah, Jesus the Anointed. Jesus will overthrow Babylon the Great, set free God's saints from the captivity of sin, build Jerusalem and the Temple of Yahweh (Zech. 6:12-13): the significant difference between them being that Cyrus will perform these things without realising that he has been a "tool" in Yahweh's hand, whereas Jesus the Anointed will do His Father's will knowing full well what it is.

"to open before him the two leaved gates; and the gates shall not be shut" – The gates within the city which led from the streets to the river were left open on the night Babylon fell. This provided Cyrus' troops led by Gobryas and Gadatas easy access within the walls and so facilitated the city's doom (cp. Jer. 51:31, 57-58).

V.7 – "I make peace, and create **evil**" – The evil here is not moral. It is a reference to the destruction of nations and cities that Yahweh would accomplish for Cyrus – V.2 – "I will break in pieces the gates of brass, and cut in sunder the bars of iron" has a wider reach than just the overthrow of Babylon.

V.11 – Yahweh questions the right of any to give Him directions as to how He should treat and deal with His special people, Israel.

V.13 – "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives" – Cyrus was used by God to overthrow Babylon, and return 50,000 captives back to the Land so they might rebuild the temple. In all of this he was a type of Christ (see comments on Rev. 16:12 on June 28).

V.14-25 – This section looks deep into the future when Israel is revived and nations submit to the greater than Cyrus – the Lord Jesus Christ. Nations will abandon their idols and "**every knee shall bow, every tongue shall swear**" allegiance to Yahweh, who had "sworn by" himself (V.23) that "all the earth shall be filled with the glory of Yahweh" (Num. 14:21). So, 6,000 years of trouble and frustration will not have been in vain – V.18 – "God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am Yahweh; and there is none else." This culmination will begin with 'Cyrus' (Christ) naming his 'Immortals' (the saints foreshadowed by Cyrus' 10,000 elite soldiers) at the Judgement Seat (Isa. 45:23 is cited in Rom. 14:11) and going forth with them to redeem Israel by destroying Babylon the Great.

## Revelation 1 and 2

Brief comments only will be made on the Apocalypse. For those seeking verse by verse consideration, a full set of notes can be accessed and downloaded from web site <https://jimcowie.info> under the Bible Marking Notes tab. Here is a direct link - <https://jimcowie.info/wp-content/uploads/2017/03/Apocalypse-Bible-Marking-Notes-Complete-US-pagination.pdf>. Those notes are a distillation of 'The Apocalypse Epitomised' by Bro. H.P. Mansfield which is itself a distillation of Eureka.

V.3 – "Blessed is he that **readeth**, and they that **hear** the words of this prophecy, and **keep** those things which are written therein: for the time is at hand" (i.e. for the



unfolding of its content) – A few sentences from Eureka on this most important verse will demonstrate the need to work at understanding the Apocalypse. Bro. Thomas writes:

In Apoc. 1:3, the Spirit pronounces a benediction upon individuals of a certain class in relation to the Apocalypse. They are characterized in the original by the terms *ho anaginoskon*, and *hoi akouontes*, and *terountes*; the first being rendered in the Common Version, "*he that readeth*;" the second, "*they that hear*;" and the third, "*keep*." But these renderings do not express the full sense of the original; for a man may *read* and *hear* and *keep* in memory the words prophesied, and the things commanded, and yet be very far from understanding. The word *anaginoskon* signifies *one who gathers exact knowledge* of a matter, or thing. Hence, in my translation I have rendered it, "*he that knows accurately*." But blessed is he that understands the Apocalypse, gives heed to, and observes narrowly the things which have been written therein.

Chapter 1 – The Multitudinous Man amid the Lampstands – "The things which thou hast seen" – V.19. Christ, through John on the Isle of Patmos, writes to the seven carefully selected ecclesias of 'Asia', and begins with a vision of the glorified body of Christ as the prospect before all who overcome the trials and challenges of their time.

Chapters 2 and 3 – "The things which are" – Christ gives warning messages to the seven ecclesias as to how he viewed them at the end of the first century, and what was coming upon them – These are exhortations from heaven that are as relevant today as they were then. It is almost as though Christ selected the seven ecclesias on the basis that collectively they would represent the character of ecclesias in all ages. He "who walketh in the midst of the seven golden lampstands" could say of them, and of us "I know thy works."

(Additional comments on the three ecclesias to be made in December)

## June 22

### 1 Samuel 1

V.1 – "Now there was a certain man of Ramathaimzophim ("double height of the watchers"), of mount Ephraim, and his name was **Elkanah**" – His name means "God has possessed" and he and his family lived about 36 miles (58 kms) northwest of Jerusalem in Mount Ephraim. He was an upright man, but there was strife in his family. His wife Peninnah had sons and daughters, but his prized wife Hannah (V.5) was barren.

V.3-5 – Despite the embarrassingly corrupt behavior of the priests Hophni and Phinehas (causing Israelites to abhor the offerings of Yahweh – 1 Sam. 2:17), Elkanah faithfully took his family to the feasts year after year. Things are not always as they should be in life.

V.6 – (RV) "And her rival provoked her sore, for to make her fret, because Yahweh had shut up her womb" – Human nature cannot help itself. A fertile wife has to be of a particularly spiritual and humble disposition in a situation where her "rival" is barren not to gloat in some way. The friction is obvious in the record and it went on for years.

V.8-20 – Elkanah did what he could for Hannah, but she had to look beyond him to Yahweh. Her prayer for His intervention and a solemn vow that a son would be returned as a Nazarite is one of the most moving scenes in Scripture. Eli saw the intensity of moving lips, but interpreted it as inebriation, which he had doubtless seen a lot of in his own family. However, he is gracious, saying – "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him." Yahweh too, was gracious, and **Samuel** was born and named after His answer to Hannah's prayer – "heard of El", for she had been.



V.21-28 – Hannah did not go up to Shiloh for three years as Samuel grew and was weaned. This is suggested by V.24 – (Rotherham) “Then took she him up with her, when she had weaned him, with **a bullock of three years old.**” It was not 3 bullocks, but one 3 years of age suggesting the age of Samuel (proof is V.25). Hannah kept her vow to ‘lend’ Samuel as a Nazarite to Yahweh, and worshipped there. There is good reason to accept the view that the last sentence should read “And **she** worshipped Yahweh there” for the next verse (2:1) reads “And Hannah prayed, and said...” (there being no chapter division in the original text).

### Isaiah 46

V.1-4 – The contrast is drawn here between Yahweh, in whom “all the seed of Israel shall be justified and shall glory” (Isa. 45:25), and the idols of Babylon. Bel is Baal, and signifies Lord, Master, Possessor, as against the claim of Yahweh (recognized by Abraham—Gen. 14:19), that He is “the Most High God, Possessor of heaven and earth.” This Babylonian God was the chief male deity of their pantheon, and his name and worship are the subjects of frequent allusions and illustrations on the monuments. The images of the gods of pagan armies were carried into battle and if captured – “They stoop, they bow down together; they could not deliver the burden,” but by contrast Yahweh carried Israel all through their history – “which are **borne** by me from the belly, which are **carried** from the womb”....”I will **carry**, and will deliver you.”

V.5-13 – The sharp contrast between the living God and the stone and wooden gods of the nations to whom Yahweh’s people had turned is continued. “Declaring the end from the beginning,” Yahweh declares the demise of Babylon by Cyrus – “Calling a ravenous bird from the east, the man that executeth my counsel from a far country.” This will ultimately lead to “salvation in Zion for Israel my glory” when the greater than Cyrus appears.

### Isaiah 47

V.1 – “Come down, and sit in the dust, O **virgin daughter** of Babylon” – The ‘virginity’ of Babylon is not a reference to religious purity, but rather to the fact that Babylon had never gone into captivity in its history (V.3).

V.5-15 – The language of this section is echoed in Rev. 18 where Babylon the Great is modelled on Babylon of old. “The lady of kingdoms”; “thou saidst, I shall be a lady for ever”; “I am, and none else beside me; I shall not sit as a widow”; “thy merchants” are matched by Rev. 18:7 – “for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.” V.11 – “the merchants of the earth shall weep and mourn over her.” This is because Cyrus (the subject of Isa. 46:11) is the type of Christ who will destroy Babylon the Great – Rev. 18:1-2.

### Revelation 3

V.1-6 – Sardis had a reputation that it lived, like the ecclesia there. It had prevailed in wars against the Greek cities and inscribed its coin with the words, “Sardis the First Metropolis of Asia, and of Lydia, and of Hellenism,” but went into decline under the Romans and turned to trade rather than the spoils of war. Twice in its history it was overthrown by enemies climbing the unguarded cliffs on the north, thought to be impossible to scale – Cp. V.2-3. The ecclesia was commended by Christ for a few worthy members who had not defiled their (Christ) garments, but criticized for having a reputation of vitality, but being spiritually dead with unfulfilled works before God. The exhortation was “strengthen the things which remain,

that are ready to die.” Are the ‘walls’ of our ecclesia being scaled by deadly enemies? As capital of Lydia, Sardis housed the royal archives – the records of the kingdom, just as Christ does – “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of **the book of life**.”

V.7-13 – Philadelphia the beloved ecclesia was commended by Christ for works faithfully accomplished with little strength; for keeping his word; and not denying his name; and for their endurance under trial (V.10). There is no criticism or condemnation.

V.14-22 – Laodicea was the complacent ecclesia. There is no commendation by Christ, but he criticized them for lukewarmness in their attitude and works; dangerous confidence in their prosperity; and blindness to their true spiritual state. In the prophetic scheme of the letters, this one heralds the return of Christ – “Behold, I stand at the door, and knock,” and is therefore very relevant to us. We must avoid complacency and lukewarmness at all costs.



## Revelation 4

V.1-11 – John is given a vision of the culmination – “Come up hither, and I will shew thee things which must be hereafter,” i.e. after the Laodicean epoch; a vision of the Kingdom. The invitation “Come up hither” represents an ascension of nature and of political status (Rev. 11:12). John as a representative of all saints is invited to political ascendancy and sees the throne of David in the Kingdom (Rev. 5:5), with Christ sitting upon it surrounded by his saints. These are represented by twenty four elders and four living creatures (Seraphim) – the king priests of the Age to come (Rev. 1:6; 5:9-10). The rainbow, **green** in colour represents both the end of hostilities (Rev. 10:1-2) and the acquisition of **eternal life**.

V.8-9 – The “living creatures” who give glory to Christ are the Seraphim of Isa. 6:1-3 for they have 6 wings (4 Seraphim with 6 wings = 24 = the 24 elders). This is another indication that the hostilities required to establish the Kingdom are past. It is a new phase for the Cherubim of Ezekiel 1, despite the fact that *seraphim* means “burning ones”, the saints have completed their military role and now become administrators and priests. Unlike king Uzziah who unlawfully entered the Holy Place and whose death introduced the glorious vision of Christ in glory of Isa. 6:1-3 (John 12:39-41), the saints are able to access **all three courts** of Yahweh’s House. So they sing, “Holy, holy, holy” like the Seraphim of Isa. 6:3 for “the whole earth is full of his glory.”

## June 23

### 1 Samuel 2

V.1-11 – Hannah’s prayer is the model for Mary’s song of praise in Luke 1:46-56. There is much in the prayer that looks far into the future – V.10 – “The adversaries of Yahweh shall be broken to pieces; out of heaven shall he thunder upon them: Yahweh shall judge the ends of the earth; and he shall give strength unto his **king** (Christ), and exalt the horn of his **anointed**” (*māshîyach* – Messiah). This is also hinted at in V.5 – “so that the barren hath born seven,” for Hannah only had six children, including Samuel (V.21). She

foresees the seventh being Yahweh's "king" of V.10. This prophecy makes another obvious connection with Mary's song which celebrates the promise of the birth of Christ.

V.12-21 – The sons of Eli were arrogant in their shameless wickedness – "Now the sons of Eli were sons of Belial ('worthlessness'); they knew not Yahweh" and their love of barbecues instead of having to eat the boiled meat of sacrifices caused the offerors to abhor making offerings to their God (V.17). They stole a portion before burning the fat (V.16 – Yahweh's portion) thus placing themselves before God. While "the sin of the young men" descended from blasphemy into blatant immorality (V.22), "Samuel ministered before Yahweh, being a child, girded with a linen ephod" and his parents came annually to support and encourage him, and to supply larger clothing as he grew.

V.22-26 – Eli belatedly, and weakly, rebuked his sons, but it was not enough. They should have been summarily dealt with under the Law. Yahweh said to Eli, you "dost honour thy sons above Me" (V.29 – Young's Lit); the height of foolishness, but not uncommon.

V.27-36 – Yahweh condemned the house of Eli through his messenger "a man of God" who recounted the privileges granted to Eli's ancestors and how they had been despised. There was a simple formula for success, "for them that honour me I will honour, and they that despise me shall be lightly esteemed." The condemnation would fall on Eli's house in a multitude of ways – the curse of brevity of life; oppression by enemies; death the same day for Hophni and Phinehas; and rejection from the right to the tithes that would create beggars. Samuel would become a priest for Israel and would find a place alongside Christ in the Kingdom – V.35. It seems Samuel was a Levite (Elkanah his father had a name used among the Kohathites – Ex. 6:24), but that did not entitle him to act in the role of an Aaronic priest, however he did become a priest in Israel making sacrifices on behalf of the people (1 Sam. 7:9-10), and anointed David to be king (1 Sam. 16:12-13), the role of a priest (1 Kings 1:34). What right did he have to assume such a role? The answer is, he was a Nazarite from birth for his entire life (1 Sam. 1:11). The whole purpose of a Nazarite vow was to emulate the high priest of Israel. In our case, baptism is a vow to emulate our High Priest and we become members of "an holy priesthood, to offer up spiritual sacrifices (of praise – Heb. 13:15), acceptable to God by Jesus Christ" (1 Pet. 2:5). The prophecy of V.35 indicates that Samuel would fill the void until Yahweh could raise "up a faithful priest" (namely, Zadok from a different high priestly family) who would become the forerunner and model of a multitude of immortal priests in the Kingdom called "the sons of Zadok" in Ezek. 44:15 to "walk before mine anointed (Christ – 1 Sam. 2:10) for ever," and who will sing that Christ has made them "unto our God kings and **priests**" – Rev. 5:10.

## Isaiah 48

V.1-11 – Yahweh mourns the apostasy of His people who viewed themselves quite differently. They were happy to be "called by the name of Israel, ... which swear by the name of Yahweh, and make mention of the God of Israel, but not in truth, nor in righteousness, for they call themselves of the holy city." But they had "come forth out of the waters of Judah," which is treated in the KJV as an allusion to national extraction, but seems rather to indicate the apostasy of the people who had gone forth **from** "the waters of Judah" to drink at other sources. In a similar expostulation in Jeremiah God says (chap. 2:13), "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." And in Isaiah 8:6 the house of Israel is rebuked for "refusing the waters of Shiloah" which was literally despising the word that God sent to Judah. Yahweh

remonstrates with His hypocritical nation who had received His guidance all through their history but routinely ignored Him by turning to false gods.

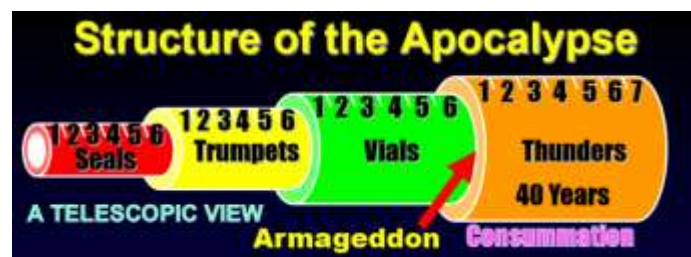
V.12-22 – Yahweh appeals to His people to turn back to Him and believe in the prophecy of the destruction of Babylon (V.14), but He knew it would not be until Christ destroyed Babylon the Great that Israel could be redeemed – V.20 – “Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, **utter it even to the end of the earth**; say ye, Yahweh hath redeemed his servant Jacob.” Knowing the hardness of heart of His people He lays down an inflexible rule – “There is no peace, saith Yahweh, unto the wicked.”

## Revelation 5

Rev. 4 and 5 belong to the same vision. The seven sealed scroll in the hand of Christ in glory is introduced and this becomes the timeline for the rest of the book. It is obvious that the scroll contains the culmination of God’s purpose revealed in the vision of these two chapters.

The seventh Seal was opened in AD 324 and then unfolds with seven Trumpets, then seven Vials, and finally seven Thunders that result in the establishment of the Kingdom with the Lamb sitting on the throne of David in glory (V.5-6). John wept “because no man was found worthy to open and to read the scroll,”

but a slain Lamb (John 1:29) “which taketh away the sin of the world” had prevailed to open the seals of the scroll and oversee the unfolding of history from the time of John (AD 96) until he could sit in triumph on David’s throne in the Kingdom.



V.9 – “they sung a new song” – There are 9 occurrences of the phrase “a new song” in Scripture – 7 in the O.T and 2 in the N.T. (Rev. 5:9; 14:3). If the context of each is examined it will be seen that the new song is sung at a time when Yahweh has “gotten him the victory” (Ps. 98:1). In Ps. 149:1; Rev. 5:9 and 14:3 the saints rejoice after being made immortal. Therein lies a key. A “new song” is called ‘new’ despite the fact that we are told what the words of the song are. It is ‘new’ because it can only be sung with full appreciation when one is immortal. The triumph of Christ over sin and death has led to the saints being made kings and priests to reign with him (V.10; Rev. 1:5-6), and to be present when “the whole family in heaven and in earth” express their appreciation for his triumph (V.11-14).

Who would not want to be there in that Day?

## Revelation 6

This chapter deals with the unsealing of the first six Seals of the seven-sealed scroll. It covers the period of Roman history from the time of John to the overthrow of paganism in the Roman Empire (AD 312-324).

Some have questioned whether the horse is a symbol of the Roman Empire. The evidence presented by Bro. Thomas in Eureka Vol. 2 pages 130-132 (Logos Edition) is incontrovertible and is copied below.



### Of the War-Horse Symbol

But, in reading the first four seals, the student of this prophecy must have been struck by the symbolization of which the **war-horse** is the root. What does this sign import? What use does the Spirit of Christ make of the horse in prophecy? What does He signify by it, and what did he intend it to signify when he exhibited it before John, now white, then red, black, and pale? In Isa. 63:13, the Spirit says, that Yahweh led the whole tribes of Israel "as a horse in the wilderness that they should not stumble." This use of the animal is making it the symbol of a nation, or people. Again, in Zech. 10:3, the Spirit saith, "Yahweh TzVaoth hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle." Thus, when Messiah comes he will ride Judah as his war-horse. From these instances, then, it is scriptural to say that the Spirit in prophecy sometimes represent a people by a horse. Now it is also scriptural to say that where He finds people representing themselves by animals, he adopts their symbols, and speaks of them by their own signs. Thus, the Persians represented their nation by a Ram; the Macedonians theirs by a Goat; **the Romans theirs by a Horse**, a Dragon, an Eagle; and the Franks their people by Frogs. ...There can be no reasonable doubt of the Roman people having symbolized themselves by a war-horse. This is clearly shown... by quotations from Latin authors, and from ancient Roman coins. They claimed to be the offspring of Mars, their god of war, whom they honored and worshipped by horse-races and horse-sacrifices in spring and fall from the time of Romulus, the founder of their state, down to the time of the emperors. The **horse** was also, according to Pliny, one of the **ancient Roman war-standards**; so that Mars, the Horse, and the Roman people, had an established and recognized affinity. The introduction of the **Roman Horse** into the symbolization of the first four seals as representative of the Roman people, was peculiarly appropriate. It was their symbol as pagans — worshippers of their father Mars through the horse which they sacrificed to him. It represented the pagan Roman people, who were to be ridden by the judgments of the first, second, third and fourth seals in retribution for the cruelties they perpetrated upon the seed of the Woman in their fight of faith against idolatry during the first.

Now the diverse colors of the horses indicate certain diverse conditions of the body politic typified by the horses. White is emblematic of peace; red of war, black of lamentation, mourning and woe; pale green of famine and pestilence. From the time of John, the pagan body politic, with whom he and his brethren and fellow servants were contending to the death, was to pass through seal-periods of a peaceful onslaught upon their superstitions, war, famine and pestilence, in the order of symbolical enumeration. The first seal-period, then, was to be a period of internal peace and prosperity to the pagan Roman world; and this period is only found in pagan Roman history subsequent to the death of Domitian, between that event and the accession of the emperor Commodus, A.D. 180.

V.1-2 – **First Seal** – depicts a time of peace for the Roman Empire (white horse) during the reigns of Nerva, Trajan, Hadrian, the two Antonines, and the first 3 years of Commodus. "The spirit of heaven" (the rider of the white horse), working through spirit agencies (the Christian community) aimed for victory over the paganism of the Roman Empire. This was to be accomplished by the rapid growth of Christianity through evangelism (the bow) despite continuing persecution. It was finally accomplished when Constantine established pseudo-Christianity as the state religion in AD 312.

V.3-4 – **Second Seal** – The period of Commodus (AD 183-193) who was strangled to death; Pertinax (193) who being virtuous was assassinated by the Praetorian Guard; Didius



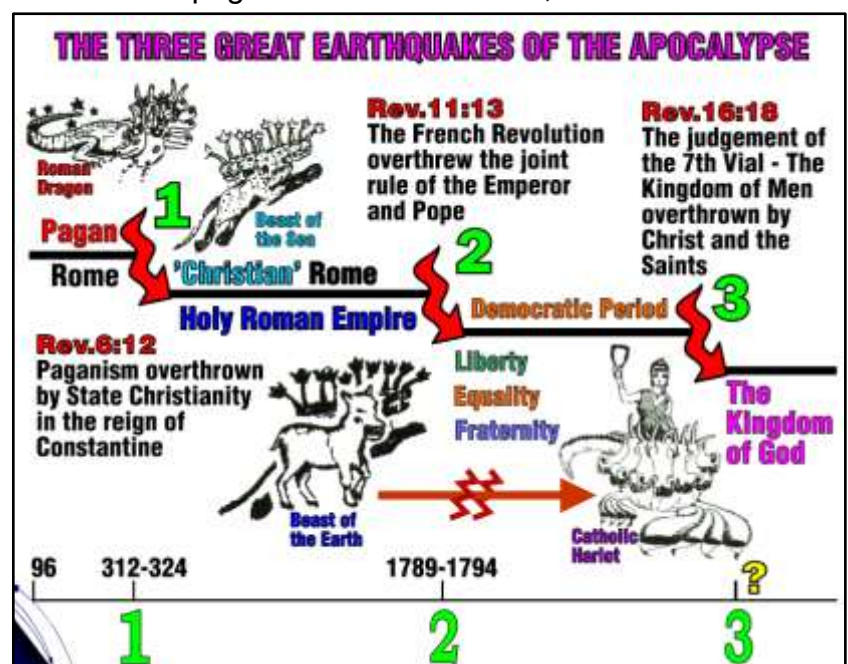
Julianus who gained power by paying 25,000 sesterces to each of the 15,000 Praetorian Guards and was beheaded by them 63 days later; Septimus Severus (193-211) whose firm rule brought some relief to the empire, turned red by the Praetorian Guard.

**V.5-6 – Third Seal** – The period of Caracalla (AD 211-217) who slew his brother Geta to seize the throne, and by vicious misrule (slew 20,000 after Geta) and oppressive taxation of the wealthy and farmers, brought about widespread famine and suffering. He was assassinated by Macrinus (217) who was in turn murdered by Egalabalus (217-222), a licentious tyrant who brought the empire very low by lust, waste and oppression. Famine, injustice and distress continued until the reign of Alexander Severus (222-235) who ruled well guided by his mother until he also suffered the same fate as his predecessors. Like Egalabalus, Alexander was murdered by the army because he dared to reform their ranks. The whole empire suffered famine, privation, oppression and bloodshed.

**V.7-8 – Fourth Seal** – Spans the period from the murder of Alexander Severus (235) to the 18th year of Diocletian (303). Maximinus a rapacious Thracian appointed as emperor by the army was first of many emperors and pretenders who became a class of agents known as “Death”. In 50 years, violence and bloodshed in Italy, and famine and pestilence throughout empire, and wars with barbarians accounted for the death of half the human race. In 50 years from 235, 39 men who had gained or sought the throne died violent deaths. The empire began to fall apart for lack of leadership as men vied for power and because those who gained it used it to destroy and corrupt. Famine, raging inflation and plague were the result of the corruption and confusion in Rome. Only Diocletian (284) managed to restore a semblance of political stability to the empire.

**V.9-11 – Fifth Seal** – From AD 284 to 303 Christians enjoyed relative tranquility. This resulted in decline and division between Novatians (or puritans) and the followers of Cornelius (the Catholics). The empire had four rulers at the time – Diocletian and Maximian (Augusti), and Constantius (west) and Galerius (east). The latter began severe persecution in 303. Diocletian and Maximian abdicated in 305. Rivalry resulted in the empire having 6 rulers for a time. Constantine succeeded his father in the west and influenced Galerius and Licinius to tolerate Christians. Galerius and Maximian died in 311 and Maximin assumed power in the east and Italy, and began the severest persecution of Christians until his death in 313. So terrible was the persecution that even hardened pagans recoiled in horror, and Maximin himself died in frantic torment at the horrors of his own violent persecution.

**V.12-17 – Sixth Seal** – It began with the Empire ruled by four emperors under paganism in 312, and ended with Constantine as sole emperor and apostate Christianity as the state religion in 324. Victories over Maxentius at Milvian Bridge in 312, and over Licinius at Adrianople in 324 assured the rise of the papal system in due course. Constantine's edict of tolerance was gained by the abandonment of true Christianity. It is important





to recognize that the words of V.16 – “the face of him that sitteth on the throne, and from the wrath of the Lamb” represent the way both pagans and the apostate Christian community viewed these events. Constantine became the first Christian Emperor and pagans regarded him and his Christian supporters as Christ’s true representatives. In that respect, Bro. Thomas could write “The fierceness of paganism exhausted itself in this last effort, and the triumph of the Lamb was near” (Eureka Vol. 2 page 276). This was the first great political Earthquake of the Apocalypse as Bro. Thomas also expounds on pages 282-284.

“A great earthquake” is foretold in three places of the apocalypse also, “an earthquake” twice without the addition of “great.” The first “great earthquake” is predicted in this seal; the second, in ch. 11:13; and the third, in ch. 16:18. The first revolutionized the whole Greco- Latin Habitable, dethroned Jupiter, cast all his official adherents out of their places, and installed the “Holy Catholic Church” and her Laodiceans in the government of the Roman world. The effects of this “great earthquake” are felt in every part of the globe to this day.

## June 24

### 1 Samuel 3

V.1-4 – As the priesthood of Eli faded towards eclipse, the priesthood of Samuel developed in its brightness. Yahweh could not speak through the darkened house of Eli – “the word of Yahweh was **precious** (*yâqâr* – valuable, prized, weighty, precious) in those days; there was no open vision”; and this was indicated in more ways than one. V.2 – “when Eli was lying down in his place, his **eyes** (symbol of intelligence), having begun to be **dim**, he **could not see**” (Rotherham); and significantly – “though, the lamp of God, was not yet to be put out” (Rotherham). The Lampstand was to burn continually under the Law, being tended evening and morning (Lev. 24:2; Ex. 27:20-21), but it seems Eli routinely retired to bed without refreshing the oil in the lamps (see Young’s Lit. – “the lamp of God is not yet extinguished”). This matches the dimming of his eyes and the lack of open vision. While the lamps flickered before going out, Yahweh revealed Himself to Samuel. The timing was perfect and Samuel’s ‘eyes’ were to be opened.

V.5-10 – Instructed by a bemused Eli to say in response to the call “Speak, Yahweh; for thy servant heareth,” Samuel in his infancy revealed the truth of V.7 – “Now Samuel did not yet know Yahweh.” That gap was now filled and he became Israel’s spokesman for Yahweh through “open vision” (V.1,21).

V.11-21 – The message given to the young Samuel confirmed the condemnation of chap. 2:27-36. Eli perceived this and prevailed upon a very reluctant Samuel to tell him all. Thus an embarrassed and respectful young man was taught an important lesson – when given a message clearly from God, it must be delivered in full (Acts 20:26-27; Jer. 23:22; John 15:15; Matt. 28:20). Samuel was to do so throughout his whole life for he “did let none of his (Yahweh’s) words fall to the ground” (V.19). Hence, “all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of Yahweh.”

### Isaiah 49

Due to the failure of His own people, the Jews, to respond to Him, Yahweh turns to the Gentiles – “Listen, O isles, unto me; and hearken, ye people, from far.” The voice of His faithful Servant is heard in the balance of V.1, but are adopted by Paul in Gal. 1:15 as Christ’s apostle to the Gentiles. Though these words primarily refer to Christ, Paul

understood that the context speaks of many in one man. For example, a quiver is employed as the repository of Yahweh's sharpened arrows (V.2), and Christ is addressed as "Thou art my servant, O Israel" which implies more than one individual. It is in fact a reference to "the Israel of God" who by the end of the chapter are seen to be developed into the children of Zion. Accordingly, though V.6 is clearly about Christ, Paul and Barnabas could justifiably arrogate the words to themselves when they repudiated Jewish stubbornness and turned to preach to the Gentiles – Acts 13:45-49. Though Christ's work to save his own people was largely unsuccessful ("Then I said, I have laboured in vain, I have spent my strength for nought, and in vain"), the work of his ambassadors among the Gentiles saw a measure of success.

V.7-13 – "In a time of acceptance" (Rotherham V.8) is cited by Paul in 2 Cor. 6:2 in reference to his preaching to Jew and Gentile in far off lands. He preached that Jesus Anointed had been given "for a covenant of the people" and so he had. The word for covenant *berith* meant 'to cut a covenant.' This meant the sacrifice of animals which could be then eaten by the covenant makers (Jer. 34:18-20). So Christ could say "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). For those interested in following up on "the land of **Sinim**" in V.12, refer to **Appendix 9**.

V.14-26 – During the long night of Zion's 'widowhood' (Isa. 50:1; 54:1-7), many children would be brought forth from 'Zion' (typed by Sarah, the Zion of Isa. 51:2-3; Gal. 4:26-27), consistent with the promise made to Abraham – "a father of many nations have I made thee." So numerous would the number of Gentile converts be that more room would be required in Sarah's 'tent' (Isa. 54:2) – "give place to me that I may dwell" (V.20-21). These will be involved in the ultimate redemption of Israel.

**Revelation 7** (For detail on these chapters, refer to Bible marking notes – <https://jimcowie.info>)

**Sealing The Servants of God** – the 144,000. Truth is God's sealing agent. Time was needed for the 'Christian' community to sort itself out and reveal the remnant within who would stand aside from the apostasy established by Constantine. So, the looming threat to the Roman Empire from the barbarians to the north and east was kept in check to allow this to happen.

V.1 – "holding the four **winds** of the earth" – Wind = armies and war (Jer. 4:11-12; Dan. 7:2). These were restrained by God to allow peace for the growth of Christianity and lasted from AD 324 to 396. When the 'Christian' community became paganized, the remnants of the woman's seed separated themselves – Rev. 12:17.

V.2-17 – The sealing of the 144,000 who represent the whole number of the Redeemed (14:3 & 7:9). 12 = perfect government (12x12 = fixedness of organization and full completion). 12 also represents the tribes of Israel. 144 represents the families of Israel. The Hebrew word *aleph* serves for 1 and 1000 denoting the head of the family and the family derived from him – note its use in Josh. 22:14; 1 Sam. 10:19; Mic. 5:2; Jud. 6:15. Hence 144,000 symbolizes the true families of Israel joined in perfect civil organization for the purpose of government – i.e. Christ's government in the Millennium comprising Jew and Gentile as the true Israel of God. This is one of the many visions of glory in the Apocalypse.

## **Revelation 8 – Chapters 8 to 11 – The Seven Angelic Trumpets**

Chapter 8 – Opening of the **Seventh Seal** containing the Seven Trumpets.

**First Trumpet** – There was a period of 32 years (AD 363-395) preceding the first trumpet. In 366 the Goths crossed the Danube in fear of the Huns and were allowed to settle and join the

army of the Empire. They became powerful and troublesome. Alaric became an officer in the army of Theodosius who died 393 and was succeeded by his two sons Arcadius and Honorius. The former dismissed Alaric and stirred him to revenge. Proclaimed king by the Goths he finally sacked Rome in 409 spreading death and destruction.

**Second Trumpet** – Genseric king of the Vandals in Spain was invited by Boniface governor of Africa to assist him in the revolt against Rome. Genseric used the opportunity to grow in power. He became the scourge of North Africa. He organized piratical excursions on the Mediterranean Sea ravaging coasts and maritime trade and won many outstanding victories on the sea. He invaded Rome in 455 and sacked it, carting its treasures off to Carthage. In 457 he again defeated Rome's sea power. He died in 477.

**Third Trumpet** – The Huns originated from central Asia (Scythia). Under Attila they menaced Constantinople and were granted a treaty by Theodosius. They attacked the Persians, but were defeated and turned to ravage the Eastern Empire around Illyria and Greece. Then they went west and ravaged Europe, but were again defeated in Gaul. They finally turned to ravage the Alpine districts and northern provinces of Italy. After leaving great destruction in his wake, he was forced to retire to the plains of Hungary where he died during an orgy in 453. The Huns were fierce and ruthless fighters sparing no atrocity in their barbaric campaigns of plunder and bloodshed. Wherever he went Attila left bitterness and total destruction behind him, particularly in the fair province of northern Italy.

**Fourth Trumpet** – Odoacer was the son of Edecon who had served under Attila. He assumed the title of king of the Heruli and marched on Rome occupying it in AD 476, becoming king of Italy. Rome was then ruled for 60 years by Gothic kings. Rome fell easily to Odoacer because of the great depredations of the Goths, Vandals and Huns. Rome's last emperor bore the name of its first – Romulus Augustus.

## **Revelation 9**

The Sounding of the **First Two Woe Trumpets** – V.1-11 – 5th Trumpet and 1st Woe – Mahomet and the Saracens – AD 632

**Fifth Trumpet** – Mahomet began his great imposture as a young man claiming to be a prophet in communion with God. He was initially supported by the Prince of Mecca, but then was rejected by the people of Mecca when that prince died. He fled to Medina, wrote the Koran and grew in power until he ruled all Arabia. He declared war on Catholics and the eastern Empire but died in 632. His successors pursued his goals. From Syria, Palestine and Edom they pushed into Asia Minor and Persia, and south to Egypt and North Africa. Within 50 years of 632 the Saracens had advanced to Constantinople and Gibraltar. They entered Spain and threatened all Europe. They were defeated at Tours in France in 732 by Charles (the Hammer) king of the Franks who gathered his allies at Poitiers. Constantinople stood firm and Saracen power waned until 932 when the Caliph was unseated. The Eastern Roman Empire was sorely harassed but still survived.

**Sixth Trumpet** – The Turks or Tartars originated in the far east and migrated to the Euphratean area. The Seljuk Turks under Togrel Beg established power from the Bosphorus to China and in 1058 deposed the Saracen Caliph relegating him to spiritual head of Mahomedans. He and his successors made war on the remnants of the Eastern Empire provoking the Crusades. The Mongols under Genghis Khan and his successors ravaged all Asia and eastern Europe during the 12th and 13th centuries thus causing the demise of the Seljuks and allowing the rise of the Ottoman Turks in Asia Minor. The Mongols of India drove the Ottomans westward and they finally took Constantinople in 1453 after attacks in 1397 and 1422 were repulsed. Thus, four invasions from beyond the Euphrates brought an end to

the Byzantine Empire, but the Ottoman Empire continued to expand throughout Europe and Asia. It became “the great river Euphrates” of Rev. 16:12.

## June 25

### 1 Samuel 4

V.1-11 – The time for judgement on the house of Eli had come. Israel pitched beside a place later called Ebenezer (“the stone of the help”) when Samuel led Israel to victory there (1 Sam. 7:12). On day one, 4,000 Israelites died in battle and the elders demanded the Ark be brought from Shiloh along with its custodians Hophni and Phinehas. Initially fearful, the Philistines steeled themselves saying “Be strong, and quit yourselves like men” (words the Apostle Paul uses in 1 Cor. 16:13). A massacre ensued and 30,000 Israelites died, including Hophni and Phinehas, and the Ark was captured and taken to the temple of Dagon in Ashdod.

V.12-22 – The deaths continued. Overweight 98 year old Eli, anxiously awaiting the outcome of the campaign fell backwards off his seat and broke his neck on hearing the news of the loss of the Ark. Similarly, the wife of adulterous Phinehas died in child birth naming her son “Ichabod, saying, The glory is departed from Israel: because the ark of God was taken.” No such disaster had overtaken the nation before. It happened because Hophni and Phinehas made men abhor “the offering of Yahweh” – 1 Sam. 2:17.

### Isaiah 50

V.1 – “Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you?” – Husbands often sent bills of divorcement to their wives for flimsy reasons (Deut. 24:1); and fathers, oppressed with debt, sometimes sold their children into slavery till the year of release. But this was not the case with Yahweh. Their captivity and afflictions were the fruits of their own folly and wickedness. His bill of divorcement meant temporary dismissal from His ‘house’ until He could recover His errant ‘wife’ (Jer. 3:1-14; Hosea 3).

V.2-11 – “Wherefore, when I came, was there no man?” – So, Yahweh had to provide His own redeemer for Israel, namely, His only begotten son to whom he gave “the tongue of the **learned**” (*limmud* – instructed – translated “disciples” Isa. 8:16). Unlike Israel, he was “not rebellious, neither turned away back” for “morning by morning” his Father woke him with instruction in righteousness. This bred the obedience to the death of the cross (Phil. 2:8), and we are called to emerge from darkness and follow him – V.10.

### Revelation 10

V.1-2 – The same glorified multitude seen in Rev. 7 are now presented in the symbolism of a mighty Angel with a rainbow over his head at the **end** of his military career. This is indicated by three things. Rainbows appear as the storm subsides. His feet are firmly planted (i.e. the march is over); and there is a little **open** scroll in his hand (i.e. its contents – the written judgements on the nations have been accomplished). Bro. Thomas says of this scroll in Eureka Volume 3, page 178 – “This ‘little scroll’ is **the most important fragment of the Apocalypse**. It contains the



catastrophe of the plot, without which all the rest would be of little interest to the believer”.

This “mighty angel” is the Christ ‘body’ presented as a multitude in ‘one’ in Rev. 1:13-16. This vision of glory is inserted here to encourage believers who witnessed and experienced the failure of the apostate system of Rome to repent after the severe judgements that fell upon them under the six trumpets – Rev. 9:20-21. They would have to wait until Christ’s second advent for the judgements to be completed, and if they remained faithful in their time would play a part in them.

V.3-4 – “The Jews were accustomed to speak of thunder as the 7 voices” (Vincent), and it is a symbol of judgement and war, suggesting the 7 campaigns of Christ (Cp. David 2 Sam. 8-10). This symbolism is drawn from Ps. 29 where the phrase “the voice of Yahweh” occurs 7 times in a context that is clearly about the 40 years of judgement from Armageddon to the scene of V.1, with the Angel’s feet planted firmly on Mediterranean and European soil. John wanted to write down what he saw, but was forbidden to do so. This was not because the judgements were too awful, because they are described elsewhere. It is because he was a representative of the constituents of the Angel and will share with them the work of these judgements. He is invited to approach the angel in V.8 and take the open scroll out of his hand and eat it. He did so, and like Ezekiel before him (Ezek. 2 & 3), found it sweet as honey in his mouth (i.e. he agreed with the judgements), but bitter in his belly (i.e. the dispensing of Divine anger will not be pleasant – Ezek. 3:14). This is how the chapter ends. While the saints will be teachers in the Age to come, this vision is about their military role – V.11 – Rotherham – “It behoveth thee again to prophesy **against** peoples and nations and tongues, and many kings.” The word “before” in the KJV is *epi* – over, upon. Bro. Thomas translates it “**against**”; i.e. by warfare.

V.5-7 – The mighty Angel raises his arm to swear “that there should be time no longer” and declares the fulfilment of God’s messages which “he hath declared to his servants the prophets.” Daniel’s time periods are about to be fulfilled – Dan. 12:7 – Rotherham – “Delay no longer shall there be”. This was the reassurance to the saints during the long period of the 5th and 6th trumpets, and an answer to the saints’ prayers of Rev. 6:10. The effect of their prayers was:

1. The overthrow of paganism in AD 312-324 – Rev. 6:12-17
2. The continuing and ongoing sealing of the 144,000 – Rev. 7
3. The end of the Western Roman Empire – Rev. 8
4. The eventual overthrow of the Eastern Empire – Rev. 9
5. Judgement and retribution on persecuting Catholicism – Rev. 11
6. Promise of the final overthrow of fleshly politics and religion – Rev. 11:15-19.

### **Revelation 11 – The Warfare, Death and Resurrection of the Witnesses**

V.1-2 – “a reed like unto a rod” – A “reed” is a symbol of measurement (Ezek. 40:3; Rev. 21:15-16 – i.e. a time period), and a “rod” a symbol of correction and chastisement (1 Cor. 4:21; Prov. 13:24). John is awakened (“rise” – *egiero* – to wake from sleep of death) by resurrection to end the period of chastening for the true ecclesia (“the temple of God” – 2 Cor. 6:16; 1 Pet. 2:5); the Christ “altar” (Heb. 13:10; 1 Cor. 9:13); and the partakers of Christ’s sufferings (1 Pet. 4:13; Heb. 12:5-6; 13:12-14). “But the court which is without the temple **leave out.**” This is the Gentile court associated with the Temple, but not part of it and represents the apostate church = nominal Christians (“Gentiles”). The Greek for “leave out” is *ekbale* – to throw out by force. The Apostasy would not suffer, but would inflict suffering by persecuting the true ecclesia “the holy city” (spiritual Jerusalem – the ecclesia



Gal. 4:26) for 42 months. This is a period of 1,260 years (42 x 30) – the period of papal ascendancy from the decree of Phocas (AD 608-610) to the loss of papal temporal power (1868-1870), a period in which Catholicism persecuted the ecclesia.

V.3-10 – “And I will give power unto my **two witnesses**, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth” – The two witnesses were **political** and **religious** opposition to Roman Catholic power. The religious witness includes the true ecclesia who did not take the sword. The 1,260 days is presented differently because it represents a different period of warfare commencing at the establishment of the state church in AD 312 through to 1572 (the massacre of St. Bartholomew’s Day in France) – “sackcloth” is a sign of affliction and mourning. Two olive trees each with a lampstand represents political and religious opponents to Catholicism among the Gentiles (Cp. Zech. 4:11-12 – two independent forms of witnessing). And they stood “before” (*enopion* – in view of, with the idea of opposition) “the God of the earth.” This is not the God of heaven (V.13), but the Papacy (2 Thess. 2:4).

V.6 is based on the three and a half year witnessing of Elijah (religious) and Obadiah (political) against Ahab and Jezebel (type of Catholicism) in 1 Kings 17 and 18. To “smite the earth” with plagues refers to antagonism, violence and war that erupted as the witnesses struggled against the political and religious tyranny of Rome. It allowed the Truth a voice. However, as the 1,260 years drew to an end the witness of the true ecclesia became lax and its protection was withdrawn. The successive testimony of Donatists, Waldenses, Novation’s and Huguenots ended in 1572 with the massacre of St. Bartholomew (24 Aug.). Catholics were ascendant in France and all religious and political liberties were withdrawn. They were restored by the edict of Nantes in 1598 by Henry IV, but revoked in 1685 by Louis XIV who crushed all liberal institutions in France. The witnesses lay ‘dead’ for 105 years “in the street of the great city where also our Lord was crucified” (i.e. the Roman Empire as Caracalla had decreed the city of Rome extended to the borders of the empire and Christ was crucified in Jerusalem by order of a Roman).

V.11-13 – “And the same **hour** was there a **great earthquake**” – The French Revolution was the second “great earthquake” of the Apocalypse. It lasted for 30 years (an “hour” in the Apocalypse – see Eureka Vol. 2 pages 359-362 – “represents a judicial period of *thirty years*, or the twelfth of a time”). The French Revolution brought severe judgements on Catholicism in France and much of Europe. The description here exactly matches what happened in the Revolution period. The accuracy of the details is astonishing.

V.13-18 – **The 7th Trumpet and 3rd Woe** – The consummation of God’s judgements on Catholic Rome. When “Babylon the Great” is destroyed by Christ and the saints “The **kingdom** of the world” (Rotherham) will become his Kingdom (V.15). That time is at hand for the nations are “angry” (V.18). Then the third “great earthquake” of V.19 and Rev. 16:18 will complete the job and there will be seen (Rotherham) “the ark of his covenant in his sanctuary” – cp. V.1 – the reed, rod and altar of affliction are replaced by the Ark with its Cherubim and Shekinah glory for all to see.

## June 26

### 1 Samuel 5

V.1-12 – Hubris cost the victorious Philistines a lot of pain and grief. They foolishly forgot their initial ‘reverence’ for the Ark (1 Sam. 4:6-7), and placed it at the feet of the fish god Dagon. He did not fare well. By next morning he was flat on his face. Propped up again, the next morning he was found on the floor again with head and hands severed from the stump for

“only the fishy part hath been left to him” (Young’s Lit.). How ridiculous is idolatry! Sensitivity for a fallen god soon developed into sensitivity in bodies as the people of Ashdod were struck with “emerods” (*ôphel* – tumour, hemorrhoid) which convinced them of the need to move the Ark somewhere else. At Gath “the hand of Yahweh was against the city with a very great destruction” as they too were struck with emerods. The people of Ekron were apoplectic as the Ark came their way and didn’t want it to enter their city, and they too were struck with “a deadly destruction throughout all the city; the hand of God was very heavy there.” Eventually, sanity prevailed and the ‘message’ cut through.

## 1 Samuel 6

V.1-12 – Seven months of pain convinced the Philistines lords to return the Ark to Israel. Out of respect they used a new cart to carry the Ark, and in their pagan superstition placed alongside it a chest containing images of the emerods, and the mice that had spread the disease, as an acknowledgement of the judgements. But, just to be sure that they were dealing with divinity, they used two cows with calves left behind to pull the cart unguided. They were right. The cows ignored the natural tendency to return to their calves and made straight for Israel.

V.13-21 – Had the men of Bethshemesh (“house of the sun”) been as respectful as the Philistines, “seventy among the people, including fifty chief men” (Green’s Literal) would not have been smitten by Yahweh for blasphemously peering into the Ark (V.19). The Companion Bible says the Hebrew reads: “Seventy men, two fifties and one thousand”, that is, 1,170. Josephus says: “Seventy men of the village of Beth-Shemesh.” The Ark that caused the Philistines so much grief was now passed on to the men of Kirjathjearim for safe keeping (V.21). How true 1 Sam. 2:30 proved to be – “them that honour me I will honour, and they that despise me shall be lightly esteemed.”

## Isaiah 51

In this context from V.1 to chap. 52:1 there are three Divine admonitions – “Hearken to me” (V.1,4,7); and three wake up calls – “Awake, awake” (V.9,17; 52:1). The failure of Israel gave space for the “good tidings” of Isa. 52:7 to go forth to the Gentiles (V.4-5). This call is to a particular class “that follow after righteousness,” “in whose heart” is His law (V.1,7) and “that seek Yahweh” and His “salvation” (V.6,8). The use of the word “nation” in V.4 is important because the context is clearly about the call of the Gentiles (“a light of peoples” – Rotherham and “the isles”). The word is *le’ôlām* – a people, nation; is used 11 times in Isaiah always of Gentile nations. In Isa. 54:5 and 65:1 that “nation” refers to the “Israel of God” Abraham’s true children, whether they be his natural descendants, or “his seed” by adoption in Christ. The proof of this lies in Paul’s citation of Isa. 65:1 in Rom. 10:20.

V.1-3 – This class are counselled to look unto their spiritual parents from whence they have been hewn by Divine hands – “Look unto Abraham your father, and unto Sarah that bare you.” There is a beautiful parallelism here. Yahweh delegated His fatherhood to Abraham (Gen. 17:1-5; Rom. 4:17), and made Sarah the type of the Abrahamic Covenant (Gal. 4:26-28). That is why in V.3 we read “For Yahweh (represented by Abraham) shall comfort Zion” (represented by Sarah) in order that He might bring forth “the children of Zion” (Ps. 149:2) by faith in the Abrahamic promises.

V.7-23 – Some of those in that company of the true “Israel of God” would come from the apostate nation that is the subject of reproof in this bracket of verses. The language of the dissolution of Judah’s Commonwealth in AD 70 shines through. Compare V.8 with Heb. 1:10-12 and note that in Heb. 1:10, “Thou, Lord, in the beginning hast laid the foundation of

the earth and the heavens are the works of thine hands” which seem to be drawn from Isa. 51:13 – “And forgettest Yahweh thy maker, that hath stretched forth the heavens, and laid the foundations of the earth.” Though much sorrow was to come for natural Israel through the oppression of their enemies, the tables would be turned when Yahweh redeems them in the coming day – V.19-23.

## Revelation 12

### CHAPTERS 12-14 – THE DEVELOPMENT AND DESTRUCTION OF THE BEAST, HIS IMAGE AND

### ORGANISATION – Chap. 12 – Development of the Roman Apostasy – Birth of the Man-child

The following chapters cannot be considered verse by verse here. A full set of notes can be accessed and downloaded from web site <https://jimcowie.info> under the Bible Marking Notes tab.

V.1-6 – **The Rise of Constantine** – In 284 Diocletian became Emperor. In 286 he took Maximian to share control as Augustus. Then in 292 Galerius and Constantius (father of Constantine) were made Caesars. Subsequently Diocletian partitioned the empire reserving Thrace and the Asiatic provinces for himself and giving Maximian Italy and Africa, Galerius Illyria and the countries of the Danube, and Constantius had Gaul, Spain and Britain. The latter openly favoured the Christians (because of his Christian wife Helene) while Maximian and Galerius were openly hostile to them. Diocletian, once indifferent, was induced by Galerius to commence bitter persecution of Christians in AD 303. Diocletian, and then Maximian abdicated in 305 leaving Galerius and Constantius to assume the highest dignity with two new Caesars Maximin and Severus. Contention raged for some years over imperial power and at one stage six emperors ruled. In the east Galerius, Maximin and Licinius; in the west, Maximian who had resumed power, his son Maxentius and son-in-law, Constantine (successor to Constantius) who ultimately in 311 ruled Britain, Gaul and Spain, Maxentius over Italy and Africa; Licinius in Illyricum and Maximin in Asia Minor, Syria and Egypt. Constantine declared in favour of the Christians and was attacked by Maxentius whom he defeated at the Battle of Milvian Bridge near Rome in 312. This left 3 divisions of the empire (V.4). Constantine and Licinius became allies in favour of the Christian cause while Maximin an intolerant pagan continued to persecute them. The latter attacked Licinius but was defeated. Licinius then repudiated Christianity and swore to exterminate it and restore paganism throughout the empire. This led to war with Constantine who was supported by the Catholic section of the Christian Church. Licinius and his pagan forces were finally overthrown in AD 324 and Constantine was proclaimed sole emperor. Ultimately he shifted his capital to Asia Minor and built Constantinople which became the seat of the Dragon power – Rev. 16:13.

V.7-12 – “there was war in **heaven**: Michael (Constantine) and his angels fought against the dragon (Paganism); and the dragon fought and his angels” – This is the conflict in the Roman “**heaven**” explained above. The victors proclaimed, “Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ” – This was how the Catholics viewed the victory of Constantine and the Church over Paganism as peace resulted for the Church. The Church became ‘The Kingdom of God’ on earth.

V.14 – This demands a change in the character of the serpent power, for it was to persecute the woman for 1,260 years. The dragon is the symbol of the civil and military power of Rome which up to AD 312-324 had been pagan. When Constantine came to power the empire became ‘Christian’ but in fact this was only a paganized Christianity. The state Catholic Church persecuted its remnants who protested against its pagan ways. Hence, the dragon came in time to represent the ‘Christian’ civil and military authorities under Constantine and his successors. While there was religious liberty for Catholics, there was no such peace for

“the **remnant** of her seed” (V.17), i.e. the **true ecclesia** which upheld the purity of the truth and was part of the protesting element being persecuted.

### Revelation 13 – Uprise of the Beasts of the Sea and of the Earth

V.1-10 – Development of the **Beast of the Sea** (the Papacy with political power in the Mediterranean region). It had “seven heads (forms of government = Rome) and ten horns (Barbarian nations formed in Empire), and upon his horns ten crowns” (i.e. independent powers). The imagery is based on the **four beasts** of Dan. 7:3-7. The Bishop of Rome gained political power in the west from the emperors in the east by decrees – “the dragon gave him his power, and his seat, and great authority” (the military power of the Roman Empire based in Constantinople – Rev. 12:17) for “to continue forty and two months” = 1,260 years. And it came to pass:



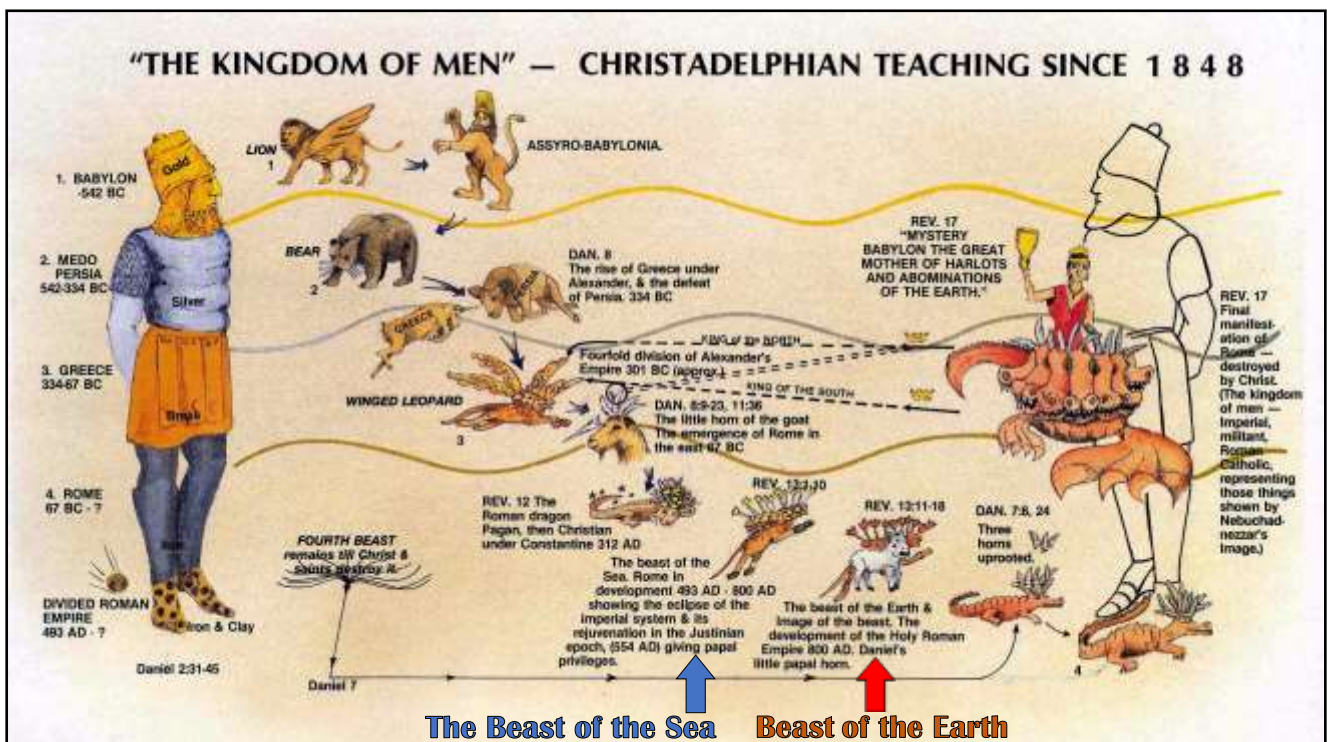
#### 1260 Years of Papal Rule

**529-533 to 1789-1793** – from the decrees of Justinian in support of the Papacy to the French Revolution.

**549-554 to 1809** – from Justinian’s Pragmatic Sanction giving the Pope control of Municipal and Provincial governments to Napoleon’s annexation of the Papal States.

**608-610 to 1868-1870** – from the Decree of Phocas proclaiming the Pope head of all churches to the loss of Papal Temporal power.

The following chart shows the consistent Christadelphian teaching on this subject.



V.11-18 – The Development of the **Beast of the Earth** and its Image (the Papacy). **The Holy Roman Empire** was brought into being by the Pope having to seek new allies. A division had occurred in the Church between east and west – the Greek and Roman Catholic religions

with headquarters in Constantinople and Rome respectively. The Pope could no longer rely on the military support of Constantinople. Attacked by Lombards, Stephen II sought help from Pepin king of the Franks. Again in 773 Pope Hadrian appealed to Charlemagne (Pepin's son) who defeated the Lombards in 774. In 787, Rome formally turned from Constantinople and became allied to the growing power of Charlemagne in Central Europe. On Christmas Day AD 800, Pope Leo III crowned Charlemagne as Augustus and Emperor and so the Holy Roman Empire came into existence. Charlemagne extended his conquests to include the Germanic nations of central and northern Europe.

## June 27

### 1 Samuel 7

Twenty years had passed and the Ark was cared for by Eleazar the son of Abinadab ("my father is willing") a Levite. For Samuel the Prophet it had been a busy time during which he travelled throughout the land, teaching the people the things of God, exhorting them to turn to Him again (V.3). Others like-minded, were attracted to his teaching and these he formed into groups known as "the companies of prophets". Over them he was chief, so that the N.T. refers to him as the first of the prophets (Acts 3:24). There were prophets before Samuel founded the order, but such prophets acted independently as individuals. He organized them into a "company," with himself at their head (1 Sam. 19:20).

V.3-7 – When Samuel saw sufficient response in Israel, he called the nation together to Mizpeh ("watchtower") and acted as a mediator and judge for them. The drawing of water and pouring it out before Yahweh was not required by the Law, but was a sign of total dependence on God, as He is the only one who can recover the lost (its meaning in 2 Sam. 14:14; cp. Isa. 53:12). However, the Philistines recognized the growing threat to their hegemony over Israel and gathered their forces.

V.8-12 – Israel pleaded with Samuel to be their mediator with Yahweh that He might save them from the more powerful Philistines. "Samuel took a **sucking lamb**, and offered it for a burnt offering wholly unto Yahweh: and Samuel cried unto Yahweh for Israel; and Yahweh heard him." A sucking lamb is a totally dependent creature that cannot defend or save itself, and that is what Samuel represented on behalf of Israel. It is not accidental that in the wake of the stunning victory when Yahweh "thundered with a great thunder on that day upon the Philistines" that their pursuit of the enemy stopped at a place called "Bethcar" ("the house of the **lamb**" – BDB). To memorialize this 'salvation' Samuel took a "stone" (*eben* – a family building stone) and set it between Mizpeh where it all began (V.5) and Shen ("a crag") and called it "Ebenezer" ("the stone of the help").

V.13-17 – The effect of this triumph was a period of peace for Israel; restoration of some towns originally assigned to the tribe of Judah; and even some appreciation from the Amorites who had Philistine pressure lifted from them. Samuel "judged Israel all the days of his life" and did an annual "circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places," and importantly, taught in the schools of the prophets.

### 1 Samuel 8

V.1-9 – Age and family disappointment brought a crisis to Israel. Samuel's sons who had been appointed judges in Beersheba ("the well of the oath") were not of the same caliber as their father. The elders of Israel came to Ramah and said to Samuel, "Behold, thou art **old**, and thy sons walk not in thy ways: now **make us a king** to judge us **like all**



**the nations.**” There were unacceptable tones in this. Being old doesn’t necessarily make one incompetent or spiritually deficient, and to desire to ape the surrounding nations is a serious mistake. However, it was prophesied that the nation would one day do this – Deut. 17:14. A grieving Samuel took the matter to God and was reminded that it was not he that had been rejected, but Yahweh their God whom they had rejected for other gods all through their history. Samuel was to provide a warning about being careful what you ask for – V.10-18. It made no difference. A people called to be exclusive wanted to be like everyone else.

## Isaiah 52

Carrying on from chap. 51, the third wake up call for the apostate nation is made with promise of dramatic changes to come for Zion (V.7) – “How beautiful upon the mountains are the feet of him....that saith unto Zion, Thy God reigneth!” Unity with their God and each other would come in that day (V.8) – “with the voice together shall they sing: for they shall see eye to eye, when Yahweh shall bring again Zion.” This can only be when God’s judgements fall upon man and as a result “all the ends of the earth shall see the salvation of our God” (V.10). The perceptive needed to respond there and then (V.11-12).

V.13-15 – The means of achieving this salvation would be through Yahweh’s suffering Servant. He was foreshadowed dimly by faithful Hezekiah whose song was picked up by Christ in Matt. 16:18 – “the gates of hell shall not prevail against it” – cp. Isa. 38:10. In the next verse in Matthew 16:19, Christ also drew on Isa, 22:22 in the days of Hezekiah’s trials to foreshadow “the keys of the kingdom of heaven.” With this imprimatur from Christ himself, it is not unreasonable to suggest that the following words in Isa. 52:14 – “his visage was so marred more than any man” also find a place in Hezekiah’s sufferings. Ahaz his idolatrous father (subject of much that as gone before) “made his **son** to pass through the fire” (2 Kings 16:3) to acknowledge Molech by which Hezekiah had been severely burned as a baby. There had to be a reason why he had not married at age 39, and 14 years into his reign. Like Christ, he had grown up “as a root out of a **dry ground** (the reign of Ahaz) he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him” and “as one hiding the face from us” (Young’s Lit.) he avoided marriage (Isa. 53:2-3). When he did marry, it was to Hephzibah (“my delight is in her”) the mother of Manasseh his son and successor (2 Kings 21:1), and that name features in Isa. 62:4 about Zion’s redemption and glory (that is hardly an accident).

## Revelation 14 – The triumph of the Lamb and the Redeemed.

V.1-5 – The Lamb on Mount Zion with the 144,000 is a post-Armageddon vision showing the fulfilment of Rev. 7. The symbols of Rev. 4 and 5 appear again with an important addition. The redeemed have the “Father’s name written in their foreheads” indicating they have His character which cannot be separated from His name – Ex. 34:5-7. They are also described as “not defiled with women; for they are virgins” indicating a spiritual status, not a condition of their former mortality. This means they had remained separate from all other religious systems – the ‘women’ of Rev. 17:4-6. They had followed “the Lamb whithersoever he goeth,” and would do so forever.

V.6-13 – Three angels deliver messages as to how this opening vision will proceed. The **first angel** represents the saints on a mission to appeal to the nations to submit to Christ now installed on the throne of David at the foot of the exalted Mt Zion (V.1). They “fly in the midst of heaven” because their message is to everyone – those above, the ‘heaven’ (governments) and those beneath, ‘the earth’ (the governed). It is called “the everlasting

gospel” (actually Millennial good news), but only good news if it is obeyed. After 10 years of this ‘preaching’ “the hour of his judgment is come” (i.e. 30 years – For the “hour” of judgement and the times of Armageddon refer to Eureka [Logos Edition] Vol. 5 pgs. 34, 38-39, 74-75).

The **second angel** announces the destruction of the city of Rome (V.8) – “Babylon is fallen, is fallen, that great city” 10 years after Armageddon, but this does not end Catholic rebellion against Christ as V.9-11 indicate. A **third angel** gives a dire warning that continued resistance will result in total annihilation. This is why Isa. 34:9-10 are alluded to in V.10-11 (see comments on Isa. 34 for June 10). V.12-14 are an interlude before more detail of Armageddon and the destruction of Babylon the Great are given.

V.13-16 describe “the harvest of the earth” = Armageddon (“a heap of sheaves in a valley for judgement”), and V.14-20 “the vintage of the earth” = the treading of “the great winepress of the wrath of God” in the total destruction of Babylon the Great. The vehicle of destruction is a “horse” (namely, Israel under Elijah – Isa. 63:13; Rev. 19:11), and the length of the period of judgement from Armageddon to that denouement is then provided in V.20 – “by the space of a thousand and six hundred furlongs.” This is **forty years** using the square root principle which began this chapter – 144,000 (V.1) is based on Rev. 7:4-9 with 12 tribes of Israel each with 12,000 sealed. To Jews a thousand represented a ‘family’ (see Rotherham for Jud. 6:15), and 12 is the number of Israel – hence using the square root principle 144,000 represents **the perfected family of Israel** (an innumerable multitude of Jew and Gentile – Rev. 7:9). 1,600 furlongs in V.20 is not a lineal measurement but the length or period of the bloodshed involved in treading the winepress. Using the square root principle of V.1 – 1,600 is 40 x 40 – hence, represents a period of 40 years. This is a secret code that is only discernable to those of Rev. 1:3 – *“he that knows accurately.”*

## June 28

### 1 Samuel 9

The anointing of Israel’s first king had an inauspicious beginning. The horrifying account of Judges 19 to 21 in which no less than 110,000 Israelites lost their lives supplies the background to the elevation of Saul of Gibeah as Israel’s first king. Yahweh chose Saul for several reasons, not the least of these is that **Saul was a microcosm of the entire nation who could not keep covenant** – the theme of the events of the days of Gibeah (refer comments June 17-19). When Yahweh provided a king for Israel, He gave them **one in their own likeness**. They had demanded, “make us a king to judge us like all the nations.” The nation had broken Yahweh’s covenant by taking no action over the idolatry of Micah and his false priest (Moses’ grandson), nor against Dan who stole and set up that same apostasy in the north of the Land. Israel got its wish (Green’s Lit.) – “And there was not a man among the sons of Israel more handsome than he, being taller than any of the people from his shoulder and upward,” just like kings of the nations around them (Deut. 3:11).

V.1-5 – Our first sighting of Saul in Scripture is not inspiring. Though from a prominent and evidently prosperous family in Benjamin, he is seen as less than competent in the task of locating his father’s lost asses, going around in circles, as it were (V.3-5). This was a cameo of things to come. The **ass** is one symbol for the nation of **Israel** and Saul’s inability to find and guide them home foresaw his failure to lead a lost and confused Israel back to their God. Israel’s stubborn insistence on having a king like the nations around involved the rejection of

their true king – Yahweh Himself. Hosea reveals Yahweh’s response – “I gave thee a king in mine anger, and took him away in my wrath” (Hos. 13:11).

V.6-8 – Unable to find his father’s lost asses, Saul and his servant sought help from the local ‘seer.’ This incident is illuminating. “Then said Saul to his servant, But, behold, if we go, **what shall we bring the man?**” This is how the Judaistic mind thinks. It is about what **we** can do for God, not what God can do for us. His servant’s response was “I have here at hand the **fourth part** of a shekel of **silver**: that will I give to the man of God.” See below that this was half price for redemption. That too is the Judaistic approach – Matt. 15:8-9; 23:3.

V.11-19 – The servant knew Samuel by reputation, but not by sight as Samuel was not recognized when encountered (1 Sam. 9:18-19). Saul did not know Samuel at all even though Samuel annually visited various places near Gibeah. Saul had never attended any gathering where Samuel was present to teach and guide the nation. It is evident Saul had little interest in spiritual things though he was not irreligious. Judaism emerges in nearly all that happens in the effort to find the ‘seer’ and all that is recorded thereafter of his reign. Saul had “a zeal of God, but not according to knowledge.” His Judaism was to have far reaching consequences and shaped the destiny of the nation. Thus, **Saul was a fitting microcosm of the nation of Israel throughout its entire history.**

### Saul – man of half measures 1 Sam. 9:7-14

- ❖ V.7 - "the bread (food) is spent in our vessels" - Cp. principle **Matt. 25:1-13.**
- ❖ "present" - *teshurah* (only occ.) - gift.
- ❖ V.8 - "fourth part of a shekel of silver" - Silver is the symbol for redemption. Under the Law every Israelite had to pay a "half shekel of the sanctuary" at census - **Ex. 30:13-15.**
- ❖ V.10 - "Well said" - Saul agrees with the proposal to offer 'half price'.

*Gibeah of Saul*

V.20-27 – The apparent humility in Saul’s response to Samuel conceals a deep sense of injury from the events of Judges 19 to 21, and a pride that was to burst out later against David and anyone who stood in the way of him retaining the monarchy. The fellowship meal that followed saw Saul receive the priest’s portion – the right shoulder of the peace offering. The feast ends with a hopeful, but bemused Samuel taking Saul aside to the housetop and open field to give him advice before anointing him king. He must have suspected he was dealing with what those who knew Saul understood about his spiritual qualities – “Is Saul also among the prophets?”

## Isaiah 53

V.1 – “Who hath believed our report?” – Ministry of the Prophets comments – Therefore, it was nothing new that Isaiah now spoke. But it was, as it were, the reaching of a climax. It is beautifully suggested by Rotherham that in Isaiah’s own prophecy this is the case: “*First*, a mere hint of temporary discouragement (42:4); *second*, an open lament over failure (49:4); *third*, personal ill-usage (50:6); *fourth*, here, violent death!” Paul refers to these things when he quotes this passage in writing to the Romans about the unbelief of the Jews, and the subsequent, but predetermined, call of the Gentiles. “They have not all *obeyed the gospel*. For Esaias saith, Lord, who hath believed our report—or the hearing of us? ” (The quotation is from the Septuagint, as are others). See also John 12:36-38 where it is cited again.

V.2-3 - "He shall grow up before him as a tender plant, and as a root out of a dry ground" – Ministry of the Prophets pg. 641 – The allusion is to the earlier Messianic reference of Isaiah to the "rod out of the stem of Jesse" and the Branch to "grow out of his

roots" (11:1). "Dry," indeed, was the "ground" when Jesus thus came forth to the house of David. The nation was under the yoke of the Romans, and its religious leaders sunk in the cold formalism that Jesus afterwards so scathingly denounced. Yet from obscure and despised Nazareth, though born in David's own city, Bethlehem, arose the "tender plant" of promise, "beautiful" to God, though the nation could see "no beauty" in him.

V.4-8 – Empathy motivated the Lord's desire to heal the sick. That is why this passage is cited in Matt. 8:14-17. "For we have not an high priest which cannot be touched with the feeling of our infirmities" (Heb. 4:15). He was also later to suffer terrible afflictions and brutality in common with his own people.

V.9-12 – "because he had done no **violence**, neither was any **deceit** in his mouth" – Crucified "with the wicked" (Luke 23:41) and buried "with the rich" (Luke 23:50,53), he had been "wounded for our transgressions," and "bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (V.5). Much **deceit** and **violence** had attended his unjust condemnation and death, but he was the **trespass offering** for any who might repent of their deeds. That is why Lev. 6:2 is alluded to here – "If a soul sin, and commit **a trespass against Yahweh**, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by **violence**, or hath **deceived** his neighbour." Many were to ultimately confess their guilt (Acts 2:37), and seek redemption in this **Lamb** who quietly submitted to the death of the cross for them (V.7) – "as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Only in this sense did it please "Yahweh to bruise him" and "make his soul an offering for sin." In his immortality ("he shall prolong his days") he would produce a "seed" who would rejoice in the fact that "he bare the sin of many, and made intercession for the transgressors."

## Revelation 15

Rev. 15 and 16 must be treated together for the former sets out (as is typical in the Apocalypse) the end to be attained, while chap. 16 shows how it was to be accomplished.

The important thing to remember is that the Vials are **our** work. The angels go out together (Rev. 15:1; 16:1). Christ and the saints are the 7<sup>th</sup> Vial Angel. All seven angels are clothed in pure white linen (Rev. 15:6 – symbol of "the righteous acts of the saints" – Rotherham for Rev. 19:8). Rev. 15 shows the way we should view our involvement in the judgements of God – But we are slow, like John! Consider the import of Rev. 19:9-10; 22:8-9. The angels are working on our behalf now (Heb. 1:14), because we will one day take over their role (Heb. 2:5; Matt. 24:31; Mark 12:25; Luke 20:36; 1 Cor. 6:3; Heb. 12:22). The work of the 7<sup>th</sup> Vial is not theirs, but the saints.

V.1-4 – There are two songs sung in two eras that provide the basis for the song of the Redeemed (they are Ex. 15 and Deut. 32) – "And they sing **the song of Moses** the servant of God (Ex. 15), and **the song of the Lamb** (Deut. 32:44 – Hoshea = Yahshua), saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou **King of nations**" (as it should be, alluding to Jer. 10:7). The Redeemed

Summary of Revelation 15 & 16	
The seven vials of Divine wrath	
<b>15:1-4</b>	The Rejoicing Redeemed
<b>15:5-8</b>	The Temple Opened in Heaven
<b>16:1-2</b>	1st Vial – The French Revolution – 1789
<b>16:3</b>	2nd Vial – Britain Rules the Sea – 1793
<b>16:4-7</b>	3rd Vial – Napoleon's Alpine Victories – 1796
<b>16:8-9</b>	4th Vial – Holy Roman Empire Judged – 1805
<b>16:10-11</b>	5th Vial – Holy Roman Empire Ends – 1808
<b>16:12-16</b>	6th Vial – Turkish Empire Dried Up – 1820 – Activity of three unclean spirits - Armageddon
<b>16:17-21</b>	7th Vial – Conquest of the Nations

can sing this song because they “had gotten the victory over the **beast**, and over his **image**, and over his **mark**, and over **the number of his name**,” and “stand on the sea of glass (tranquility of the Kingdom), having the harps of God.” The Beast = the POLITICS of the Papal system and its supporters against Christ’s rule. The Image = the RELIGION of the Babylonian harlot encapsulated in the Pope. The Mark = the COMMERCE of Babylon the Great by which the world is controlled. The number of his name = 666 (Rev. 13:18) – the MORALITY of “the mother of harlots and abominations of the earth” (Rev. 17:5). The harps = the hearts of the faithful (Eph. 5:19 – see also Rev. 5:8-10; 14:1-4).

V.5-8 – Details are now given as to how God’s judgements lead to the consummation seen in V.1-4. The “temple” (Nave = the Most Holy is the realm of immortality set before the saints – now occupied by the angels which include the saints of the 7<sup>th</sup> angel) – “One of the four beasts (**living creatures**) gave unto the seven angels seven golden vials full of the wrath of God.” The “living creatures” of Rev. 4:6 representing the military/kingly role of the saints were last seen in Rev. 6:7 in an era when the ecclesia had succumbed to apostasy. They are reintroduced to complete the judgements on the Apostasy “and the temple was filled with smoke from the glory of God” meaning there will be no mediation for the nations until the judgements are completed (see Ex. 40:34; 1 Kings 8:10; Isa. 6:4).



## Revelation 16 – The Seven Vials of Divine wrath poured out (see chart below)

The 1<sup>st</sup> Vial poured out was the French Revolution of 1789. This brought massive retribution on Catholic France and then on Catholic Europe through the military campaigns of Napoleon. The 2<sup>nd</sup> Vial was necessary to keep Napoleon where God wanted him, so his campaign in Egypt and his attempt to invade Britain were foiled by Britannia ruling the waves. The next three Vials were poured out on Catholic Europe and led to the end of the Holy Roman Empire. The history of all these Vials is too vast to be considered here, but is summarized in the Bible marking notes previously referred to.



V.12 is based on the work of Cyrus in his overthrow of Babylon that foreshadowed the triumph of Christ and his saints over Babylon the Great (see comments June 17,19,21). The “great river Euphrates” is the symbol for the massive **Turkish Empire** that like that river which has its source in Turkey, overflowed all its banks into Europe (Isa. 8:7). It was to be dried up progressively from 1820 onwards as history shows it has. When Britain pushed the Turks out of Palestine in 1917 making way for the State of Israel in 1948, a “way” was created for Christ to send his “kings out of a sun’s rising” against Babylon just as Cyrus had made for his “immortals” by drying up the Euphrates. Some slides will have to suffice here.





V.13-16 – The 6th Vial was also to see “three unclean spirits” created by the French Revolution come from the mouth of the Dragon (Constantinople), Beast (Europe) and false prophet (the Papacy). The latter has been partly fulfilled by the late Pope Francis, and is being continued by the present Pope. These “spirits” or ideologies are Liberty, Equality and Fraternity, otherwise known as **Humanism**. They will ultimately bring the nations to “the battle of that great day of God Almighty” in a place called “Armageddon” (outside the walls of Jerusalem). The bracketed verse 15 is Christ’s personal message to the last generation of believers not to become victims of Humanistic thinking. It leads to spiritual nakedness and ultimately rejection at the Judgement Seat. He based his words on the observations of a 12 year old boy as he sat outside the gates of the temple for three nights (Luke 2:46).



V.17-21 – The 7<sup>th</sup> Vial will be poured out on Babylon the Great by the saints using “the way” established by Christ’s victory over Gog in the Land at Armageddon. The second of three declarations “It is done” (Ezek. 39) is heard. Roman Catholicism is destroyed over 40 years by Yahweh’s ‘hailstones’ whose “weight of a talent” = a human body minus all that is not required in the immortal body. This is after the pattern set in Josh. 10 (refer comments May 24). This 7th Vial also constitutes the 3rd “great earthquake” of the Apocalypse.



## June 29

### 1 Samuel 10

V.1 – “Then Samuel took a vial of oil, and poured it upon his head” – So, Saul was anointed king. His role as “captain” (*nâgîyd* – a commander as occupying the front, civil, military or religious) required spiritual leadership, but Saul was not qualified for that role. Samuel did his best to guide and encourage a bemused and reluctant Saul in his new role as anointed king of Israel. He gave him signs that are full of lessons that would ensure Saul's success if only he understood and responded to their spiritual import. But therein lay the problem. Yahweh had given His people their wish – a king like the nations around them, but most importantly a king in their own likeness. Saul like Israel was chosen of God and had potential that could have led to success had there been a desire to foster spiritual things. Sadly, Saul's lack of interest in spiritual things was to be his undoing as it was for the nation in its chequered history. This was the import of the signs that follow.

V.2 – “thou shalt find **two men**” – Saul could choose what manner of man he would be! They were by “Rachel's sepulchre” so this is based on the birth of Jacob's last son – Would Saul become **Ben-oni** (Son of my sorrow) or **Benjamin** (Son of the right hand)? Rachel signifies “to journey” (as a good traveler), but this was not true of her, nor as it turned out, for Saul. The 3 signs are about life's journey. Important **choices** have to be made as to what we really want to be.

“Zelzah” means “clear shade,” or “shadow” from two contrasting words – *t'sel* – shade; and *tsach* – dazzling, sunny, bright. Again, there are **two choices** before Saul; live in the **shade** or the **light**. Which will it be? Christ noted “men loved darkness rather than light” (John 3:19). “The asses” were a symbol of Israel. God is able to redeem Israel (1 Chron. 17:9-10), but as a Father (like Kish) He “sorroweth” (*da'ag* – be anxious, concerned) when His children stray, for He cares for His children.

V.3-4 – “go on forward” – (Rotherham) “...pass on quickly **from thence** onwards.” The **2nd phase** of the signs deals with life in the house of God. Saul would come to “the plain” (*elon* – oak, a symbol of strength) “of Tabor” (from root – to be fragile). This is not Mt Tabor in the valley of Jezreel. There he would meet “three men” (*ish* = great men) – 3 is the number of fruit – the purpose of our calling. They would be “going up (*alah* – to ascend) unto God” (*elohim* – mighty ones) “to Bethel” (“the house of God” = the ecclesia – 1 Tim. 3:15). This is what we do when we go to the ecclesia to be with our brethren and sisters.

Three aspects of the **Atonement** are suggested by “one carrying three kids” (quite a difficult task). A kid could be used under the Law for Passover, and was also used for **two** forms of sin offering. These together represented forgiveness of sin in Christ our Passover (1 Cor. 5:7). The sacrifice of Christ is also hinted at when another man had “three loaves of bread” (Cp. Gen. 14:18; 1 Cor. 11:23-24), and another “a bottle (skin bag) of wine.” The **bread** and **wine** of remembrance are fundamental to us. Rotherham – “then will they **ask thee of thy welfare** (as we do of our brethren),—and give thee two cakes of bread” (one each) to share in fellowship. This sign is all about our probation and life in the ecclesia.

#### 3 significant signs = 3 phases of our life in the Truth

- ❖ Phase 1 – Initiation – Calling, preparation and choices – **1 Sam. 10:1-2.**
- ❖ Phase 2 – Dedication – Life in the house of God – probation – the journey to the Kingdom – **Vv.3-4.**
- ❖ Phase 3 – Glorification – The hill ascended – Kingdom finally attained – **Immortality – Vv.5-6.**

V.5 – The **third and final phase** in the signs represents the Judgement Seat, glorification and entry into the Kingdom. It begins “After that” (Youngs Lit. – “Afterwards”) thou shalt come to the hill of God (*elohim* – mighty ones) where is the garrison of the Philistines” (“rolling” i.e. migratory – people will migrate from the Judgement Seat, some into the Kingdom, others elsewhere). The word “garrison” (*netsib* = something stationary). There are 11 occs. in the O.T. The 1st (and previous) occ. is Gen. 19:26 – “pillar” (of salt). In that context it represents the Judgement Seat (Luke 17:32-34). Then “A company of prophets coming down from the high place” are met in “the city” with four (the number of righteousness and God manifestation) instruments prophesying (as the saints will in the Kingdom).

V.6 – “And the Spirit of Yahweh will come upon thee, and thou shalt prophesy with them, and shalt be **turned into another man**.” This is what we look for. To be changed in nature that we might “be turned in another man” (Christ – 1 John 3:2), and teach and prophesy in the Kingdom with all of the glorified faithful.

V.7 – “let it be” – Saul had a choice. We can allow God to work, or refuse. The appeal is “then **act thou for thyself**, as thou shalt find occasion” (Rotherham) “for God is with thee” (principle of 2 Chron. 15:2 – “Yahweh is with you, while ye be with him” – Cp. James 4:8). But we will have to wait until the Millennium for the final outcome – “seven days shalt thou tarry.”

V.9-16 – The signs came to pass and Saul was impacted for a time, although his acquaintances were amazed even at that. This was not the Saul they knew. Even he seems to have had doubts as to where it would all lead, and remains silent to ambitious Abner, and returned to agricultural pursuits. This did not auger well for God’s people.

V.17-27 – “Samuel called the people together unto Yahweh to Mizpeh” and upbraided them for desiring a king. By lot, Saul was chosen, but hid himself. Impressive in stature, but bland in character, he was given every chance to make good – “the Spirit of God came upon him” and “there went with him a band of men, whose hearts God had touched,” but it was all to no avail in the end. It all depends on intent – “let it be.”

## Isaiah 54

V.1 – There can be no doubt as to who is here addressed, for the Apostle Paul has settled it in his quotation of the passage in his “allegory” in the epistle to the Galatians (4:27). This is a reference to Zion in her “widowhood” (V.4), i.e. the period of captivity and dispersion that befell Judah’s Commonwealth in AD 70. This was when the Gospel went to the Gentiles and produced multitudes of “children” for Zion (V.2). It was foreshadowed in Gen. 23 when Sarah (a type of Zion – Isa. 51:2-3; Gal. 4:26-28) died and was buried in the cave of Machpelah. In the very next chapter, Abraham sent his servants into a foreign land to find a wife for his son Isaac (a type of Christ).

V.5-6 – “For thy Maker is thine husband” – Yahweh took Israel as His wife at Mt Sinai (Ex. 19:3-6; Jer. 2:2; 3:1,8,14; 31:32; Hos. 2:19-20), but she repeatedly committed adultery against him so that she had to be put out of His house to be reformed. They will only return when Christ redeems them at his return. In the meantime, the Gospel has gone to the Gentiles and Yahweh is seen in a different light – “The God of the **whole earth** shall he be called.” Hence, V.13 is cited by Christ in John 6:45 – “And all thy children shall be taught of Yahweh; and great shall be the peace of thy children.” We are the beneficiaries.

V.9 – “For this is as the waters of Noah unto me” – Just as Yahweh promised not to destroy mankind with a flood again, so He will not destroy Israel, but rather will ultimately redeem them. That is why the statement “No weapon that is formed against thee shall prosper” has proven true all through the long night of Zion’s “widowhood.”

### Revelation 17 – The Harlot System of Rome described

V.1 – “there came **one** of the seven angels which had the seven vials” – This is the Angel of the **7th Vial** to perform a work of judgement in which John will be personally involved. The subject of the judgements is “the great whore that sitteth upon many waters,” namely, the Roman Catholic Harlot of V.2-7 (language drawn from Jer. 51:13). The symbols are interpreted internally. V.15 shows the “waters” are a multitude of nations, and V.9 and 18 are conclusive that the city is **Rome** (the Greek grammar is clear – the reference is to the city that ruled the nations at the time John wrote = Rome).

V.8 – “the beast that was, and is not, and yet is” – This is a reference to the Beast of the Sea, but in its final manifestation - i.e. the last 30 years of its existence before destruction by Christ (V.12-14). When John wrote, the 6th form (“head”) of Roman government existed. It was to go through phases – severely wounded by the Barbarians; replaced by Gothic rule (7th head), and then revived (as the 8th head) when Papal political power was established between AD 529-610. It was then temporarily overthrown between 1789 and 1870 (V.16), “and shall be present” (Rotherham), i.e. is yet to be revealed in another period of power (V.17) with 10 southern European nations that will revive the old Roman Empire (V.12-13; Dan. 7:7,11), before being destroyed by Christ and the saints (V.14).

### Revelation 18 – Babylon’s violent overthrow

V.1 – “after these things” – After the events of Rev. 17:16 (1789-1870) and before events of Rev. 17:11-14, “I saw another angel come down from heaven” – This is the mighty Rainbow Angel of Rev. 10:1 who moves from place to place in stages (as the participle suggests) from God’s right hand, to Sinai, then to Zion, then against Babylon.

V.2 – “Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird” – This is the fulfillment of Isa. 34:9-17. If Babylon is **fallen**, then it is not going to be “the habitation” of the priests and cardinals of the Catholic Church. This is a reference to what will happen after the complete annihilation of all rebellious Catholics from Europe and elsewhere after 40 years of judgement. Their lands will be vacated of all inhabitants and peoples and nations who have previously submitted to Christ’s rule, but have no land as an inheritance due to the massive changes in the earth’s geography at the time of Armageddon (Zech. 14:4-5,10) will be granted the vacated lands. This is clearly the teaching of Isa. 34 (refer comments for June 10). It is also the subject of Rev. 19:17-18.

It is worth noting that much of the language in this section of the Apocalypse (chaps. 17 to 19) is drawn from Jer. 50 and 51 where the name “Babylon” occurs 55 times. Some examples are **V.2** – Drawn from Jer. 50:39; 51:8,37; **V.4** – “Come out of her, my people” is drawn from Jer. 50:8; 51:6,45; **V.6** – “Reward her even as she rewarded you” is drawn from Jer. 50:15,29; **V.8** – “her plagues come in one day” and “she shall be utterly burned with fire” is drawn from Jer. 50:27,31; 51:58; **V.9** – “the kings of the earth...shall bewail her, and lament for her” is drawn from Jer. 50:46; **V.21** mimics Jer. 51:63-64; **V.22** – “no craftsman, of whatsoever craft” is drawn from Jer. 51:17,47. There can be no accident in this. The greater than Cyrus is coming to destroy “Babylon the Great.”

V.7 – “she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow” – The Roman Catholic system will lose its ‘suitor’ when Gog is destroyed in the Land by Christ. That will not prevent it from immediately assembling its supporters against the rule of Christ – Ps. 2:1-6. In the end, after a long struggle, it will meet the same fate as Abimelech (V.21; Jud. 9:53 – see comments June 11).

## June 30

### 1 Samuel 11

The only time that Saul acted immediately and with full commitment (apart from his pursuit of David!) was when Jabeshgilead was attacked by Nahash the Ammonite. There were reasons for this. There was a two-in-one chance his ancestral mother was from that town (Judges 21:9-12). Note that covenants were involved in this story – V.1; Gen. 31:44-48; Judges 21:7.

V.4-11 – Saul was not in Gibeah when desperate messengers arrived from Jabeshgilead. He was still pursuing his agricultural interests rather than acting as a king. But on hearing the news he was spurred into action by “the Spirit of God” and immediately did what the Levite of Judges 19 did when his concubine had been brutally murdered in Gibeah – “he took a yoke of oxen, and **hewed them in pieces**, and sent them throughout all the coasts of Israel by the hands of messengers.” An army of 330,000 was assembled and Jabeshgilead was relieved.

V.12-15 – The people demanded that the men “of Belial” (10:27) who had repudiated Saul as their king be put to death, but Saul declined the offer. It is a significant indicator of what pride can do when later he was not prepared to show the same clemency to David who acknowledged him as king. Samuel saw the need to “renew the kingdom,” so weak and cloistered Saul’s reign had been. The nation rejoiced, but it was to be short-lived.

### 1 Samuel 12

Samuel’s time was nearly up, and he does something similar to Moses and Joshua – calling the nation together for a final speech of remembrance, reproof and exhortation. He began by addressing false accusations against him and then recounted the history of the nation. In the process he uncovered the motivation for Israel seeking a king (V.12) – “when ye saw that **Nahash** the king of the children of **Ammon** came against you, ye said unto me, Nay; but a king shall reign over us: when Yahweh your God was your king.” This was the very king that Saul defeated (with Yahweh’s help) to save the people of Jabeshgilead! Could not Yahweh their king have saved them? A price had to be paid for lack of faith. In mid-summer during wheat harvest a mighty thunder storm was sent to remind Israel of the power that was available to save them from their enemies (remember 1 Sam. 7:10?), but also to punish the faithless (V.16-19) “and all the people greatly feared Yahweh and Samuel.”

To the very end, Samuel fulfilled the Nazarite vow his mother had made concerning him – “I will teach you the good and the right way” he promised (V.23), and exhorted them “fear Yahweh, and serve him in truth with all your heart: for consider how great things he hath done for you.” Gratitude is fundamental to dedicated service – 1 Cor. 15:10.

### Isaiah 55

A curious feature emerged in Isa. 54:17 where we read “This is the heritage of the **servants** of Yahweh, and their righteousness is of me.” Isa. 53:11 is the last of 20 occurrences of “servant” in the singular from chap. 40 to 53 (it is always singular). From Isa. 54 to 66 the remaining 11 occurrences are all in the plural – “servants” (the singular

form is no longer used). This is an important clue. The term “servants” refers to the multitudinous “servant” (Christ’s ‘body’). Jew and Gentile are called into Christ. That is why Isa. 55 begins with the invitation “Ho, **every one** that thirsteth, come ye to the water” consistent with Isa. 54:13 – “**all thy children** shall be taught of Yahweh” which Christ quotes in John 6:45 (see comments April 14 on John 6 where the comparison is made between these contexts).

V.1 – The call is “he who has no **silver** (redemption), come **buy grain** and eat” (Green’s Lit.) because the only price that needs to be paid is **choice** (i.e. intent) and **sacrifice**. It is “grain” we need to “be taught of Yahweh” – 1 Pet. 1:23 – “Being born again, not of corruptible **seed**, but of incorruptible, by **the word of God**, which liveth and abideth for ever.” That “seed” is the subject of V.8-11. We are counselled to “hearken diligently unto me” (V.2), or as Rotherham translates “**Keep on hearkening** unto me” with the promise that it will not only produce delight in God’s law, but ultimately receive “the sure mercies of David” = eternal life in Christ (V.3).

V.4-5 – Christ was given, as Rotherham translates, “As a witness to the **peoples**, have I given him,—As a leader and commander to the **peoples**” (plural meaning all nations). Believing Jews and Gentiles become “a nation” in Christ (V.5, Rotherham) – “A **nation** thou shalt not know, shalt thou call, and, a **nation** which hath not known **thee**, unto **thee**, shall run” unto Zion (the “thee”) as their ‘mother.’ This **nation** is identified in Isa. 65:1 which Paul cites in Rom. 10:20, along with Deut. 32:21, to demonstrate it is a reference to the Gentiles. It is the same “nation” that succeeds to the vineyard vacated by Christ’s murderers in Matt. 21:43 – “given to a **nation** bringing forth the fruits thereof.”

V.6-7 – An appeal is made for repentance – “Let the wicked forsake his **way**, and the unrighteous man his **thoughts**” while there is time and opportunity to do so. The assurance is that mercy will be shown and “He will abundantly pardon,” but it is contingent on abandoning our own “thoughts” and adopting God’s “thoughts” – V.8-11.

V.8-11 – There is a nexus between “**thoughts**” and “**ways**” as the latter is the product of the former. “Set your minds on things that are above, not on things that are on earth” is the formula for success (ESV for Col. 3:2), for says Yahweh “my thoughts are not your thoughts, neither are your ways my ways.” This will produce “bread to the eater” and seed to be sown for others. It will also deny the curse of Eden – “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.” God’s Word will not return to Him void if we apply ourselves to it – V.11.



## Revelation 19

Bro. Thomas wrote in Eureka Vol. 5 page 320 (Logos Edition) – “The blessed and only Potentate upon the white horse, with the hosts of heaven, marching at the head of his army, from his capital against the kings of the earth and their forces, is the Apocalyptic angel, descending with key and chain to arrest, imprison and destroy, the powers of the world. When potentates leave their capitals on warlike expeditions, they are said to descend upon the

countries they invade: so with this Angel. He descends from the heaven of his habitation and government upon the territories of the Devil and Satan.” This is what Rev. 19 and 20 cover.

V.1 – “And after these things” – i.e. the destruction of Rome (Chap.18). A loud voice of the saints in glory is heard saying “Hallelujah! The salvation and the glory and the power belong to our God” (Weymouth). There are to be **two “Hallelujah’s”** and it is important to delineate between them. The first is in V.1-2 and the second is from V.3-5. V.3 begins “And, a **second time**, have they said—Hallelujah!” (Rotherham). The first “Hallelujah” by the saints is after the city of Rome is destroyed 10 years after Armageddon. This first “Hallelujah” is then amplified in V.6-8 where it is important to note the tense in the Greek. Green’s Lit. translates correctly – “Let us rejoice and let us exult, and we will give glory to Him, **because the marriage of the Lamb came**, and His wife **prepared** herself. And it **was given** to her that she be clothed in fine linen, pure and bright; for the fine linen is the righteousnesses (acts of character) of the saints.” These events were in the past (19 years in the past in fact), and now the saints can rejoice because the false ‘bride of Christ’ (the Catholic Harlot) has been revealed for what she is with the destruction of her headquarters – Rome. However, the system and its adherents will be far from destroyed. That will take another 30 years or so to completely accomplish. That is when the **second “Hallelujah”** will be heard – V.3-5. When the Papacy and its supporting empire is destroyed (V.20), then “the marriage supper of the Lamb” can be held. The Harlot ‘bride’ having been eliminated, Christ can reveal his true Bride to the world. That is what is meant in Zech. 14:6-7. During the long struggle against the false ‘bride’ “there shall be no light, the **bright stars** (the saints), shall be withdrawn” (Rotherham for Zech. 14:6), “But it shall come to pass, that, at evening time (nearing the end of the 40 year ‘day’), there shall be light” (Rotherham for Zech. 14:7) because the saints will be revealed as the Bride of Christ and he can then hold “the marriage supper of the Lamb.” ( See Eureka Vol. 1 pg. 64).

V.10 – John’s response to all this was to do homage to the delivering angel, but he is stopped and told “I am a fellow-slave of yours, and of your brothers” (LITV) which reminded him that the saints will actually be the ones who destroy the Harlot. Like us, he was slow in realizing that the enormous privilege of being the angels of the Age to come is ours, if we remain faithful. He did the same thing again in Rev. 22:8-9 showing how difficult it is to rise above human weakness.

V.11-21 – The rider of the white horse is Christ. This imagery is drawn from Isa. 63:13 a prophecy of the destruction of Babylon the Great, the “Edom” of Isa. 63:1-6. In V.13 of that chapter Yahweh says He led Israel “through the deep, as an **horse** in the wilderness.” The **ass** is normally the four-legged symbol for Israel, but here it is a horse because it is a vehicle of warfare and that is the way it is presented in V.11 – “a **white** (= righteousness V.8) **horse** (war vehicle) ...in **righteousness** he doth judge and make **war**.” The **horse** is **Israel** returning under Elijah in the Second Exodus smashing their way through Europe (“the wilderness of the peoples” – Ezek. 20:35; Isa. 63:13; Rev. 17:3) bringing judgements upon Babylon the Great. But Christ is not alone in this work. His saints also ride on “white horses” (V.14), as many of them will accompany Elijah in his work of the Second Exodus – Matt. 24:31; Zech. 9:14. This is verified in V.15 – “he shall rule them with a rod of iron” is the promise to faithful saints who resisted “Jezebel” (Nimrod) in their day in Rev. 2:26-27. Nations who have submitted to Christ (“who had stood in the sun” V.17 = set up his government) after Armageddon will be invited to participate in the destruction of the Harlot (V.17-21) until the Papacy and the revived Holy Roman Empire and all its adherents are destroyed.



## Revelation 20 – The Old Serpent bound and then destroyed

V.1 – Rotherham – “And I saw a messenger, coming down out of heaven, having the key of the abyss, and a great chain upon his hand” – This is the same ‘Angel’ as Rev. 18:1 and represents Christ and his armies (19:11-17), and they descend from the political heavens opened in Rev. 19:11 (see also 19:1). The “key” represents the power to open and shut government – Isa. 22:22 (Cp. Rev. 1:18). They come to chain the “old serpent” – a symbol of restraint by law (Cp. Mark 5:4 and Ps. 149:5-9) and cast him into the abyss or the deep.

V.2 – Every form of opposition to God during the history of the human race has originated from the serpent in the Garden of Eden, which is why the description is “the **old** serpent.” The first promise God made was in that garden, and it was to ultimately destroy the serpent. Hence, Rev. 20 deals with the fulfillment of Gen. 3:15. In fact, the last three chapters of the Bible deal with the fulfillment of all three great covenants as shown at right.

Political and religious opposition to God will cease for 1,000 years (V.4,6), but human nature being what it is will burst out in rebellion as soon as the pressure of Christ’s government is released. This will lead to a massive rebellion (“whose number is as the sand of the sea”) against Christ and the saints that will end with the eradication of sin and death, and the end of mortality (the curse of Adam) upon earth, so that God might “be all in all.”

Much of the imagery and language of Rev. 20 is derived from the marvellous type presented in Joshua 11. The charts used on May 25 are copied here again.

### Jabin represents the Serpent

Joshua 11	Revelation 20
V.1 – Jabin – “Intelligent”, “wise”	V.2 – The old serpent – “more subtle” <b>Gen. 3:1</b>
V.2-3 – from north, south, east, west	V.8 – gather from four quarters of the earth
V.4 – even as the sand on the sea shore	V.8 – as the sand of the sea
V.5 – met together, pitched together	V.9 – went upon the breadth of the earth
V.5 – Merom – “height” or “elevation”	V.9 – the beloved city – Zion (elevation - <b>Ps. 48:2</b> )
V.6 – burned chariots with fire	V.9 – fire from God out of heaven

### Culmination of the 3 Great Covenants

#### Rev. 20 – Final fulfilment of Gen. 3:15

The Old Serpent bound and finally destroyed  
Sin and rebellion eradicated - death abolished

#### Rev. 21 – Abrahamic Covenant fulfilled

The Holy City (Abrahamic) completed  
One nation – Israel – embraces all  
Eternal inheritance experienced by all

#### Rev. 22 – The Promises to David fulfilled

Divine authority over all the earth  
David’s throne established forever  
The spiritual house of David complete

Joshua 11	Revelation 20
V.8 – Mishrephoth-maim – “burnings of waters”	V.10 – cast into the lake of fire and brimstone
V.8 – left none remaining	V.14 – the second death – mortality abolished
V.11 – left none to breathe	V.15 – no mortals remain
V.23 – the land rested from war	The serpent destroyed – no sin and death – <b>Gen. 3:15</b>

**Joshua 11 is the basis for Revelation 20 – it foreshadows the final conflict between Christ and the serpent in political manifestation.**

V.4-5 deal with the first resurrection and Judgement Seat whereas V.11-15 deal with the second resurrection and Judgement Seat at the end of the Millennium (the latter based on the former in process and outcome). A fascinating statement is made at the first that those present “were beheaded for the witness of Jesus.” We can be sure they belong to the era of the 6,000 years because they are known for repudiating Catholicism which will not exist in the Millennium. How many were beheaded as a witness for Christ? Not that many relative to the vast numbers at the Judgement Seat. What might this hint at? The rebellion at the end of

the Millennium when Christ draws the saints back to Jerusalem for the “little season” (V.3 – probably a period of 50 years wherein there will be no births as there cannot be babies and irresponsible young children at the second Judgement Seat) will be at a time when there are very few dangerous weapons on hand, except for agricultural implements like scythes and pruning knives (Isa. 2:4), and perhaps axes and machetes. The rebels will doubtless go around demanding support for their cause, and if it is not forthcoming may behead those who refuse to join them. This will be a serious test at the end of a time of universal peace and tranquility. God does not bestow eternal life on anyone who is not tested. That is why there was an amoral talking **serpent** in the garden who presented a test of obedience to Adam and Eve. What other tests will people who have lived for hundreds of years (Isa. 65:20) in an almost perfect environment and with a perfect government have imposed upon them to prove them worthy of eternal life? The serpent will be involved again. The same principle that applies to us now will apply to them – Luke 17:33 – “Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.”

V.8 – The “Gog and Magog” who manifest the “old serpent” in the rebellion are not the Gog and Magog of Ezek. 38 and 39, but the revival of the political antagonism which motivated them – “Liberty, equality and fraternity”. These nations had their origins in the **Amalekites** (Num. 24:7 where the Septuagint translates “Agag” as “Gog”). The Amalekites became the national symbol for the serpent (see comments on Ex. 17 on February 9). Therefore, these powers at the end of the Millennium represent the revival of the political and religious powers of “the old serpent” of V.2. This will be their final appearance as Yahweh promised the time would come when He would “blot out the remembrance of Amalek from under heaven” – Deut. 25:19.

## APPENDIX 1

### **“Made like unto the Son of God”**

How, when and where? The answer is that Melchizedek is so made in the record of Scripture. When that Scripture was penned an overruling hand determined its limits, fixed what should be included and what left out. Only the mind that reached forward to Christ, and saw his work and arranged his office, could have delineated the form of the historical record that foreshadows it. We can now see that the prophecy of Psalm 110 had no accidental association with the history in Genesis 14.

The history was written with a purpose which, however, was not evident until the Psalm linked the record in Genesis with another King of Salem who also will be a priest. Then when the Son of God had come, had offered himself, and had assumed the office of priest, the time had come for the unfolding of the hidden meaning of the sacred record.

Four omissions are noted:

without father,

without mother,

having neither beginning of life,

nor end of days.

Clearly this is not literally true of the man himself. All four things are essentially part of a mortal man: he has parents, and there is a beginning and an end to his life. But these things are not recorded of Melchizedek in Genesis, and the argument is that their very omissions are divinely intended so that a picture is drawn of the son of God.

Melchizedek is without these things in the record because he is there ‘made like unto the son of God’. He owes nothing to his ancestry - for we know nothing of his parentage. He stands alone in Scripture without a peer: he had neither ancestor nor successor in his office, but stands in splendid uniqueness as the one through whom Abraham received God’s blessing.”

Who was Melchisedec? has often been asked. Was it Shem? we do not know; and while it would be interesting to know, the knowledge would spoil the picture. We should have then to interpret the picture in the light of the identity of Melchisedec: and the Apostle’s lessons could not then be deduced. We must be content not to know; and we must follow the Apostle in his attitude to Holy Writ, and so perceive the object of the Divine Author.

Bro. John Carter (Hebrews)

## APPENDIX 2

The following article by Bro. H.P. Mansfield at the height of the crisis in the Australian Brotherhood during the 1960's and 1970's over the doctrine of the Atonement is important to clearly establish that he did not believe in 'sacrifice for nature' as some have alleged.

### June, 1971 LOGOS

It is claimed that we endorse the implantation theory, and the theory of alienation as set forth by the late Brother J. J. Andrews. This is quite incorrect; we do not endorse those theories. We have set out the facts time and again in Editorials (see, for example, our issue for January, 1953), and have never deviated therefrom. Why should brethren suggest this? Because, as is obvious from reading their statements they fail to comprehend the significance of the doctrine as set forth in the Unity Book, and the difference between truth and error in regard to it. For example, correspondence to hand indicates that some brethren believe that we inherit a moral or legal defilement from Adam, and that there was no physical change; others suggest that we inherit both a physical and legal defilement. Let us strive to set out the facts clearly.

#### The Difference Between Truth And Error

It is obvious from Paul's statement to the Romans that sin wrought a great change in the human race. He wrote: **"By one man's disobedience many were made (or constituted) sinners (Rom. 5:10). "By the offence of one judgment came upon all men to condemnation" (v. 18). "Through the offence of one many be dead" (v.15)** These statements (and they could be multiplied) show that by Adam's offence his posterity became related to sin, condemnation, death. How did they do so? There are three main theories.

**(1) — The Renunciationists or Clean Flesh Theory.** This was set forth by Edward Turney who renounced the teaching of Brother Thomas and was opposed by Brother Roberts. He taught that man's physical state remained unchanged, so that today we are in the same condition of flesh as was Adam and Eve before they sinned. This is described in Genesis 1:31 as a "very good" state, hence the caption of Clean Flesh Theory. But though Edward Turney taught that Adam's descendants inherit the same condition of flesh as that in which he was created, he claimed that they were "morally defiled", in that the stigma of Adam's sin rested on them, for they had "sinned in Adam." That being the case, the human race was in a hopeless condition until a Redeemer was found with a "free life," and he claimed that the Lord was "free" of the moral stigma of Adam's sin by virtue of his birth of the virgin Mary. Turney therefore taught that as humanity inherited only the moral stigma of Adam's sin, flesh, itself, was still in the "very good" condition of creation, and therefore, of itself, can manifest the glory of the Father in perfect obedience. The doctrine is false and blasphemous. False because Scripture clearly states that the flesh is evil and sinful in its tendency, and not "very good"; blasphemous because it virtually teaches that God holds humanity accountable for a sin that it never committed: the sin of Adam.

#### **(2) — The Theory of Alienation.**

The other extreme is the theory set forth by the late Brother J. J. Andrew, which likewise lead to a false doctrine. Though J. J. Andrew provided Brother Roberts with the greatest support when the latter was combatting the teaching of Edward Turney, he later proclaimed another theory, which led him from the truth. He taught that though Adam's posterity inherited the physical consequences of the first sin, and thus became "mortal through sin," *in addition* it inherited a "legal" condemnation. That "legal" condemnation meant that mankind was alienated from God through the nature it inherited, and therefore, unless there was justification from "legal condemnation," a person would not rise from the grave no matter how much knowledge of the

Truth he might possess. The theory taught that justification for the Jew was by circumcision, and for the believer by baptism. Unless a person was either circumcised as a Jew or baptised as a Christian, he would not be brought from the grave to judgment, because he was under "legal" condemnation, the effect of which would hold him eternally in the grave. Therefore, an "unjustified" person (a person unfreed from "legal" condemnation) would not be resurrected to judgment, whereas a "justified" person would. The theory is likewise false and blasphemous. It is false because it claims that God holds us accountable (in a "legal" sense) for what Adam did; it is blasphemous, because it teaches that a person can virtually defy God in that though he might know the will of God, he will not be raised to judgment unless he is baptised.

**(3) The Truth.** The Truth is that Adam was made subject to mortality through sin, and death finally claimed him. As is descendants, we inherit his nature which is mortal because of sin. That mortality has created a bias in our nature which tends to sin. However, we are not held blameable for this, nor does the moral or legal consequences of Adam's sin rest upon us. All that we have inherited from him are the physical consequences of his sin. We are not alienated from God because of our nature; we are not children of wrath because of our nature; but we are alienated from Him through ignorance (Ephesians 4:18), and we become children of wrath by obeying the natural tendencies of the flesh. This is the clear teaching of the Unity Book. It is endorsed by *Logos*, and by the series of articles recently completed by A.J. However, the unfortunate fact is that some brethren in positions of Ecclesial authority fail to comprehend the facts of the case. A letter to hand from a recording brother writing on behalf of his ecclesia, claims that we inherit moral and legal condemnation, but not physical condemnation. He professes to hold up hands in horror at the idea of us inheriting the death sentence from Adam, but blithely claims that the moral and legal consequences of Adam's sin are inherited by his posterity!

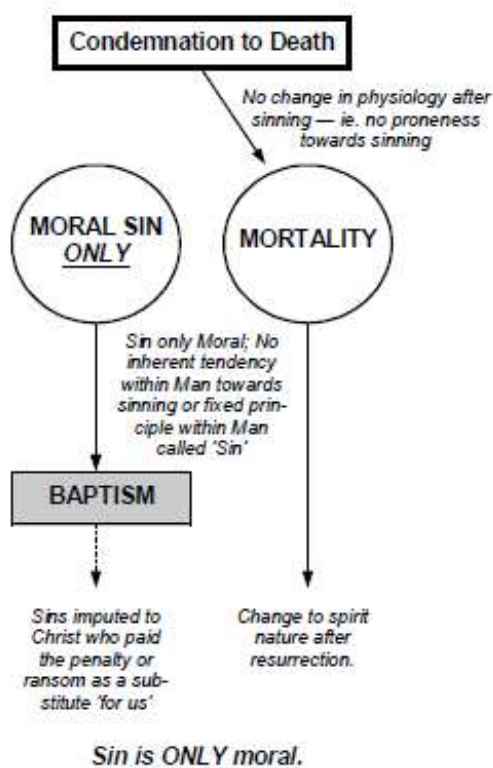
### **Christ's Sacrificial Death**

Christ's death was a ritual exhibition of what was due to sinners. But this ritual symbolism is frequently ignored, so that instead of viewing Christ crucified as the sinner's representative or the "sin-bearer", he is isolated from his mission and he himself regarded as the "sinner," "legally guilty" of "original sin," and subject of "alienation" on account of his nature. On the other hand some go to the other extreme, objecting to the use of the word "sin" in its physical or secondary sense at all, and stumbling over the use of the words "unclean" and "sinful" in their application to the nature we possess, and which Christ shared in common with us all. None can gainsay the fact that our nature is sinful in its tendency, and corruptible in its constitution. This is surely obvious to us all in the incidence of sin, the teaching of Jesus that such come "from within" (Mark 7:21), and the statement of Paul that the "thinking of the flesh is enmity against God" (Rom. 8:7 - mg), "the flesh lusteth against the spirit" (Gal 5:17), and "he that soweth to his flesh shall of the flesh reap corruption" (Rom. 8:8). Surely then, it is no misnomer to describe the flesh as "unclean" and "defiled"; and if Christ partook of "the same" (as testified in Heb. 2:14), why stumble over these expressions when applied to his nature as distinct from his character? We suggest that those who do so are hazy in their understanding of the doctrine of the Atonement, or are opposed to its true significance. The cause could be due to the abuse of these terms by some, and the foolish ideas of associating "guilt", "wrath", and "alienation" with nature itself, instead of recognising that it is the moral condition which results from it (when the physical law of our nature is not controlled by the law of God) to which these words apply. It is this failure to control our inherited natural sinfulness which makes us displeasing to God, and brings us under individual condemnation. In short, Man needs justification by the sacrifice of Christ, because he is a sinner, and not because God has imputed to him the "legal" liability of the sin of Adam. Christ, as representative of the human race, suffered by crucifixion that which is due for sin, and setting forth the righteousness of God in life and death, rose to immortality. Let us clarify our thinking in relation to this important doctrine.

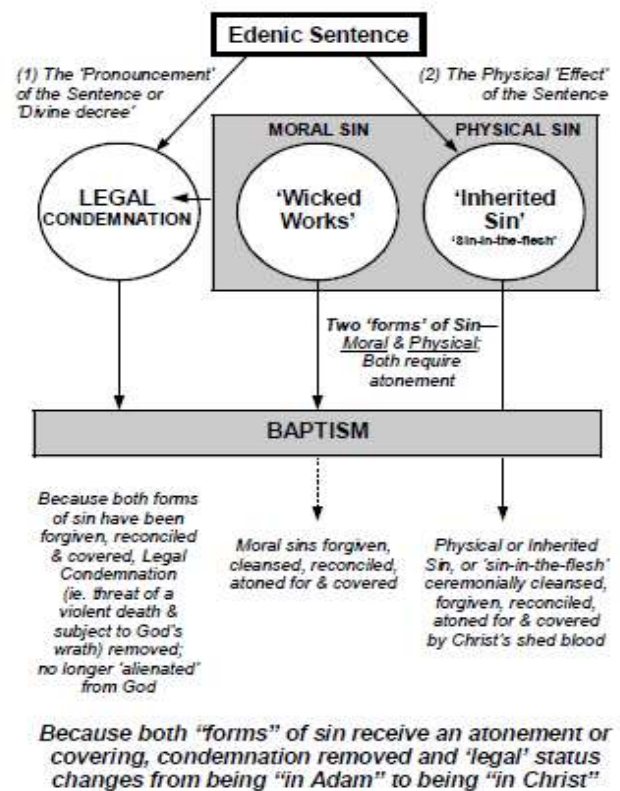
Some are ascribing to the Unity Book teaching not found therein and are bandying about such terms as "moral" and "legal" condemnation when all that it refers to is the physical defilement of mortality to which mankind is heir through sin: "By one man (not God) sin entered into the world and death by sin" (Rom. 5:12). We suggest that readers take care, and not be beguiled into believing that we have departed from the terms or teaching of the Unity Book, or that this Book provides for any variation of the true intent of the Statement of Faith. A recent letter from Brother Cooper to a local Ecclesia, contains the statement that the Addendum was never intended to supplant the Statement of Faith, nor to vary its obvious teaching.

The following diagrams set out the various theories on the Atonement that have emerged in the Brotherhood since 1869.

**"Clean Flesh" / Renunciationist Teaching**

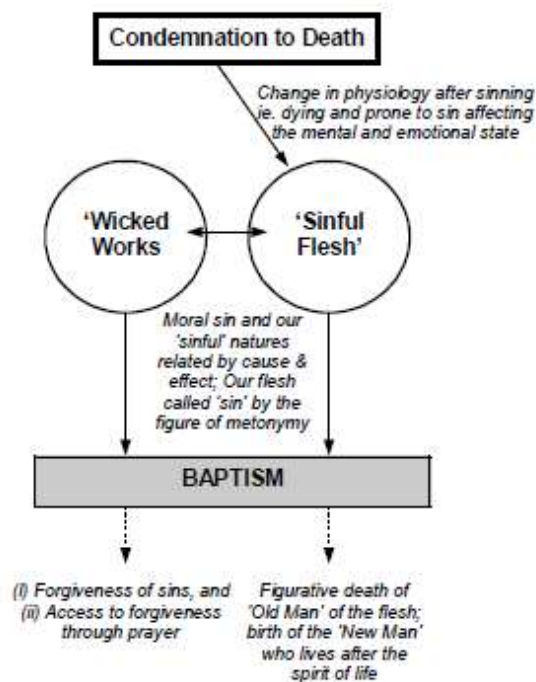


**JJ Andrew / Thomas Williams Teaching**



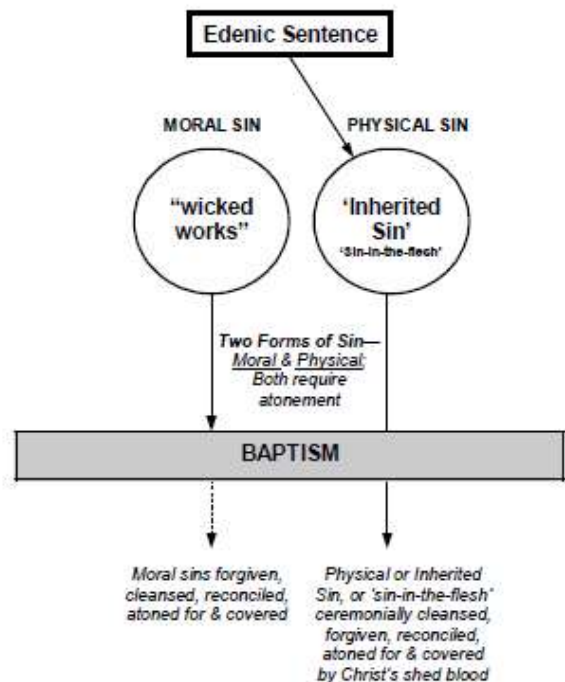


### Central "Amended" Teaching



Our moral sins related to our physical flesh, by cause and effect. The flesh is called 'Sin' by metonymy. We are "in Adam" until change to immortality. We remain "in Christ" while "walking in the light"

### Berean / Dawn / Old Paths Teaching



No legal change, but both "forms" of sin require an atonement or covering

## APPENDIX 3

# THE BOOK OF JUDGES

## THE DIVISIONS OF THE BOOK

Chap. 1:1-3:6      The failure of Israel to consolidate their inheritance

Chap. 3:7-16:31    The history of Israel under the Judges

Chap. 17:1-21:25   Two appendices to the book

The two appendices occur very early after the death of Joshua but illustrate the spiritual state of Israel throughout the period of the Judges. Though recorded at the end of the book the two stories fit chronologically between Judges 2:9 and 10.

### Appendix 1

Chap. 17 & 18      CORRUPTION OF DOCTRINE

(1) Micah and his gods - Corrupt worship – Yahweh's covenant broken

(2) Failure of Dan to take their inheritance - Apostate worship established in Dan.

### Appendix 2

Chap. 19-21      CORRUPTION OF PRACTICE

(1) The Levite and his unfaithful concubine

(2) Abomination in Gibeah - Civil war in Israel

**THE SPIRIT OF THE TIMES** - "Every man did that which was right in his own eyes"

This statement occurs twice (Judges 17:6; 21:25). If the italicised words are omitted and the word "right" (yashar - straight) is understood correctly in its context ("There was no king in Israel..."), then it really means that because no authority stood to condemn or commend actions (Judges 18:7), Israelites saw no wrong in their actions and justified everything they did.

## THE TYPICAL HISTORY OF THE JUDGES

1. Moses the Lawgiver dies - replaced by Joshua (Jesus) - ***The Law abolished and Grace established.***
2. Joshua destroys organised resistance - ***"The prince of this world cast out" by Christ (John 12:31).***
3. Way open for the tribes to take their inheritance - nothing failed of God's promise to them - ***Christ's work and triumph over death opens the way for all individuals to find life.***
4. After the death of Joshua and the elders, decline set in (Judges 2:6-10) - ***Prefigured apostasy of First Century Ecclesia after the Apostles.***
5. 450 years of apostasy, chaos and darkness with brief periods of revival - ***Foreshadowed the ecclesia in apostasy through the "Dark Ages" with brief periods of light.***
6. Boaz and Ruth - individuals manifest faith amidst apostasy - ***Faithful Jews and Gentiles uphold the Truth amid general apostasy.***
7. Samuel introduces a new era - the schools of the prophets with organised education and sound spiritual leadership - ***Prefigured the revival of the Truth in the latter days - the work of Bro. John Thomas and others to firmly establish the ecclesias.***
8. The reign of Saul produces disunity, disorganisation and apathy - indifference to the Ark - ***The modern "Laodicean" ecclesia with pockets of strength amid widespread apathy and indifference.***

9. Ascension of David to the throne to establish "the Kingdom of God" - Israel's worship reformed and the nations subdued - ***Type of Christ "the beloved" sitting on David's throne over a purified Israel and ruling over subject nations.***
10. Solomon builds the Temple and enjoys a reign of 40 years peace - ***Type of Christ building the House of Prayer for all nations and reigning in peace for the Millennium.***

## OUTLINE OF THE JUDGES

"Judges" - Heb. shophetim - rulers; from verb: to put right and then rule.

**There were 13 judges** - 12 called by God and one imposter (Abimelech).

- Numerical value of their names is a multiple of 8 and 13;
- 8 is the number of salvation (immortality) - cp. "Jesus" with a numerical value of 888 is used 888 times N.T. (excluding Revelation);
- 13 is the number of rebellion and sin (Gen. 14:4; 17:25; Mk. 7:21-22);
- **"Sin brings suffering - Seeking God brings salvation";**
- Foreshadowed too the 12 faithful apostles and one imposter - Judas.

JUDGE (TRIBE)	YEARS	MEANING OF NAME	REFERENCE	ADVERSARY	OPPRESSION
Othniel (Judah)	40	"The lion of God"	3:8-11	Chushan-Rishathaim	8 years
Ehud (Benjamin)	80	"To unify"	3:12-30	Eglon of Moab, Ammon and Amalek	18 years
Shamgar (Naphtali)		"Cup-bearer"	3:31	Philistines	
Deborah (Ephraim)	40	"Bee" (orderly motion)	Chaps. 4 & 5	Jabin & Sisera in north Canaan	(Canaanites) 20 years
Gideon (Manasseh)	40	"Hewer down"	Chaps. 6-8	Midian	7 years
Tola (Issachar)	23	"Crimson grub"	10:1-2		
Jair of Gilead (Manasseh)	22	"Enlightener"	10:3-5		
Jephthah of Gilead (Gad)	6	"He will open"	11:1-12:7	Ammon	18 years
Ibzan (Judah)	7	"Splendid"	12:8-10		
Elon (Zebulun)	10	"Oak grove" (Strength)	12:11-12		
Abdon (Ephraim)	8	"Slave" (Servitude)	12:13-15		
Samson (Dan)	20	"Brilliant Sunlight"	Chaps. 13-16	Philistines	40 years

## THREE DIVINE PRONOUNCEMENTS AGAINST ISRAEL

### 1. Judges 2:1-3 - Period from Othniel to Deborah and Barak

The Angel at Bochim - A warning of the consequences of failing to utterly destroy the Canaanites. There was at this time a measure of solidarity between tribes but increasing fear, lack of faith and a growing disunity.

### 2. Judges 6:8-10 - Period from Gideon to Jair

The Prophet sent to sharply rebuke Israel for failure to respond to Yahweh's guarantee of help, and for idolatry. At this time there was disunity among the tribes. They were torn by pride and ambition; there was internal decay and disintegration and a lack of resolve.

### 3. Judges 10:11-14 - Period from Jephthah to Samson

The Voice of Yahweh proclaims His abandonment of Israel to the gods they had chosen to serve.

Note how Israel's continual retrogression is matched by a progressive withdrawal by Yahweh. His presence is withdrawn progressively until "There was no open vision" in the days of Eli (1 Sam. 3:l).

## SIX CYCLES OF FAILURE AND REDEMPTION

"Sin brings suffering, and seeking God brings salvation"

	SIN	SUFFERING	SUPPLICATION	DELIVERANCE
1	Israel did evil... they served Baalim (3:7)	The anger of the LORD was hot against Israel. He sold them into the hand of Cushan-risha-thaim (3:8)	And when Israel cried unto the LORD (3:9)	The LORD raised up a deliverer even Othniel (3:9)
2	Israel did evil again in the sight of the LORD (3:12)	The LORD strengthened Eglon, king of Moab (3:12)	But when the children of Israel cried to the LORD (3:15)	The LORD raised up a deliverer even Ehud (3:15)
3	Israel did evil in the sight of the LORD when Ehud was dead (4:1)	And the LORD sold them into the hand of Jabin, king of Canaan (4:2)	But when Israel cried unto the LORD (4:3)	Deborah a prophetess, she judged Israel at that time... He called also Barak (4:4)
4	And the children of Israel did evil (6:1)	And the LORD delivered them into the hand of Midian seven years (6:1)	And the children of Israel cried unto the LORD because of the Midianites (6:6)	And there came an angel unto Gideon (6:11)
5	And the children of Israel did evil and forsook the LORD (10:6)	And His anger was hot and He sold them into the hand of the Ammonites (10:7)	And the children of Israel cried saying, "We have sinned against thee" (10:10)	Then the spirit of the LORD came upon Jephthah (11:29)
6	And the children of Israel did evil again in the sight of the LORD (13:1)	And He sold them into the hand of the Philistines forty years (13:1)	Possibly included in 10:15: "And the children of Israel said unto the LORD, We have sinned..."	And the angel of the LORD said, "he (Samson) shall begin to deliver Israel (13:5)

NB - Samson began to deliver Israel from Philistines oppression. The work was continued by Samuel but not finally completed until the reign of Hezekiah (2 Kings 18:8). The judgeship of Samson (which was probably contemporary with Samuel for a short time) was at the close of an era. The period of the Kings was about to commence when all the tribes would gain a cohesiveness under a central administration which had not existed during the whole period of the Judges.

## AN OUTLINE OF THE JUDGES AS TYPES OF CHRIST

### Othniel

Redemption in the Sanctuary through the power of the Word - Salvation for the Lamb's wife -Victory over Gog and Babylon the Great by the Lion of the tribe of Judah.

### Ehud

The people of God unified by " Yahweh's salvation", the Word made flesh - The Prince of this world cast out by the son of God's right hand - Eternal life brought to light by the captain of our salvation - Finally subdues all flesh.

### Deborah & Barak

The work of Atonement amplified in a typical fulfillment of Gen.3:15 - Fleshly wisdom manifested in the seed of the serpent in conflict with divine wisdom manifested in the Word made flesh - The victory of the cross - The serpent destroyed in one final conflict - Final victory over the power of the serpent foreshadowed.

### Gideon

Messiah's first advent - Purges his father's house - Makes acceptable sacrifice of Atonement for father's house - Ascends to heaven - Returns to resurrect and judge the household - Defeats the northern invader and purges the house of Israel.

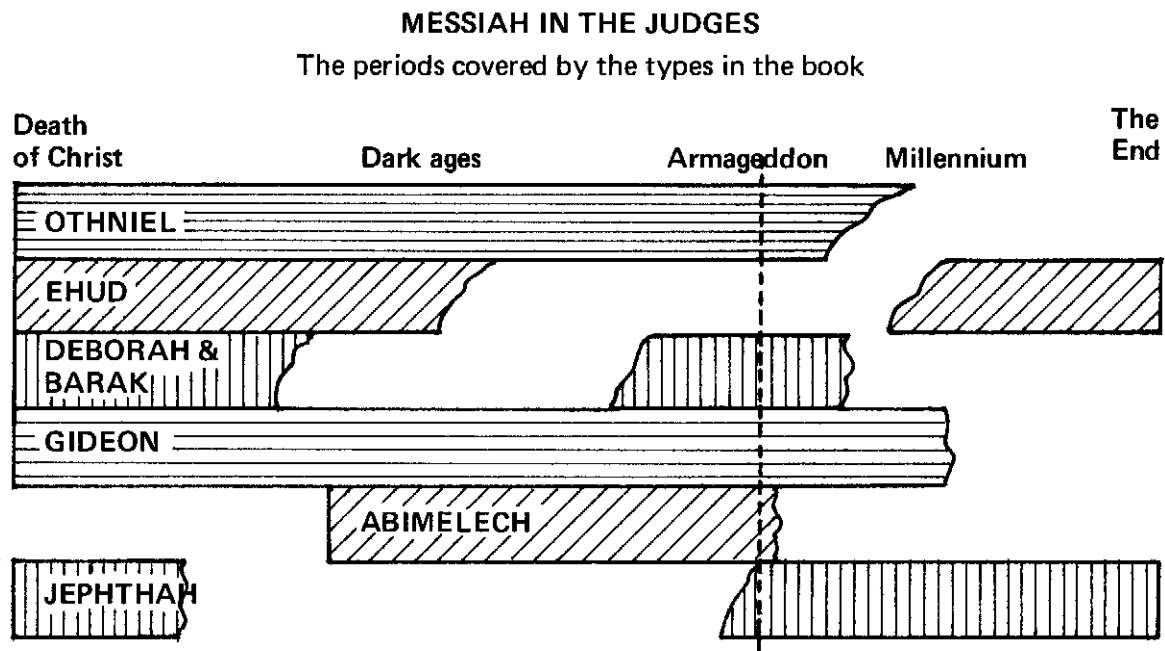
### Jephthah

Rejected by his own people - Returns at time of great national crisis - Defeats northern invader - Purges house of Judah and offers it to Yahweh - Purges scattered Israel and establishes Kingdom - Reigns for Millennium and hands back the Kingdom to God.

### Samson

Messiah announced by an angel as a Nazarite - Made strong by divine power - Delivers his people - Delivered up to Gentiles - Betrayed for silver - Ridiculed before death - Burst the bonds of death to vanquish foe.

***"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" - Luke 24:27***



## **APPENDIX 4**

### **GIDEON AS A TYPE OF CHRIST**

#### **GIDEON'S VICTORY A TYPE OF CHRIST'S TRIUMPH AT ARMAGEDDON**

The grand victory which Yahweh wrought through Gideon, is plainly set forth by the prophet Isaiah as a type of the future destruction of Gog by Christ. Isaiah in speaking of that day, calls it the "day of Midian" (Isa. 9:4), and likens the slaughter of the anti-typical Assyrian to that of Oreb and Zeeb (Isa. 10:26).

The work of Gideon can be roughly divided into three stages, answering to the three stages of the Divine purpose in Christ:

- (1) His first advent
- (2) The coming of Christ and the judgement of his household
- (3) Christ's subjection of the nations.

#### **A TYPE OF CHRIST'S FIRST ADVENT**

Gideon was styled "a great warrior", and his name means "a hewer down".

Christ is also styled a mighty warrior (Isa. 9:7 – "mighty God – Hebrew El gibbor – warrior of strength).

Gideon was from a regal house which had fallen to meanness (Judges 6:15; 8:18).

Christ was also from the royal house of David which had fallen to meanness in the days of his first advent (John 7:42; Acts 15:16).

Gideon and Christ were both subjects of angelic ministrations (Judges 6:12; Luke 22:43).

Both Gideon and Christ had their offerings Divinely accepted (Judges 6:21; Heb. 10:12).

The household of Gideon had fallen into apostacy, so too had the household of Jewry in the days of Jesus Christ (Judges 6:25; Matt. 23:2-38).

The brethren of Gideon sought to kill him (Judges 6:29-30). So in like manner did Christ's brethren seek to kill him (Luke 22:2).

Gideon laboured in the night to overthrow the shame and confusion of idolatrous worship, and thereby had applied to him his second name, Jerub-basheth (He shall contend against confusion and shame – Judges 6:27).

Jesus also laboured during the spiritual night of Israel's history (John 9:4; 12:35), and in the course of his ministry, he too, overthrew confusion and shame.

In the course of his night time activities, Gideon laboured to make an atonement for Israel upon the altar of Yahweh-Shalom (Judges 6:26).

The Lord Jesus Christ also in the night of his existence, made an atonement for the people, and by so doing, became our Altar (Heb. 13:10), and established peace between us and God (Eph. 2:14).

#### **THE JUDGEMENT OF HIS HOUSEHOLD**

To gather his warriors together, Gideon sounded trumpets, and sent messengers throughout the land (Judges 6:34-36). Similarly, Christ will gather all those to his judgement seat who are responsible to his law. This will be the sounding of his trumpet of resurrection, as well as the gathering of those who are alive and remain at the coming of our Lord (1 Cor. 15:51-52; 1 Thess. 4:16-17). Thirty-two



thousand answered the original call of Gideon, most of whom were not in the final army he selected (Judges 6:35; cp. 7:3).

In like manner, the Apostle says “we must all stand before the judgement seat of Christ” (2 Cor. 5:10), and from those gathered, Christ will make his selection.

Gideon’s army was reduced by the principle of judgement. Twenty-two thousand were eliminated because of lack of faith and cowardice (Judges 7:3). A further 9,700 were rejected because they acted rashly in a situation which called for diligence and watchfulness (Judges 7:5). These lacked self-control.

The same principles of judgement will apply to Christ’s household. The faithless, the fearful and those who lack self-control will be weeded out of his community leaving only a relative few to go with him in his campaign: “Many are called, but few are chosen” (Matt. 20:16).

### **CHRIST’S SUBJUGATION OF THE NATIONS**

Gideon succeeded because of his sudden unexpected attack (Judges 7:19).

Christ’s intervention at Armageddon will be sudden and effective (Zech. 14:3).

Yahweh turned the Midianites against themselves in mutual slaughter (Judges 7:22).

Gog will suffer a similar fate at his own hand (Ezek. 38:21).

In Gideon’s victory, human prowess was denied. Divine intervention brought about the triumph. In the day of Christ, the victory once again will be by the power of God’s hand, and not by fleshly might (Zech. 4:6).

As a consequence of his triumph, Gideon is made judge over Israel for a typical period of 40 years (Judges 8:28).

Jesus Christ established in power will “judge the world in righteousness (Acts 17:31).

Gideon’s faithful 300 participated with him in his victory and in his triumph.

The brethren and sisters of Christ chosen by him will have the honour of subduing the kings of the earth, and will be given power over the nations (Ps. 149:4-9; Rev. 2:26).

## APPENDIX 5

# ABIMELECH

## The life and death of the son of Gideon as a type of the rise, history and destruction of the Papacy

### ABIMELECH AND TYPES IN THE BOOK OF JUDGES

A simple rule of interpretation of types in Judges is that where there is a 'full' record of a judge they are types of Christ. Where the record is short it is because they are not types of Christ. An example of this is Shamgar (Jud. 3:31) whose feats are Samson-like but rate only a single sentence in the record.

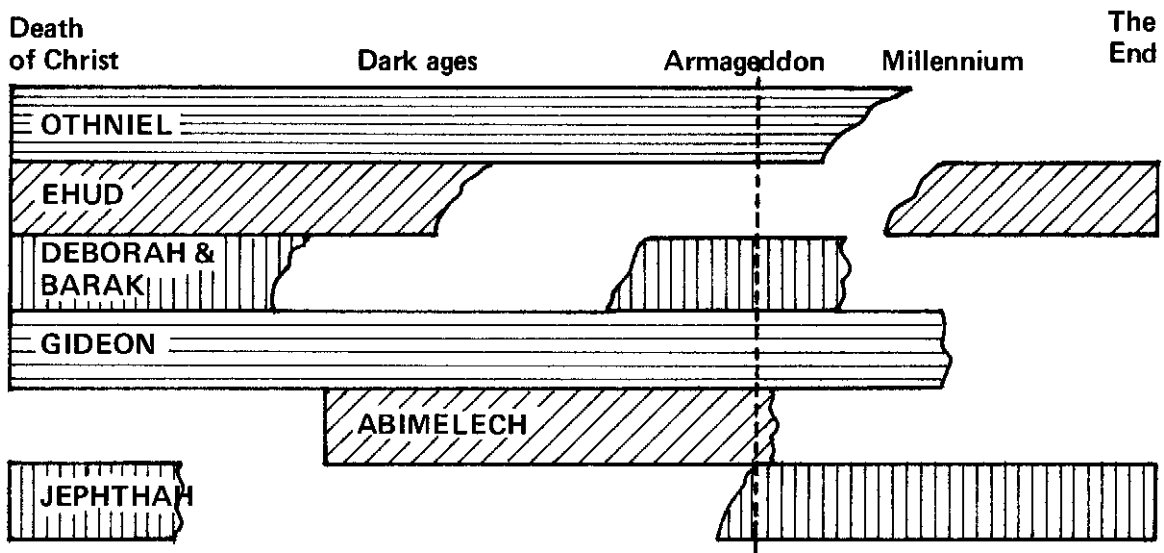
There are seven contexts in the Book of Judges where types of Christ are presented – six of these are positive while that of Abimelech is negative – a type of the Antichrist (i.e. in the place of Christ).

There were 12 divinely appointed judges. Abimelech was self-appointed like the Papacy (making a total of 13 = rebellion – Gen. 14:4).

Abimelech is the 6th judge in chronological order – 6 is the number of man – **Rev. 13:18** – "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."

### MESSIAH IN THE JUDGES

The periods covered by the types in the book



### THE RISE OF THE PAPACY – JUDGES 8:27-9:21

**Judges 8:27** – Gideon's house ensnared by an external form of worship – **The Roman Church** grew out of a Judaistic apostasy in Christ's house (Eureka Vol. 1 pgs. 230-234).

**8:30** – Gideon begat 70 sons (70 is the number of the nations in Scripture) – **The gospel of Christ spread to all nations.**

**8:31** – Abimelech was born outside of wedlock to a woman estranged from Gideon's house – **The “man of sin” was born out of spiritual fornication by the apostate ecclesia (2 Thess. 2:3-4; Rev. 12:1-5).**

Abimelech means “Father-king” – **The title “Papacy” signifies Papal government. Papa or Pope means “father”. The Pope is a “ruling father” in the view of unenlightened men.**

**Judges 9:1** – Abimelech is described as “son” (*ben* – family builder) of Jerubbaal (“Contender against Baal” or Paganism), but he was not – **Apostate Christianity initially contended against Paganism but then supported Constantine under whose forceful guidance they adopted pagan doctrines and practices into their creed.**

Abimelech conspired with his mother's brethren to overthrow his father's true sons – **The apostate church sought to destroy the true ecclesia.**

**9:2-3** – Abimelech's house made an alliance with the “men (*baal* – owners) of Shechem (“to shoulder a burden”, i.e. government – see 1 Kings 12:1; Isa. 9:4,6) to overthrow Gideon's house – **The apostate church made an alliance with the State to assume control of the religious world and destroy the true ecclesia.**

Abimelech's incentive was to ask the question “Many rulers or one?” – **With the support of the church the divided rulership of the Roman Empire was united under “the man child” Constantine. So also the church itself moved from laity, to clergy, to Papacy.**

The men of Shechem called Abimelech “our brother” – **The church fought alongside Constantine as his brethren in arms.**

**9:4** – To cement the alliance the men of Shechem gave Abimelech silver (represents redemption – or religious authority) out of the house of Baal-Berith (“The lord of the covenant”) – **Roman emperors gave the church its religious authority because of its agreement (covenant) to adopt and uphold pagan doctrines.**

Abimelech hired “loose” and “unstable” men to support him – **So the church developed a paid clergy to promote its own interests.**

**9:5** – Abimelech slew all his brethren “the sons (*ben* – family builders) of Jerubbaal (Contender against Baal)” – **The apostate church persecuted to the death the true Ecclesia which contended against its pagan doctrines and practices.**

Jotham (“Yahweh is perfect or upright”) escaped death by hiding himself – **A remnant of the true Ecclesia escaped death by fleeing to distant parts of the Empire.**

**Judges 9:6** – Abimelech proclaimed king beside the oak of the pillar placed by Joshua (Jesus – see Josh. 24:25-27; Gen. 12:6-7; 35:4) – **The Pope was given political power by Roman emperors in support of his claims to be the true successor of Christ.**

Jotham witnessed against the men of Shechem on Mount Gerizim (the mount of blessing – Deut. 11:29) – **The remnant of the true Ecclesia assumed the position of divine blessing to witness against Rome's apostate system.**

**9:16-19** – Gideon had cast aside his life to secure redemption for Israel but they had not responded to his sacrifice – **So Christ laid down his life for his brethren but many corrupted the truth and sought another way.**

**9:20** – Jotham forecast strife between the men of Shechem and Abimelech – **The alliance between Church and State was fragile, often leading to bitter struggle.**

**9:21** – Jotham fled to Beer (“a pit”) – **The remnant of the true Ecclesia found refuge in “the wilderness” (Rev. 12:6).**

## **THE HISTORY OF PAPAL ASCENDANCY – JUDGES 9:22-49**

**Judges 9:22** – Strife breaks out after 3 years of Abimelech’s rule – **After 1,080 years (3 years of ‘days’ – 3 x 360) of Papal rule the Church rose against the two witnesses (the revocation of the Edict of Nantes in 1685 was 1,077 years after the Decree of Phocas proclaiming the Pope’s political authority).**

**9:23-24** – God (Elohim) manipulated the treachery of the men of Shechem to avenge Gideon’s house – **The judgements on the Catholic system were providentially arranged (Rev. 16:1-11) to avenge the blood of God’s servants.**

**9:26** – Gaal (“loathing”, root to detest, hence to reject) son of Ebed (“a servant” or as some texts have it, *eber* – “to cross over”, i.e. into opposition) forged a loose alliance with the men of Shechem against Abimelech – **Religious witnesses (God’s ‘servant’ – Rev. 11:3) who loathed Rome’s dogmas and rule crossed over and joined with the political witnesses to fight against Papal dominion.**

**9:27** – Gaal and the men of Shechem trod grapes to make merry in the house of Baal-Berith – **Protestantism repudiated Catholicism but produced a creed full of the wine of Babylon as the basis of their new covenant.**

**9:28-29** – A drunken Gaal contemptuously rejected Abimelech’s authority and in so doing confused the latter’s origins – **Protestant opposition to Catholicism was flawed by confusion, irresolution and intoxication with Rome’s pagan doctrines.**

**9:30-33** – Zebul (“habitation”) ruler of Shechem sided with Abimelech but deceitfully in order to secure his own political power – **Feudal lords under pressure from political and religious witnesses craftily worked with the Papacy to secure their own ‘habitation’ by destroying the witnesses.**

**9:34-40** – Gaal blinded by lies and deceit was defeated by Abimelech’s army – **Protestant opposition was crushed in Europe by Papal accord with treacherous and powerful feudal lords and monarchs. This culminated in the dreadful events of 1572 through to 1685 (Eureka Vol. 2 pgs. 641-649).**

**9:37** – The plain of Meonenim should read “the magician’s oak” (or strength of the conjurers) – **Rome’s strength lay in its power over superstitious and credulous people. It is still a church of magic cures.**

**9:41** – Abimelech victorious resided at Arumah (“height”) and let Zebul deal with Gaal and his brethren – **The Pope having gained the victory over the witnesses retired to his ‘throne’ in the ‘temple of God’ and allowed the feudal lords of Europe to deal with all remaining opposition.**

**9:42-45** – Abimelech crushed the common people of Shechem and sowed their city with salt – **Catholicism reasserted its complete control over Europe on the death of the witnesses. Rome was known to sow cities with salt!**

**9:46** – The men of the tower of Shechem took refuge in the citadel of the house of El-Berith (The strength of the covenant) to hold out against Abimelech – **The remnants of Protestantism intent on securing their positions of authority and influence banded**

**together against Rome but have not forsaken her pagan dogmas. Their strength is in their citadels – massive churches and craven adherents.**

**9:47-49** – Abimelech overcame the resistance of the men of Shechem's tower not by sword but by fire – **The Papacy's power to bring Protestantism under its control by sword is gone but will still be accomplished by fiery zeal.**

Abimelech led his people to Mount Zalmon ("a phantom" or "illusion"), cut down a bough and carried it to the city as an example for them to follow – **So the modern Papacy masquerades as Christ's chosen representative on earth carrying a twisted replica of the cross. The power of the cross is being used to kill the resolve of errant Protestantism by the mother Church.**

## **THE DESTRUCTION OF THE PAPACY – JUDGES 9:50-57**

**Judges 9:50-52** – Abimelech attacked Thebez ("whiteness") and took it except for the central stronghold which held out until his demise – **Catholicism in alliance with Russia will attack Jerusalem, and capture it, but its power in the Land will be broken while a remnant of Judah hold out in the old city.**

**9:53-55** – Abimelech fatally wounded by an upper millstone cast by a woman is slain by his armour-bearer – **The second stage of Divine judgements after Armageddon will fall on Babylon the Great likened to the fall of a great millstone (Rev. 18:21), cast by a woman (the bride of Christ – Rev. 19:7).**

**9:56-57** – God (Elohim) rendered to Abimelech and the men of Shechem their just punishment for slaying Gideon's sons – **Yahweh's mighty ones of the present and the future have a role in the judgement in the persecutors of His saints (Rev. 18:24; 19:9-21).**

## APPENDIX 6

### WAR WITH AMMOM - JEPHTHAH'S VOW – Judges 11:29-31

#### VERSE 29

*"the spirit of Yahweh came upon Jephthah"* - Comp. Othniel - Judges 3:10; Gideon - 6:34; Samson - 13:25; David - 1 Sam.16:13. The spirit of Yahweh coming upon Jephthah confirmed him as a deliverer sent by God - 1 Sam. 12:11. This fact should remove any question about the integrity of Jephthah - Yahweh does not work through opportunists or men influenced by the idolatrous practices of the nations. The spirit power filled him with courage and strength for the battle and yet there was still need for resolution and determination on the part of Jephthah as the following verses demonstrate. We do not have access to the power of the Holy Spirit in fighting our warfare of faith, but we do have recourse to a power of equal force, the spirit word of God. The word of God is able to work in our lives the same victory over the world as the Holy Spirit achieved for Jephthah over his enemies. Jephthah had recourse to the sword, which in his hand energised by the spirit overwhelmed the forces of evil: we have recourse to "the sword of the spirit" which is "sharper than any two-edged sword" and is able "to cast down imaginations and every high thing that exalts itself above the knowledge of God". Eph.6:17; Heb.4:12; 2 Cor.10:4-5. Its power in our life however, is dependent on us firstly, regularly and diligently inculcating its message and power into our minds.

*"and passed over Mizpeh"*- "Observatory". The record depicts Jephthah as a man motivated by the spirit advancing rapidly from place to place to meet the forces of the enemy. Like the Lord Jesus Christ advancing from Sinai to Zion, his progress is irresistible - Ps.68:1-17. It was at Mizpeh that he joined the army of Israel which had previously (i.e. before his call) gathered there - Judges 10:17.

*"he passed over unto the children of Ammon"* - As this identical phrase is repeated in verse 32 the intervening verses which deal with Jephthah's vow would appear to have occurred while he was in the passage from Mizpeh to the battle lines as head of Israel's army. The pressure of the moment; the awesome sense of responsibility; and a certain feeling of isolation from the people he led, may have had some bearing on the vow that he made at this time. However, there can be no doubt that he did not make the vow without considerable thought - rashness is totally excluded, for it is evident that he knew exactly what he was doing and the ramifications of what he had vowed.

#### VERSE 30

*"Jephthah vowed a vow"* - nadar and neder - to promise. Jephthah had already revealed a deep knowledge of the writings of Moses and it is certain, as his subsequent actions indicate that he was fully aware of the ramifications of vows as recorded in Num.30.

*"without fail"* - The reason for making this vow is revealed in these words. This is a key phrase to the whole context. Like Gideon before him he sought an assurance that Yahweh would be with him and would give him victory Judges 6:36-40. Rather than being displeasing to God, such behaviour was honouring to Him. It revealed that the suppliant truly believed in His existence and power and was conscious of his utter dependence upon the Almighty. The antithesis of this is found in king Ahaz of Judah who being offered a sign from God to prove that He would fight on Judah's behalf, refused it, not out of humility but because he simply did not believe that Yahweh existed. Isa.7:10-13. The first requirement for acceptance by God is a faith and conviction that God exists and that He is a rewarder of those who diligently seek Him - Heb.11:6.



Jephthah had this faith, and imposed upon himself a vow that he might reveal to Yahweh the fullness of that conviction and his readiness to give to the uttermost as God Himself has done to guarantee the redemption of Israel.

*"deliver into mine hands"* - There appears to be a link between these words and the closing words of Jephthah's vow; "and I will offer it up for a burnt offering". If Yahweh would deliver to him the Ammonites then he would deliver to Him in return, *whatever Yahweh chose*. Behind all of Jephthah's thinking there is the constant awareness of the greatness of his God and of his own insignificance and unworthiness of any help at all. So earnestly did he desire victory (and he knew that was only possible through divine help) that all things were dispensable to him to attain it. God did not ask Jephthah to make such a vow but it must have pleased Him to witness such depth of faith in one of His servants. There can be little doubt that once the vow was made Yahweh took control of its outcome.

### VERSE 31

*"that whatsoever cometh forth "* - "whatsoever" is asher - who, which, that, what. "Cometh forth" is yatsa to go out. Roth. "whosoever cometh forth". R.S.V. - "Then whoever comes forth". J.B. - "Then the first person to meet me". There is agreement among most translators that the words refer specifically to a human being, not an animal. To this agree Keil and Delitzsch who translate, "he who cometh to meet me", and comment, "even if Jephthah did not think only of a man, or even more definitely still of some one of his household, he certainly could not think in any case of a herd of cattle, or one of his flock. 'Going out of the doors of his house to meet him' is an expression that does not apply to a herd or flock driven out of the stall just at the moment of his return, or to any animal that might possibly run out to meet him, for the phrase is only applied to men in the other passages in which it occurs".

Furthermore, it seems unlikely that Jephthah intended an animal sacrifice in this context as he doubtless intended to make the appropriate offerings prescribed by the Law upon his victorious return. If an animal sacrifice had been in his mind then he would have vowed the best of his flocks and not left it open to 'accident' as to what might come out to meet him. Two things seem clear; firstly, Jephthah intended a human offering, and secondly, he committed the choice of that offering into the hands of God. As noted above, God did not ask such a vow from Jephthah but once it was made it fell under the stipulations of Deut.23:21-23, and Lev.27:28-29. The interpretation of the terms of the vow contained in this verse is crucial in determining the fate of Jephthah's daughter, because we read in verse 39 he "did with her according to his vow which he had vowed".

*"the doors of my house"* - Jephthah intended that the offering would cost him dearly; that it would be someone closely associated with him and not as one indignant commentator complained "his neighbour's wife, sons, etc." It should be noted that strictly within the limits of the vow, he would only make an offering of "he who cometh to meet me out of the doors of my house". What if no one had come forth to meet him? While this would be a most unlikely thing to happen to a victorious warrior returning home after the battle, it is a possibility and certainly within the power of divine providence to bring to pass.

However, it is clear that this was not in Jephthah's mind when he made the vow. He fully intended to make an offering that would be close to his heart. Because he fully expected to make an offering and in the integrity of his heart left the choice to divine providence he would not have contemplated being delivered from making any offering at all. In the end, God required of him his most prized possession his only daughter.

*"to meet me"* - qirah - an encountering.

*"shall surely be Yahweh's"* - Roth. - "shall belong unto Yahweh". Jephthah's vow falls under the provisions of the law concerning vows and devoted things - Lev. 27:28-29.

#### **THE LAW OF DEVOTED THINGS - Lev.27:28-29**

Jephthah's vow fell under the provisions of this law for he vowed "that whatsoever cometh forth of the doors of my house to meet me....shall surely be Yahweh's, and I will offer it up for a burnt offering" Thus devoted, there was no provision for redemption under this law, but on the contrary an express commandment that the devoted thing must die. Some object to this interpretation on the grounds that devious Israelites could use this law to dispose of enemies or offer up someone else's children or possessions. However, this objection ignores the stipulation that whatever was devoted to Yahweh by any man had to be "of all that he *hath* ", or as Rotherham translates this phrase: "of all that belongeth to him "Only that which a man possessed came under the provisions of this law.

The word "devoted" is the Hebrew *cherem* signifying something cut off, or separated. Its specific meaning in the Law is something which is cut off from common use and given up in some way to Yahweh without the right of recall or of redemption. It is applied to a field wholly appropriated to the Sanctuary (Lev.27:21), and to whatever was doomed to destruction (1 Sam.15:21; 1 Kings 20:42). The word is often rendered as "cursed" or "a curse", hence Achan took of the "accursed thing". A thing "devoted" was given entirely to Yahweh, and could not be redeemed under any circumstances. Rotherham's translation makes verse 29 clearer by stating, "As touching any one devoted who may be devoted from among men he shall not be ransomed - he must be surely put to death." If it is accepted that Jephthah's vow fell under the provisions of the law of devoted things, there can be no doubt as to the fate of his daughter.

*"and I will offer it up"* - Roth. - "and I will offer him up". (So also R.S.V., J.B.).

The Hebrew does not permit the disjunctive "or" to be used in lieu of "and", in order to allow an alternative to offering up the devoted thing in any other way than by an altar sacrifice. The addition of these words is explanatory of Jephthah's intention; he would make a burnt offering to Yahweh of that which came forth to meet him.

*"for a burnt offering"* - Roth.- "as an ascending-sacrifice". The word is *olah* - a holocaust (as going up in smoke).

The special feature of the burnt offering was the total consumption of the sacrifice by fire. The offering was to be made in the manner described in Lev.1 and laid upon the altar in order; head first, then the fat, followed by the inwards and legs. Only the skin of the animal was discarded and fell to the priest.

The lesson clearly impressed upon the offerer was his need for atonement firstly, and then the principle of complete dedication to God, mentally (head), morally (fat), and physically (legs), as a means to ultimate acceptance.

That Jephthah went forth in this spirit there can be no doubt. His intention in making this vow was to seek an assurance of divine help and to indicate that he approached the great work before him in a spirit of total dedication and self-sacrifice. The word of God dominated Jephthah's mind (Vv. 15-27); the spirit of God stirred up his heart and motivated him to act as Israel's deliverer.

#### **JEPHTHAH FULFILLS HIS VOW – Judges 11:34-40**

##### **VERSE 34**

*"Jephthah came to Mizpeh unto his house"* - The crucial moment arrived. Yahweh who had guided Jephthah and Israel in the war against Ammon now had control of the circumstances surrounding the outcome of Jephthah's vow.

The house at Mizpeh had not long been the home of Jephthah. It can only be assumed that when Jephthah had "passed over Gilead" from the land of Tob to Mizpeh that he brought all with him and established his home there while he undertook negotiations with the king of Ammon - verse 11.

*"and behold"* - Roth.- "and lo!"

*"his daughter came out to meet him with timbrels and with dances"* - J.B. - "his daughter came out from it to meet him; she was dancing to the sound of timbrels." The plural form of timbrels may indicate that Jephthah's daughter was at the head of a company of women, who received the victorious conqueror with joyous music and dances - compare Ex.15:20; 1 Sam. 18:6.

*"and she was his only child"* - Roth.- "and she was none other than his only child". This point is emphasised to reveal that Jephthah's name and inheritance in Israel depended for their perpetuation on this one daughter who had now become subject to the terms of his vow. His only hope of regaining a portion of his father's inheritance and "a name in Israel" rested with her. Significantly, the position Jephthah and his daughter found themselves in, corresponded to the circumstances of Zelophehad and his daughters, another much earlier descendent of Gilead - Josh.17:3-6. The words "only child" are the Hebrew word *yachiyd* - united; i.e. sole; by imp. beloved. This word occurs 12 times in the O.T. and is used in some very significant contexts; e.g. Gen.22:2,12,16 ("thine only"); Ps.22:20 ("my darling"); Ps.25:16 ("desolate"); Ps.35:17 ("my darling"); Ps.68:6 ("the solitary"), Prov.4:3 ("and only"); Zech.12:10 ("only"). Isaac, David, and Solomon were all types of God's only begotten son in various ways and the use of this word in relation to them indicates that the affinity between Jephthah and his daughter is also being likened to the relationship between the Father and His own beloved son.

The word *yachiyd* when used in the feminine form can mean the life (as not to be replaced). This was true in Jephthah's case, as the death of his only child meant the extinction of his name in Israel. It is precisely for this reason that the faith of born Jephthah and his daughter shine from the record. In the face of this stark fact and with newly revived memories of the bitterness of his rejection from his father's house, Jephthah determined to fulfill his vow whatever the cost, and was fully supported in his intentions by his submissive and faithful daughter. Both saw their hope of an inheritance in the land and the perpetuation of their names in Israel as being dependent upon the power and mercy of Yahweh *who* would grant them a resurrection to life eternal.

### **VERSE 35**

*"rent his clothes"* - A sign of grief and intense agony - Gen.37:29,34; 2 Sam.13:31.

God could not have required of him a greater sacrifice than this: he was deeply saddened by his impending loss but instantly resolved as to what he must do. Jephthah's sadness was not a sign of reluctance to fulfil the terms of his vow but an indication of the extent of his personal loss.

*"thou hast brought me very low"* - The word "low" is *kara* - to bend the knee, to sink, prostrate. The elation of his magnificent victory over Ammon rapidly dissipated into sadness as the reality of what lay before him struck home. He had to learn that divine redemption "without fail" could not be accomplished without sacrifice - the penultimate sacrifice in his

case. The offering up of his only child.

*"trouble me"* - akar - to disturb, afflict. Lit. - "Thou art among those who trouble me". (See Roth.).

Ironically for Jephthah his only daughter had become a troubler to him in that her death would effectively mean the loss of his inheritance in Israel-This is what his brethren had originally done to him by rejecting him from his father's inheritance.

*"I have opened my mouth unto Yahweh and I cannot go back"* - Roth. - "Yet I opened wide my mouth unto Yahweh". Jephthah was fully aware of the irrevocableness of his vow. Once made it must be paid. Ecc.5:4-5. It is interesting to note that the law relating to vows provided for a father to disallow a vow made by his daughter but every man making a vow was rigidly bound to fulfill it - Num.30:2-5. The principle that now governed the actions of Jephthah is expressed in Deut. 23:21-23. That he fulfilled it in the face of such a painful loss places him in the category of those spoken of in Ps.15:4.

### VERSE 36

*"And she said unto him"* - Jephthah's daughter remains nameless in the record but emerges as a young woman of great faith, possessed of a readiness to cooperate to the uttermost with her father in the fulfillment of his vow. No evidence exists of any accusations against her father of rashness and folly, nor does she show any sign of annoyance that she had become the unsuspecting victim of a rash vow. The thing that dominated her thoughts even in the heat of the moment was her own and her father's responsibility to Yahweh. Her faith is a testimony to the sound upbringing she had received from her father in the things of the Truth and is further evidence of the fact that the Truth completely dominated Jephthah's life,

*"forasmuch as Yahweh hath taken vengeance"* - J.B. - "since Yahweh has given you vengeance". It is evident that the terms of Jephthah's vow had now been made known to his daughter although the record does not state it. She knew now that Jephthah had made his vow to ensure victory over Ammon and her response was "Yahweh has fulfilled his part we must fulfill ours". The truth had been vindicated, and the enemies of the ecclesia destroyed. Now the price had to be paid and she was willing to pay it. In this selfless example of submission to her father's will Jephthah's daughter prefigured the son of God who said, "I come to do thy will, O God" Heb. 10:7 which for him as well as her meant laying down his life in obedience to his Father's commandment. The spontaneous submission of Jephthah's daughter to an unpleasant end can only be explained by her lively faith in the power of God to raise her from the grave to life eternal. So it was also that Jesus submitted to an agonising death and endured all things for the joy that was set before him - Heb.12:2.

### VERSE 37

*"Let this thing be done for me"* - J.B. - "Grant me one request." She sought only one thing and even this was associated with her love of the Truth.

*"let me alone two months"* - Two is the number of division in scripture and Jephthah's daughter requests to be left *alone* that she might bewail her virginity. She was to be divided from her father and with her death he was to be again divided from his inheritance in Israel. Both were to be separated from natural Israel through having no seed to carry on their name in the nation.

*"that I may go up and down upon the mountains"* - Roth. - "That I may depart and go down upon the mountains". Lit. "go and go down". Her intention was to leave Mizpeh which stood on an eminence and go down to the surrounding mountains and their valleys. Here she would fortify herself to fulfil her part in the 'redemption of Israel'. The Lord Jesus Christ also

sought the solitude of the mountains to fortify himself for his great work of redemption - Matt.14:23; 15:29.

### **JEPHTHAH'S DAUGHTER - A TYPE OF CHRIST**

The first words of Jephthah's vow were deliberate and carefully chosen, "If thou shalt without *fail* deliver ...." He knew that to obtain such a guarantee he must be prepared to offer to Yahweh the ultimate sacrifice, hence he deliberately specified a human offering in his vow but left the choice of who it should be in God's hands, saying, "whosoever (as it should read) cometh forth of the door\$ of my house." It is of the utmost significance that Yahweh chose his "only child"; words that are later used to describe God's own son (Ps.22:20). *Yachiyd* in the Hebrew is used of Isaac at the time when his father was to offer him up for a burnt offering to Yahweh. God said to Abraham, "Take now thy son, thine *only son* Isaac, whom thou lovest" (Gen.22:2). He was to offer him upon a mountain in the land of Moriah which God would shew him, doubtless the very hill that later saw the antitypical fulfillment of this transaction in the crucifixion of Christ. The events on Moriah clearly foreshadowed the sacrifice of Christ in almost every particular, even to a resurrection from the dead, from whence Abraham received Isaac in a figure (Heb.11:19). The faith and determination of Abraham, and the submission of Isaac are witnessed again in the case of Jephthah and his daughter, where once more the word *yachiyd* is employed. Note the following points of similarity between Jephthah's "only child" and God's "only begotten son":

1. Both cooperated fully with their father in a work of redemption that was to be without fail.
2. Both died to fulfil the will of their father, but were not personally worthy of the kind of death they suffered.
3. Both were totally submissive to the will of their father because they knew redemption for 'Israel' depended on it. The fact that Jephthah's daughter remains nameless is also significant in emphasising an important principle of the Atonement - the absence of human strength. Israel's redemption had been accomplished by her father - so with Christ's work of redemption; the source of strength was His father. A fact also borne out by the female element in Jephthah's work of redemption. God promised to redeem humanity from sin and death by "the seed of the woman", thus summarily dismissing the involvement of any strength from man in fulfilling that purpose (Gen. 3:15).

In summary, what we see portrayed in this context is a beautiful type demonstrating the most glorious aspect of the Atonement, running in parallel to the overall type of Jephthah's life. Namely, that in order to secure redemption for mankind "without fail" Yahweh was prepared to offer His "only child" on their behalf. Should He have required any less from Jephthah, who in the full knowledge of that great truth sought to work redemption for Israel "without fail"?

*"and bewail my virginity"* - "bewail" is *bakah* - to weep; to bemoan- Every woman in Israel recognised the importance of bearing children to perpetuate the family name and secure their inheritance- Furthermore, every woman in Israel looked with anticipation to being the mother of Israel's Messiah. Perpetual virginity was therefore considered a curse in Israel, and barrenness was ranked with it - 1 Sam.1:6.

The sorrow of Jephthah's daughter was made more intense because she was the only one through whom her father's house could be perpetuated. The fact that Jephthah's daughter sought two months to bewail her virginity is a point in favour of the view that she was offered as a burnt offering and died. If she was to be devoted to the Tabernacle service as a perpetual virgin she would have had ample opportunity to bewail her virginity for the rest of her life,

### VERSE 38

*"And he said, Go"* - The brevity of Jephthah's reply indicates his personal grief, but also his unshakeable resolution.

### VERSE 39

*"she returned unto her father"* - True to her word. She is revealed as the equal of Jephthah in faith and submission to the divine will. There is not a hint in the record of any bitterness or rebellion by Jephthah's daughter. Total submission and quiet resolve characterised her entire approach to these heart-rending circumstances.

*"who did with her according to his vow which he had vowed"* - To determine the fate of Jephthah's daughter, careful attention must be given to the terms of his vow in verse 31, because what he vowed he actually did to the letter (see notes on verse 31).

The arguments for and against the sacrifice of Jephthah's daughter are many but an accurate understanding of the terms of the vow is the critical factor in resolving the issue according to these words.

*"and she knew no man"* - This statement of fact is said by some to provide evidence that she was in fact dedicated to the Tabernacle service as a perpetual virgin, but if it is kept in context it is simply a restatement of the real issue facing Jephthah and his daughter - see notes on verses 34&37. The tragic irony of this verse is that a man born out of adultery and rejected by his brethren from his father's inheritance because of it, now puts to death his own daughter, a *virgin* who was his only hope of securing that natural inheritance in Israel.

*"And it was a custom in Israel"* - choq - an enactment, an appointment. Gesenius says the word means an appointed law, a statute, an ordinance. Roth.- "And it became a statute in Israel". The importance ascribed to this custom implies that Jephthah's daughter made the ultimate sacrifice, and was not devoted to the Tabernacle service. If the latter is correct, why was a special period of four days set aside annually for a pilgrimage to remember her and commemorate her faith? Normal visits to Shiloh for the Feasts would have provided adequate opportunity for this.

### VERSE 40

*"went yearly"* - Roth.- "from year to year". They must have gone to Mizpeh in Gilead - the place of her death.

*"to lament"* - tanah - to ascribe, i.e. celebrate, commemorate. The word appears only twice in the O.T. The other usage in Judges 5:11 provides the sense in which it is to be understood. There it is translated, "there shall they rehearse the righteous acts of Yahweh". The sense is to speak of, celebrate and stir up memories of Yahweh's acts. The word does not mean, and does not imply communication with the one being celebrated or commemorated. There seems to be no sound textual evidence for accepting the marginal alternative, "to talk with". Roth.- "lament aloud". It is obvious that this annual pilgrimage was taken to commemorate, not communicate with Jephthah's daughter.

*"four days in a year"* - Four is the scriptural number for righteousness produced by the Word of God and that which it accomplishes by its action - a new creation. By her willing submission to the word of God, which required the death of devoted things Jephthah's daughter will be the subject of a resurrection to eternal life amongst God's new creation. This certainly was her anticipation and hope as she submitted to sacrificial death, and this faith and courage is what the daughters of Israel celebrated each year.



## APPENDIX 7

### Citations from Eureka about the Gnostic heresy

#### Eureka Vol. 1 pages 198-200 (Logos Edition)

But the Judaizers were not alone the perverters and vanquishers of the people. Another faction arose from among the Gentile element of the Star-Angels. This was composed of the "wolves" referred to in Paul's first letter to Timothy, ch. 6:20, where he says to him, "O Timothy, keep that which is committed to thy trust, avoiding profane, vain babblings, and oppositions of Gnosis, or knowledge falsely so called; which some professing have erred concerning the faith." These came to be called Gnostics because of their professing what they called Gnosis, or knowledge, a false science, whose principles were subversive of the truth. The same thing is styled in our day "theological science," "divinity," "ethics," "hermeneutics," and so forth; terms invented to amaze the ignorant, and to impress them with the necessity of schools and colleges for the indoctrination of pious youth in the mysteries they learnedly conceal. Now the principles of this ancient and modern Gnosis are subversive of the truth; for "some professing them," says Paul, "have erred concerning the faith." He refers to them again in his second letter, ch. 2:16, saying, "Shun profane, vain, babblings; for they will increase to more ungodliness. And their word will eat as a gangrene; of whom are Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some."

These Gnostics were a sort of immersed philosophers—Gentile professors of "the wisdom" then current in the world among the admirers of Plato, and other heathen speculators upon the unknown. They had acquired a smattering in the truth, and had been immersed, and so "brought in unawares." Having still a hankering after their old foolishness, and not relishing the mockery and persecution their new profession brought upon them from their old associates, they conceived the idea of so commingling the speculations, or fables, of heathenism with the doctrine of the apostles, as to make the compound palatable to the respectability and learning of the age. In this way, they conceived the offence of the cross of Christ would cease with the Gentiles, as it had done with the Jews by mixing up the Gospel with the law. Thus "the thinking of the flesh" set to work to elaborate a theology that would popularize Christianity, make it a respectable and fashionable profession, and acceptable to the learned world. And in this diabolical enterprize they succeeded but too well. Being of the world, they derived their inspiration from the feelings and imaginings of the flesh, from whatever it approved, and therefore "the world hears them"—it heard them then, and it hears them to this day. Their word has eaten gangrenously into the body, reducing it to a mass of wounds, and bruises, and putrifying sores; which represents the existing condition of what is "falsely called" Christianity in the world.

The Gnostics commenced their department of the Nikolaitan University, with the dogma first enunciated by the Serpent in the Eden-Paradise. By this dogma the lie was given direct to the truth of God. The Spirit has declared, that man, without qualification, was dust; and that he should return to dust, if disobedient to the law of Him who created him; in other words, that "dying" he should "die." But the Serpent, the most sagacious of all animals under man; and endowed with the faculty of speech to express the perceptions and reasonings of its observant brain; by which argumentation it might be proved, whether man would believe and obey the Eternal Spirit, rather than the sophistry of the flesh—the Serpent, I say, denied that death

should be the consequence of disobedience. "Ye shall die no death," said he; "ELOHIM knows that in the day of your eating from it your eyes shall be opened, and ye shall be as ELOHIM knowing of good and of evil. The Serpent had seen "Elohim" in Paradise; he had listened to their discourse with man; and was aware of the existence of "the Tree of the Lives in the midst of the Garden." His brain being merely percipient, reasoning, and propensitive, and therefore utterly devoid of a moral sense, he spoke in harmony with its ratiocination. He had learned, that the Elohim had experienced evil as well as good; and that consequently their eyes had not been opened to evil: that the eating from the tree of knowledge would have a like effect upon the human eaters; and that, as to their dying any death at all, was quite out of the question, seeing that all they would have to do was to eat from the tree of their lives, which would prove an antidote to all mortal and corrupting tendencies, the other tree might possibly impart. Such was his speculation upon the premises before his mind. It was a speculation not entirely devoid of truth; for on eating their eyes were opened; they did become as Elohim; and they did know evil as well as good. This is proved by the testimony which says in Gen. 3 : 7, "the eyes of them both were opened, and they knew that they were naked;" and in ch. 3:22, "Behold, said YAHWEH Elohim, the man has become like one o/us for to know good and evil; now therefore lest he put forth his hand, and take also from the Tree of Lives, and eat and live during the Olahm; therefore YAHWEH Elohim sent him forth from the Garden of Eden."

#### **Eureka Vol. 1 pages 201-202 (Logos Edition)**

Being bewitched by this pagan myth, the **Gnostics** were impelled to the assertion of many things utterly subversive of the gospel of Christ. The first thing they affirmed was that "*the resurrection is past already.*" This was tantamount to saying that "*there is no resurrection of deadones*"—1 Cor. 15:12; 2 Tim. 2:18. Upon what ground could they affirm that "it is past?" By falling back upon the resurrection of the saints, who came out of their graves after Jesus rose—Matt. 22 : 52. This was a past resurrection, which was admitted by the deniers of a future one.

#### **Eureka Vol. 1 pages 202-204 (Logos Edition)**

The next thing these Nikolaitanes were impelled by their *gnosis* to affirm was, that the real Son of the Deity was "the Immortal Soul" that tabernacled in the body, which body was nothing else than the son of Joseph and Mary, consequently, that the Son of the Deity had no real humanity. That it was the son of Joseph who died on the cross, was buried, and rose again, while the Son of God being immortal, did not, and could not, die upon the cross, but only appeared to die. Now this was tantamount to saying, that Jesus was not the Christ; because the Christ was to be both Son of Deity and Son of Man, in a special sense, at the same time; but they allowed that Jesus was no more than Son of Man, and therefore could not be the Christ promised in the prophets.

Some of the **Gnostics**, however, admitted that Jesus was really the Son of God; but then they nullified this admission by affirming that "*He did not come in flesh.*" They would not allow that he had the same kind of flesh and blood, nor "*in flesh,*" as we. They considered it a holy and immaculate appearance, entirely free from all the emotions and affections of our nature. The operation of this heresy upon the truth, was to destroy it, and to annihilate the hope of all that confided in it. For, if Jesus Anointed did not partake of our nature, but obtained, somehow or other, a pure physical organization, or was only "a similitude," such as Daniel beheld by Ulai, then Paul's testimony is untrue; for he has testified, that "forasmuch as the children (of the Diety) are partakers of flesh and blood, Jesus also himself wise took part of the same;" and "in

all things it behoved him to be made like unto his brethren;" and "God sent his own Son in likeness of Sin's flesh, and for sin condemned the sin in the flesh"—Heb. 2:14,17; Rom. 8:3; but if the principle of corruption had not pervaded the flesh of Jesus, or if he were not flesh, he could not have been tried in all points as we; nor could sin have been condemned there; nor could he have "borne our sins *in his own body* on the tree."

Thus the dogma of immortality inherent in Sin's flesh, impelled the **Gnostics** to a denial of the faith, and to the subverting of the souls of all who heeded them. They, in concert with the Ebionites, set up a Jesus and a Gospel which were totally at variance with "the faith once for all delivered to the saints" by the apostles. As a whole, it constituted the *Nikolaitanism* of the first century, and became the foundation of the kingdom of the Clergy, which, as the deadly upas, poisons every thing beneath its shade. Well might the Spirit say, "the works and doctrine of the Nikolaitanes I hate." They had "a form of godliness, but they denied its power." These were they "who crept into houses, and led captive silly women laden with sins, led away with divers lusts. Ever learning and never able to come to the knowledge of the truth. And as Jannes and Jambres withstood Moses, so did these also resist the truth; men of corrupt minds, of no judgment concerning the faith" —2 Tim. 3:8. They blended law, gospel, and heathen philosophy all together, in one indiscriminate hodge-podge, and called it "Christianity." They founded schools, of which that at Alexandria in Egypt became the most notable, for the education of beardless youths in its mysteries, and from which went forth a multitude that filled the world with strife, debate, and bloodshed in the name of Christ, so that every succeeding century proved the truth of Paul's words, that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

The heresies of the Nikolaitane Ebionites and Gnostics were the germ of what Paul terms "THE APOSTASY," and John, "*the Deceiver* and THE ANTICHRIST." "Many deceivers are entered into the world," saith the latter, "who do not confess that Jesus Anointed is come in flesh. This is the deceiver and the Antichrist"—2 John 7. And again, "Every spirit that confesses not that Jesus Anointed came in flesh, is not from the Deity; and this is that of the Antichrist whereof ye have heard that it comes, and is now already in the world"—1 John 4:3. The spirit of a thing precedes the thing itself. First, the idea, and then its embodiment. The ideas of Nikolaitanism were its spirit. These were first conceived in the brains of corrupt and shallow men, who sought a present distinction and position in the world, at all hazards. Their ideas were perverse and perverting, and were spoken for the purpose of drawing away disciples after them. All who received their dogmata imbibed their spirit, and as they increased in number and influence among the people, became a power which continued to grow, until it was prepared to contend with older powers for the ascendancy, and in the struggle gain the victory. This has been the career of the Nikolaitane heresy. It began by affirming the insufficiency of the gospel without the law for salvation; affirming, also, the immortality of an inner man; and denying the proper humanity of Jesus; and it prevails as the ANTICHRISTIAN APOSTASY embodied in the Beasts, False Prophet, and appendices thereto belonging, as apocalyptically exhibited in the book in hand. If men had been faithful to the principle of "the gospel being the power of God for salvation to the believer"—Rom. 1:16, they would not have tried to commend themselves to the Deity by Mosaic observances in respect of sabbaths, meats, drinks, holy days, &c. If they had closed their ears against the dogma of an immortal man in the mortal body, they would not have denied the resurrection and the judgment taught in the scriptures; nor would they have believed in going to heaven when the body ceases to breathe; nor in purgatory; nor in wicked impostors, called priests, praying souls out of its flames for a fee, or retaining them

in its fires for want of it; nor would they have worshipped the ghosts of dead men, they call saints. If some of them, while admitting that Jesus was flesh, had not affirmed the spotlessness of that flesh, "the immaculate conception of the Virgin" would not have been invented in order to account for it. All these old wives' fables, and lying traditions, are embodied in the ecclesiastical institutions of the world. The Protestant abominations are all based upon immortal-soulism. With respect to this dogma, they are as pagan as Plato and the papists. Their superstitions are all Gnostic schemes to save a "soul" that has no existence, save in the imagination of the flesh. Their heaven and hell are as fabulous as purgatory, and the paradise of Mohammed. In short, "the Mother of Harlots and All the Abominations of the earth"—the Babylonish Jezebel of Rome, and all her Protestant and Sectarian progeny, are Nikolaitanism fully manifested —the plant of the first century become a tree in the midst of the earth, in whose boughs the fowls of the heaven rest, and by which all the beasts of the nations are sheltered and fed. "I hate it," saith the Spirit. Then hew it down as a cumberer of the Ground! This is its coming fate.

## APPENDIX 8

## THE EPISTLE OF JUDE

### Bible Marking Notes

Jude the Lord's brother Matt. 13:55; Mk. 6:3. Epistle written just before AD 70 – late among the epistles. Purpose – to combat growing apostasy in the ecclesias and warn of impending judgement. Confirms that the apostasy predicted by Apostles had come to pass. Jude refers extensively to 2 Peter 2 and quotes 2 Pet. 3:2-3 in Vv. 17-18.

**Use of triplets in the Epistle is characteristic** – see V.1, 2, 4, 5-7, 8, 11, 19, 22-23. Epistle is based on 2 Peter. Cp. 'conversion' of Peter – his life marked by threes – 3 calls, 3 confessions, 3 denials, 3 declarations of love (see Acts 10). Principle of new life (seed) bearing fruit by death to the old way – Luke 22:31-32; 1 Pet. 1:22-25.

<p><sup>1</sup> <u>1Jude</u>, <sup>2</sup><u>the servant of Jesus Christ</u>, and <sup>3</sup><u>brother of James</u>, to them that are <sup>4</sup><u>sanctified</u> <sup>5</sup><u>by God the Father</u>, and <sup>6</sup><u>preserved in Jesus Christ</u>, and <sup>7</sup><u>called</u>:</p> <p><b>3 Key Words</b> – (1) "beloved" 3 occs. V. 3,17,20; (2) "ungodly" 6 occs. V. 4,15,18; (3) "preserved" (tereo) 5 occs. V. 1,6,13,21.</p> <p><sup>2</sup> <u>8Mercy</u> unto you, and <sup>9</sup><u>peace</u>, and <sup>10</sup><u>love</u>, be <sup>11</sup><u>multiplied</u>.</p> <p><sup>3</sup> <u>12Beloved</u>, when I gave <sup>13</sup><u>all diligence</u> to write unto you of the <sup>14</sup><u>common salvation</u>, <sup>15</sup><u>it was needful</u> for me to write unto you, and <sup>16</sup><u>exhort you</u> that ye should <sup>17</sup><u>earnestly contend</u> for the faith which was <sup>18</sup><u>once delivered</u> unto the <sup>19</sup><u>saints</u>.</p> <p><b>Profile of false teachers</b> – Not Gnostics (developed later and appealed to Gentile converts), but Jewish converts who, released from formalism and bondage of the Law, swung to the other extreme of libertinism. They preached, "Let us sin that grace may abound" Rom. 6:12; 3:8. Lamech was the first to turn grace into license (Gen. 4:15, 23-24); Enoch the first to earnestly contend for the faith against</p> <p><sup>4</sup>For there are certain men <sup>1</sup><u>crept in unawares</u>, who were <sup>2</sup><u>before</u> of old ordained to this <sup>3</sup><u>condemnation</u>, <sup>4</sup><u>ungodly</u> men, <sup>5</sup><u>turning</u> <sup>6</sup><u>the grace of our God</u> into <sup>7</sup><u>lasciviousness</u>, and denying <sup>8</sup><u>the only Lord God</u>, <sup>9</sup><u>and our Lord Jesus Christ</u>.</p> <p><b>Three Main Errors Combated</b> – V.4</p> <ol style="list-style-type: none"> <li>1. God's grace turned to license</li> <li>2. The Atonement denied in walk</li> </ol> <p><sup>5</sup>I will therefore put you in <sup>1</sup><u>remembrance</u>, <sup>2</sup><u>though ye once knew this</u>, how that <sup>3</sup><u>the Lord, having saved the people out of the land of Egypt</u>, <sup>4</sup><u>afterward</u> destroyed them that <sup>5</sup><u>believed</u> not.</p> <p><sup>6</sup>And the <sup>6</sup><u>angels</u> which <sup>7</sup><u>kept</u> not their <sup>8</sup><u>first estate</u>, but <sup>9</sup><u>left</u> <sup>10</sup><u>their own habitation</u>, he hath</p>	<p><b>The need to contend for the Faith</b></p> <p><sup>1</sup> Judah = "praise"; Rom. 2:29.</p> <p><sup>2</sup> doulos with no def. art. - Lit. "of Jesus Christ a slave". Humility John 6:63.</p> <p><sup>3</sup> Endorses and identifies with brother's message for increased effect and authority. Cp. Matt. 13:55; Gal. 2:9.</p> <p><sup>4</sup> hagiozo – to make holy, clean, to sanctify. Some texts have different word – "beloved" (R.V.). Int. Bib. "having been loved".</p> <p><sup>5</sup> en – in; a being within, remaining within.</p> <p><sup>6</sup>tereo – to watch over, guard, preserve.</p> <p><sup>7</sup>kletos – a call or invitation, appointment to take office (root klesis – ecclesia); Acts 15:14 – separateness/status.</p> <p><sup>8</sup>Our first and greatest need.</p> <p><sup>9</sup>eirene – peace, rest (in contrast with strife). Flows from mercy – fellowship.</p> <p><sup>10</sup>agape – Col. 3:14; 1 Tim. 1:5.</p> <p><sup>11</sup>plethuno – to increase, make full, i.e. by manifestation.</p> <p><sup>12</sup>agapetoi – 3 occs. Reveals essence of Jude's character.</p> <p><sup>13</sup>spoude – earnestness, zeal and sometimes haste to do a thing.</p> <p><sup>14</sup>koines – belonging to several (akin to koinonia – fellowship). Proposed a treatise on basic truths.</p> <p><sup>15</sup>ananke – a necessity imposed whether by external circumstances or inward pressure. TCNT – "I felt that I must write to you at once".</p> <p><sup>16</sup>parakaleo – to call to one's side; to admonish; to urge one to pursue some course of conduct – always prospective, always looking to the future.</p> <p><sup>17</sup>epigonizesthai – to contend about a thing as a combatant. The strongest word in N.T. (only occ.). Lit. "super-agony" – striving of athletes for mastery.</p> <p><sup>18</sup>Roth. "once for all" – a finality.</p> <p><sup>19</sup>hagios – Cp. V.1. Reaffirms status of believers.</p> <p><b>The problem of false teachers</b></p> <p><sup>1</sup>pareisduno – to settle in alongside; to lodge stealthily; to slip in; insinuate oneself. Cp. Gal. 2:4; 2 Pet. 2:1.</p> <p><sup>2</sup>prographe – to write before; i.e. in O.T.</p> <p><sup>3</sup>krima – judgement; the decision resulting from an investigation.</p> <p><sup>4</sup>asebes – one defiant of God; not merely one missing the mark.</p> <p><sup>5</sup>metatithemi – to transfer or exchange.</p> <p><sup>6</sup>Refers to the whole process of redemption.</p> <p><sup>7</sup>aselgia – excess, licentiousness, absence of restraint, wantonness – Rom. 6:1; 3:8.</p> <p><sup>8</sup>Some texts have despotes – sovereign (from 2 words; deo – to bind; pous – the foot). Hence denied in walk – 2 Pet. 2:1; Titus 1:16.</p> <p><sup>9</sup>R.V. - "our only master and Lord (kurios) Jesus Christ". Diag. - "denying the only sovereign and our Lord Jesus Christ". Refers to Yahweh in manifestation.</p> <p><b>The evidence of Scripture</b></p> <p><sup>1</sup>hupomimesko – to call to one's mind, privately, silently, by hints or suggestions. Jude shows how – by diligent Bible study.</p> <p><sup>2</sup>Wey. "although the whole matter is sufficiently familiar to you". RSV – "though ye were once for all fully informed".</p> <p><sup>3</sup>Saved for purpose (Jer. 13:11) – failed to comprehend it (Ps. 106:7). Cp. V.4.</p> <p><sup>4</sup>deuteros – the second time. Yahweh acted twice. Saved (baptism), then destroyed.</p> <p><sup>5</sup>pisteuo – to believe, be persuaded, trust, reliance.</p> <p><sup>6</sup>aggelos – a messenger. Cp. Rev. 2:1; Luke 7:24; 9:52. Refers to Korah, Dathan and Abiram (Num. 16). See also Gen. 6:1.</p>
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<p>reserved in <sup>11</sup><u>everlasting</u> <sup>12</sup><u>chains</u> under darkness unto the <sup>13</sup><u>judgment</u> of the <sup>14</sup><u>great day</u>.</p> <p><sup>7</sup>Even as Sodom and Gomorrha, and <sup>15</sup><u>the cities about them</u> in like manner, giving themselves over to <sup>16</sup><u>fornication</u>, and <sup>17</sup><u>going after</u> <sup>18</sup><u>strange flesh</u>, are set forth for an <sup>19</sup><u>example</u>, <sup>20</sup><u>suffering</u> the <sup>21</sup><u>vengeance</u> of <sup>22</sup><u>eternal fire</u>.</p> <p><sup>8</sup> <sup>23</sup><u>Likewise also</u> these <u>filthy</u> <sup>24</sup><u>dreamers</u> <sup>25</sup><u>defile the flesh</u>, <sup>26</sup><u>despise dominion</u>, and <sup>27</sup><u>speaking evil of dignities</u>.</p>	<p><sup>7</sup>tereo – cp. V.1. An important responsibility.  <sup>8</sup> arche – beginning; commencement. Roth. &amp; R.V. (mgn.) “principality”; i.e. an elevated position by God's selection.  <sup>9</sup> apoleipo (active) – to leave behind.  <sup>10</sup> Wey. – “deserted their proper abode”. Roth. – “had forsaken their proper dwelling”. Num. 2:10-16; 3:29.  <sup>11</sup> aidos – a continuing period of time.  <sup>12</sup> desmos – bonds or means of restraint. Num. 16:30-31.  <sup>13</sup> krisis – the process of judgement – trial, sentence, execution.  <sup>14</sup> Contrast with darkness – day of revelation.  <sup>15</sup> Permissiveness is highly contagious.  <sup>16</sup> ekporneuo – excessive indulgence in fornication.  <sup>17</sup> Int. Bib. – “going away after”.  <sup>18</sup> Roth. “other kind of flesh”. Rom. 1:27.  <sup>19</sup> deigma – a specimen or example.  <sup>20</sup> hupeko – to hold under; to undergo.  <sup>21</sup> ekdikesis – that which proceeds out of justice.  <sup>22</sup> Cp. 2 Pet. 2:6; Lam. 4:6. Cp. Rome Rev. 11:8; 14:10; 18:4,8.  <sup>23</sup> TCNT – “yet in the very same way...these men too cherishing vain dreams”. Summary of Vv.5-7. Related to false teachers V.4.  <sup>24</sup> Roth. “in their dreamings”. Sometimes a Divine agency (Acts 2:17), but see Deut. 13:1-5; Jer. 23:22-32.  <sup>25</sup> Like Sodom – cp. 1 Cor. 3:16-17.  <sup>26</sup> Wey. – “set authority at nought” – like Korah, Dathan and Abiram.  <sup>27</sup> blasphemo doxas – Lit. blaspheme glories. Cp. 2 Pet. 2:10. Like Israel who blasphemed God's glory in manifestation – Num. 13:31; 14:2-3, 9-10.</p>
<p><b>Three Grounds for Contending</b></p> <ol style="list-style-type: none"> <li>1. The challenge of holiness “in God the Father”.</li> <li>2. The need for preservation.</li> <li>3. The privileges of the call – For the Name –</li> </ol>	
<p><sup>9</sup> <sup>1</sup><u>Yet</u> <sup>2</sup><u>Michael</u> the <sup>3</sup><u>archangel</u>, when <sup>4</sup><u>contending</u> with the <sup>5</sup><u>devil</u> he <sup>6</sup><u>disputed</u> about <sup>7</sup><u>the body of Moses</u>, <sup>8</sup><u>durst not</u> bring against him a <sup>9</sup><u>railing accusation</u>, <sup>10</sup><u>but said</u>, <u>The Lord rebuke thee</u>.</p>	<p><b>The example of Michael</b>  <sup>1</sup> de – whereas (Roth.); but (Wey. &amp; Int. Bib.).  <sup>2</sup> “Who is like El”. Angel of presence (Isa. 63:9; Ex. 23:20-23; 33:14). Manifestation of Yahweh's glory.  <sup>3</sup> Roth. “chief messenger”. Israel's prince – Dan. 10:13, 21; 12:1.  <sup>4</sup> diakrino – to separate the evidence; weigh the evidence; make a decision or judgement. Refer Zech. 3:1-2; Ezra 4 &amp; 5.  <sup>5</sup> diabolos – false accuser, slanderer (“Satan” in Zech. 3). Samaritan opposition in collusion with disaffected priests – Ezra 4:1-6; 2:61-63.  <sup>6</sup> dialogomai – to reason, to speak to and fro; dispute. Refers to discussion between Jews, Samaritans and Persians which Michael overshadowed as “the eye of God” – Ezra 5:5. Cp. Dan. 10:13 – not seen but in control.  <sup>7</sup> soma – body (living or dead). Called “ecclesia in the wilderness” Acts 7:38 = Israel 1 Cor. 10:1-2 (cp. 1 Cor. 12:27).  <sup>8</sup> Int. Bib. “he did not dare”.  <sup>9</sup> blasphemia krisis – Lit. a blasphemous judgement. Cp. Ezra 4:11-16.  <sup>10</sup> Cited from Zech. 3:2. See Deut. 32:35. However, his voice was not heard!</p>
<p><b>Zech.3:2; Jude 9 – “The Lord rebuke thee” – How?</b></p> <ol style="list-style-type: none"> <li>1. Michael had procured for “the body of Moses” (Israel the decree of Cyrus – Dan.10:13,20-21.</li> <li>2. Joshua and Zerubbabel contended against false claims of Samaritans by upholding the decree.</li> <li>3. This faithful contention was the way Yahweh said “The Lord rebuke thee”.</li> <li>4. Divine contention against false brethren can only be done by our earnest contention for the faith.</li> </ol>	<p><b>Natural Brute Beasts</b>  <sup>1</sup> blasphemeo – used V.8. Those of V.4.  <sup>2</sup> oida – knowledge in a general sense.  <sup>3</sup> epistamai – to fix one's mind upon; i.e. to understand (carnally).  <sup>4</sup> zoon alagos – animals without reason. Wey. – “in things which like the brute they do understand instinctively”.  <sup>5</sup> ptheiro – to destroy by means of corrupting. Roth. – “bringing themselves to ruin” – 2 Cor. 11:3.  <sup>6</sup> ouai – exclamation of grief and indignation.  <sup>7</sup> hodos – a road, path – John 14:6; Heb. 10:20.  <sup>8</sup> “Gain”. Misunderstood Atonement. Offered only minchah – Gen. 4:3-5; Heb. 11:4.  <sup>9</sup> R.V. “ran riotously”. Wey. “rushed on headlong”.  <sup>10</sup> “Waster of the people” – by turning grace into license – Rev. 2:14; Num. 22-25.  <sup>11</sup> misthos – pay for service, hire, wages.  <sup>12</sup> apollumi – to destroy fully.  <sup>13</sup> antilogia – contradiction. Challenged Yahweh's manifested authority.</p>
<p><sup>10</sup>But these <sup>1</sup><u>speaking evil</u> of those things which they <sup>2</sup><u>know</u> not: but what they <sup>3</sup><u>know naturally</u>, as <sup>4</sup><u>brute beasts</u>, in those things <sup>5</sup><u>they corrupt themselves</u>.</p> <p><sup>11</sup> <sup>6</sup><u>Woe</u> unto them! for they have gone in the <sup>7</sup><u>way</u> of <sup>8</sup><u>Cain</u>, and <sup>9</sup><u>ran greedily</u> after the error of <sup>10</sup><u>Balaam</u> for <sup>11</sup><u>reward</u>, and <sup>12</sup><u>perished</u> in the <sup>13</sup><u>gainsaying of Core</u>.</p> <p><sup>12</sup>These are <sup>1</sup><u>spots</u> in your <sup>2</sup><u>feasts of charity</u>, <sup>3</sup><u>when they feast with you</u>, <sup>4</sup><u>feeding themselves</u> without fear: <sup>5</sup><u>clouds they are without water</u>, <sup>6</sup><u>carried about of winds</u>; <sup>7</sup><u>trees whose fruit withereth</u>, without fruit, <sup>8</sup><u>twice dead</u>, <sup>9</sup><u>plucked up by the roots</u>;</p>	<p><b>Six Graphic Metaphors</b>  <sup>1</sup> spilais – a hidden rock or reef. Roth. “hidden rocks” – 1 Tim. 1:19-20.  <sup>2</sup> agapais – love-feasts (so R.V., Roth., Diag.). Matt. 26:26; 1 Cor. 11:2—22.  <sup>3</sup> suneucho – to entertain sumptuously. RSV – “they boldly carouse together”.  <sup>4</sup> poimanio – to exercise the whole office of a shepherd. Cp. Ezek. 34; Isa. 56:11; 1 Pet. 5:1-4.  <sup>5</sup> Impressive, full of promise but empty – 2 Pet. 2:18.  <sup>6</sup> TCNT – “driven before the winds”. Eph. 4:14.</p>



<p><sup>13</sup> <sup>10</sup><u>Raging waves of the sea</u>, <sup>11</sup><u>foaming out their own shame</u>; <sup>12</sup><u>wandering stars</u>, to whom is reserved the <sup>13</sup><u>blackness of darkness for ever</u>.</p> <p><sup>14</sup>And <sup>1</sup><u>Enoch</u> also, <sup>2</sup><u>the seventh from Adam</u>, <sup>3</sup><u>prophesied of these</u>, saying, Behold, the Lord <sup>4</sup><u>cometh</u> <sup>5</sup><u>with ten thousands</u> of his <sup>6</sup><u>saints</u>,</p> <p><sup>15</sup>To execute judgment <sup>7</sup><u>upon all</u>, and to <sup>8</sup><u>convince</u> all that are <sup>9</sup><u>ungodly</u> among them of all their ungodly deeds which they have ungodly committed, and of all their <sup>10</sup><u>hard speeches</u> which ungodly sinners have spoken against him.</p> <p><sup>16</sup>These are <sup>11</sup><u>murmurers</u>, <sup>12</sup><u>complainers</u>, walking after their own <sup>13</sup><u>lusts</u>; and their mouth speaketh <sup>14</sup><u>great swelling words</u>, having men's <sup>15</sup><u>persons</u> in <sup>16</sup><u>admiration</u> because of <sup>17</sup><u>advantage</u>.</p> <p><sup>17</sup> <sup>1</sup><u>But, beloved</u>, <sup>2</sup><u>remember</u> ye <sup>3</sup><u>the words which were spoken</u> before of the apostles of our Lord Jesus Christ;</p> <p><sup>18</sup>How that they <sup>4</sup><u>told you</u> <sup>5</sup><u>there should be</u> <sup>6</sup><u>mockers</u> in the last time, who should walk after their own ungodly lusts.</p> <p><sup>19</sup>These be they who <sup>7</sup><u>separate themselves</u>, <sup>8</sup><u>sensual</u>, <sup>9</sup><u>having not the Spirit</u>.</p> <p><sup>20</sup>But ye, beloved, <sup>1</sup><u>building up yourselves</u> <sup>2</sup><u>on your most holy faith</u>, <sup>3</sup><u>praying in the Holy Ghost</u>,</p> <p><sup>21</sup> <sup>4</sup><u>Keep yourselves</u> in the <sup>5</sup><u>love of God</u>, <sup>6</sup><u>looking for</u> the mercy of our Lord Jesus Christ unto eternal life.</p> <p><sup>22</sup>And of some have <sup>7</sup><u>compassion</u>, <sup>8</sup><u>making a difference</u>:</p> <p><sup>23</sup> <sup>9</sup><u>And others</u> <sup>10</sup><u>save with fear</u>, <sup>11</sup><u>pulling them</u> out of the <sup>12</sup><u>fire</u>; hating even the <sup>13</sup><u>garment</u> <sup>14</sup><u>spotted</u> by the flesh.</p>	<p><sup>7</sup> RSV – “fruitless trees in late autumn”. Whole cycle of growth completed but no fruit. Cp. Mk. 11:13.</p> <p><sup>8</sup> “Dead” previous winter – then revived – no fruit by autumn – dead in reality (1 Tim. 5:6). Cp. second death Rev. 20:6.</p> <p><sup>9</sup> Aorist tense – Lit. “they shall be plucked up”.</p> <p><sup>10</sup> agrios – wild; vehement, furious, i.e. uncontrollable and destructive (Isa. 57:20).</p> <p><sup>11</sup> Shame is plural – by-product of ungovernable behaviour.</p> <p><sup>12</sup> planetes – a wanderer. Stars are fixed in relation to earth. Refers to bright meteors – useless for light or guidance, but impressive.</p> <p><sup>13</sup> Meteors swallowed up in oblivion – eternally lost. Contrast Dan. 12:3.</p> <p><b>The prophecy of Enoch</b></p> <p><sup>1</sup> “Dedicated”, “Initiated”. Man of sign to this generation – Heb. 11:5.</p> <p><sup>2</sup> Lamech's contemporary (Gen. 4:19-24). Cp. V.4. Lamech = “Powerful overthrower”.</p> <p><sup>3</sup> False teachers the same in all ages.</p> <p><sup>4</sup> erchomai – the act of coming.</p> <p><sup>5</sup> Lit. “in holy myriads of himself” (Diag.); i.e. God manifestation V.4 – an innumerable host – Deut. 33:2 (1 Cor. 4:15; 14:19).</p> <p><sup>6</sup> hagiais – cp. hagios V.1 = separation.</p> <p><sup>7</sup> kata (with Genetive) – Lit. down upon. Diag. “against all”; i.e. judgement of household complete – only rejected and world to be judged.</p> <p><sup>8</sup> exelencho – to convict thoroughly.</p> <p><sup>9</sup> asebes – one who is impious, defiant of God.</p> <p><sup>10</sup> skeleros – hard, rough, dry, harsh. Roth. - “hard things”.</p> <p><sup>11</sup> gongustes – to mutter, murmur or grumble. Lxx for Ex. 15:24; 17:3; Num. 14:29; cp. V.5.</p> <p><sup>12</sup> mempsimoiroi – Lit. blamers of fate, Discontent with their lot in life because of demands of Truth. See 1 Tim. 6:6; Phil. 4:11, cp. V.6.</p> <p><sup>13</sup> epithumia – a longing, strong desire for forbidden. TCNT – “they follow where their passions lead them”. Cp. V.7.</p> <p><sup>14</sup> hyperogkos – over-swollen, pompous, boastful, highflown things. Used in 2 Pet. 2:18. See Ps. 12:1-4.</p> <p><sup>15</sup> prosopon – the part seen – the face.</p> <p><sup>16</sup> thaumazo – to wonder, marvel, be astonished; to regard with wonder and reverence.</p> <p><sup>17</sup> ophelia – profit, gain. Only other occ. Rom. 3:1.</p> <p><b>The prophecy of Peter fulfilled</b></p> <p><sup>1</sup> R.V. – “But ye beloved (agapetos V.3)”.</p> <p><sup>2</sup> mnaomai – to think much of a thing.</p> <p><sup>3</sup> See 2 Pet. 2:1-2; 2 Tim. 4:3-4; Acts 20:30-31.</p> <p><sup>4</sup> lego – to pick out, gather, collect, then to lay before. Refers to the substance and meaning of words. Cp. Rom. 3:19.</p> <p><sup>5</sup> Roth. &amp; Wey. – “there shall be”.</p> <p><sup>6</sup> empaiktes – in part derived from pai – a child. See Lxx. Isa. 3:4. Only other occ. 2 Pet. 3:3.</p> <p><sup>7</sup> apodiorizo – to mark off, set up bounds, create sects or cliques. Diag. – “These are marking out boundaries”.</p> <p><sup>8</sup> psuchikos – what pertains to the animal (V.10).</p> <p><sup>9</sup> Lacked power of Truth through the Word – 1 John 5:6; John 17:17; Rom. 8:14.</p> <p><b>The way to contend – Available resources</b></p> <p><sup>1</sup> epoikodomeo – to build a house upon. See use Acts 20:32; 1 Cor. 3:10-12,14; Eph. 2:20; Col. 2:7. First of 4 steps.</p> <p><sup>2</sup> Purity of practice requires purity of doctrine – 1 Tim. 1:9-10; 4:13-16.</p> <p><sup>3</sup> Diag. – “praying with holy spirit”. Int. Bib. &amp; Roth. no def. art. Cp. Rom. 8:26-27; John 15:7. See Prov. 15:8-9.</p> <p><sup>4</sup> tereo – V.6, 13. – personal responsibility.</p> <p><sup>5</sup> agape. Cp. John 15:9-10.</p> <p><sup>6</sup> prosdechomai – from pros – to or towards and dechomai – to accept by a deliberate and ready reception. Int. Bib. – “eagerly awaiting”.</p> <p><sup>7</sup> eleeo – to show mercy; to have the desire of relieving the miserable to show kindness by beneficence or help.</p> <p><sup>8</sup> diakrino – to separate, distinguish, judge, contend. In accusative case and middle voice – R.V. “who are in doubt”; Roth. “such as are in doubt”.</p> <p><sup>9</sup> ous de – but some. A weaker class than V.22.</p> <p><sup>10</sup> Cp. Gal. 6:1; 1 Cor. 10:12-14.</p> <p><sup>11</sup> harpazo – to snatch away. Cp. 1 Thess. 4:17.</p> <p><sup>12</sup> Symbol of divine judgement. Cp. Zech. 3:2.</p> <p><sup>13</sup> chiton – undergarment. Same as Christ's coat without seam – John 19:23. Cp. Ex. 26:31-32; Ps. 133 = unity of body. See Zech. 3:3.</p>
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<p><sup>24</sup>Now unto him that is <sup>1</sup><u>able</u> to <sup>2</sup><u>keep</u> you <sup>3</sup><u>from falling</u>, and to <sup>4</sup><u>present</u> you <sup>5</sup><u>faultless</u> before the <sup>6</sup><u>presence</u> of his glory with <sup>7</sup><u>exceeding</u> joy,</p> <p><sup>25</sup> <sup>8</sup><u>To the only wise God</u> our <sup>9</sup><u>Saviour</u>, <i>be</i> glory and <sup>10</sup><u>majesty</u>, <sup>11</sup><u>dominion</u> and <sup>12</sup><u>power</u>, both now and <sup>13</sup><u>ever</u>. Amen</p>	<p><sup>14</sup> spiloo – stain, defile. Cp. Lev. 13:47-52.</p> <p><b><u>Final prayer for preservation</u></b></p> <p><sup>1</sup> dunamai – to have power, be capable.</p> <p><sup>2</sup> phulasso – to keep, guard.</p> <p><sup>3</sup> Roth. “from stumbling”. Vine – “surefooted”.</p> <p><sup>4</sup> histemi – to cause to stand. R.V. – “set”.</p> <p><sup>5</sup> amomos – without blemish (sacrificial term). Cp. use Rev.14:5; Eph. 5:27.</p> <p><sup>6</sup> katenopion – directly in front of; in the very presence of – Col. 3:4.</p> <p><sup>7</sup> agalliasis – exultation, great joy. Int. Bib. – “unspeakable joy”.</p> <p><sup>8</sup> Roth. – “unto God alone”.</p> <p><sup>9</sup> See Isa. 43:11; 49:6; 2 Cor. 5:19.</p> <p><sup>10</sup> megalosune – greatness, dignity, majesty.</p> <p><sup>11</sup> kratos – manifested or exerted power (through others).</p> <p><sup>12</sup> exousia – freedom of action, authority.</p> <p><sup>13</sup> ainos (plural). Diag. – “both now and throughout all the ages”.</p>
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<p><b><u>Abbreviations</u></b></p> <p>RV – Revised Version</p> <p>RSV – Revised Standard Version</p> <p>Roth. – J. B. Rotherham Emphasised Bible</p> <p>Diag. – The Diaglott Translation</p> <p>TCNT – Twentieth Century New Testament</p> <p>Int. Bib. – Interlinear Bible (Green)</p> <p>Wey. – Weymouth Translation</p> <p>Lit. – Literally      Cp. – Compare</p>
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## APPENDIX 9

### CHINA IDENTIFIED IN THE BIBLE by Bro. Ken Whitehead – Dec. 2020

Yes, this is groundbreaking. China has not occupied our attention in the past, but now it is imposing itself on the world. We have long identified Sinim in Isaiah 49:12 with China, and rightly so. But its connection with the Canaanites has not been so obvious.

We must always first “search the scriptures” John 5:39, and then consider profane writings where support might be needed.

Here are the four related names from Strong’s:

Sin – Strong 5512 – Wilderness in the region of Sinai

Sinites - Strong 5513 – descendants of Sin, one of the sons of Canaan

Sinai – Strong 5514 – Mountain in the Sinai peninsula

Sinim – Strong 5515 – A distant Oriental region at the extremity of the known world, identified with southern China

Here are some authorities who identify the land of Sinim with China:

✓ Ptolemy 90 -168 AD

✓ Manasseh Ben Israel 1604-1657

✓ Gesenius 1821

✓ Keil & Delitzsch 1857

✓ Strong’s 1890

✓ Brown Driver Briggs 1906

✓ Henry Morris 1976

Strabo mentions a number of robbers’ fortresses in Syria in his day, including one called Sinna. But this single mention doesn’t help us in our quest. On the other hand, Strabo and Josephus speak of the Seres, the “silk people”, believing that the silk traders brought the product with them from origins in India. It was not until Ptolemy later showed that the Seres were merely intermediaries on a much longer route, originating in the farthest east, that he identified the mysterious Sinae people. Refer to:

[https://www.academia.edu/29668214/The Images of China in the Western Literature Greco Roman Antiquity](https://www.academia.edu/29668214/The_Images_of_China_in_the_Western_Literature_Greco_Roman_Antiquity)

Knowing that all nations of the earth came from Shem, Ham and Japheth Gen. 10:32, we must ask where did the Sinae, the people of the land of Sinim, originate. And here we must let the scriptures speak.

The Tower of Babel began to be constructed with this motivation:

Gen. 11:4 – “...let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.”

We know God intervened, resulting in Verse 8: “So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.”

This is reinforced in Verse 9: “from thence did the LORD scatter them abroad upon the face of all the earth.”

It is most interesting that the only people specifically named as being ‘scattered’ are the Canaanites:

Gen. 10:15-18 – “And Canaan begat (11 sons) Sidon his firstborn, and Heth, And the Jebusite, and the Amorite, and the Girgasite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.”

As you know the bulk of Ham’s tribes went into the African continent – Mizraim = Egypt, Cush = Ethiopia and southern Africa, and Phut = Libya and northern Africa. And “afterward”, some of them spread abroad from there.

What of the youngest son of Ham, Canaan, who was cursed by God through Noah?

We are told in Gen. 10:19 – “And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.”

That is, the Canaanites occupied the region with its border from Sidon in Lebanon, down the Mediterranean Sea coast, then across to the southern ends of what we now know as the Dead Sea and then upwards to the east of that Sea.

But by the time Abraham comes down to that area, and later when Joshua leads the people into the promised land, instead of finding the descendants of all eleven sons of Canaan, there were only “seven nations greater and mightier than thou” Deut. 7:1.

Where were the others? In scripture, the Arvadite is identified in the Lebanon region Ezek. 28:8; Hamath is mentioned several times e.g. Num. 34:8, a significant area in the Orontes valley of Syria; the Zemarites are not significant enough to be called a nation by the time they are incorporated into Benjamin’s inheritance Josh. 18:22.

That leaves the Sinites.

From the Scripture references to this name we can conclude that because the Sinites are not elsewhere mentioned among the bulk of the Canaanite nations, they originally settled between the general southern border of the other Canaanites, i.e. the Dead Sea area, and the Red Sea, beyond which was the area occupied by Mizraim, in Egypt. So the descendants of Sin, the Sinites, originally lived in an area which was largely a harsh desert wilderness.

The children of Israel came into the Wilderness of Sin after crossing the Red Sea – Ex. 16:1; 17:1; Num. 33:11-12; and from thence they came to the wilderness/desert of “Sinai” verses 15-16, the Hebrew name so closely related to “Sin”.

But the Sinites were no longer there when Israel arrived under Moses. Nor is there any record of them being there when Abraham entered the land about 2000 BC.

Gen. 10:18 had said: “afterward” were the families of the Canaanites spread abroad.

How long afterward? The first historical record of significant occupation of the land of China is around 2070BC. See: [https://www.ancient.eu/Xia\\_Dynasty/](https://www.ancient.eu/Xia_Dynasty/)

The flood having occurred about 2344 BC, and the Tower of Babel event occurring two generations later, we can conclude that the descendants of Sin lived in the wilderness regions called in Scripture ‘Sin’ and ‘Sinai’ for up to 200 years. So they gave their name to that area. But as we know the Chinese people are strong breeders, now the most populous nation on earth, and soon the wilderness limited their growth such that they began to search for greener pastures. God could certainly have scattered them abroad instantaneously, but more often He arranges circumstances behind the scenes for His will to be accomplished without men being aware.

The Sinites were given little choice – regions to the north and south were already occupied by other tribes and nations. The sea to the west was an unknown, and the isles were possessed by the sons of Japheth Gen. 10:1-5. The Sinites had become accustomed by now to desert conditions, so the journey east, even through some of the most formidable territory on the planet, was a challenge they could deal with. So they set off East into the unknown.

And just imagine their surprise and unmitigated pleasure when they finally arrived at the far eastern end of the Eurasian land mass, to find the most beautiful, fertile land imaginable. A place where they could forget all about God, be largely uninterrupted by anyone else, develop their own unique culture and philosophy, and live self-reliant and self-sustaining for almost 4000 years until now. And importantly, the pathways of their journey East were later to become the routes of the Silk Road for their amazing and coveted products such as the finest silk, translucent porcelain and delicious tea to travel back to the West!

But rest assured, God has not forgotten His curse through Noah, and their judgment is coming!

Ken Whitehead (Southport, Queensland)