

Prophetic Review

The purpose of this Supplement is to examine current theories of prophecy in the light of Scripture. Two issues of it have appeared (see p.p. 176-184 and 257-264). They have been mainly concerned with examining the ideas set forth in the book, "The Last Days." In the present Supplement, we turn from this to a consideration of general principles found in the prophetic Scriptures, mainly because the claims of "The Last Days" are examined in another article in this issue. "Logos" believes that it is important, in these closing days of the Gentiles, to have a clear understanding of future events, that we might be forewarned and forearmed as to what to expect; and that we might be in readiness for the Lord's return when it does take place.



THE MIDNIGHT HOUR

"Watch!" The Key-word Of Destiny

Midnight was the hour of deliverance from Egypt. When it came, the Lord having acted, His oppressed people moved quickly in answer to the command to go. They were ready, with girded loins, feet shod, and staff in hand (Exod. 12).

What of the future? Again, Midnight is set as the hour of deliverance (Matt. 25:16), and once more there will be activity; but this time, all God's people will not be ready, for some will not have prepared themselves for the journey:

"And the foolish said unto the wise, give us of your oil, for our lamps are going out!" (v.8 - mg).

Time, however, will be against them; adequate preparation not having been made, "the door will be shut" (v.10).

Nothing is quite as humiliating as facing a door that has been shut in your face. Nevertheless, in the parable, the foolish virgins persist in their appeal:

"Lord, Lord, open to us!"

But the reply comes:

"Verily I say unto you, I know you not!"

The foolish virgins represent a class of people who had evidently gone to some trouble to please their Lord, but had not been thorough in their preparations. When the midnight cry came, they hastened to put matters right; but their efforts were unavailing.

Why was that? Why would not

the Lord accept them?

The obvious answer is that they had been too easy-going. Apparently they considered themselves safe because they were in the Lord's household. If so, this was their undoing, for they lapsed into spiritual slumber instead of making their calling and election sure.

The point of the parable should be appreciated by present-day virgins, living, as they do, in thrilling days of fulfilling prophecy, for after rejecting the foolish virgins, the Lord warned: "*Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*"

The key word upon which the destiny of all Christ's followers will be decided is WATCH. The word signifies, "to keep awake!"

The Psalmist declared:

*"Because they regard not the works of the Lord,
Nor the operation of His hands,
He shall destroy them,
And not build them up."
(Ps. 28:5).*

The midnight hour of Gentile times is close upon us, and our Lord will come suddenly, as a thief, to snatch away his jewels. It will be too late then to redeem the time. If our years in the Truth have been mis-spent on trifles, and we have not added the other virtues to our faith, we shall be shut out from the Wedding Feast.

Meanwhile, the door is still open;

we still have opportunity to watch, or we can ignore the signs of the times and become lulled to sleep.

It is up to each one to make the decision.

Watchman, What Of The Night?

Jesus commanded all his followers to watch: "What I say unto you, I say unto all, Watch!" (Mark 13:37). Essential qualifications of watchmen are:

1. **Good eyesight;**
2. **The ability to keep awake;**
3. **Concern for the safety of their fellows.**

These characteristics have obvious spiritual lessons for true disciples. Each should diligently observe current developments with enlightened eyes; each should be "awake to righteousness" (1 Cor. 15:34); each should be concerned for the eternal salvation of his fellows.

The Lord Jesus urged believers in Laodicea to "anoint thine eyes with eyesalve that thou mayest see" (Rev. 3:18). Like ecclesias today, the one in Laodicea did not lack material resources, but the members knew not their spiritual blindness. There was a need for the application of the Spirit-word, that they might see clearly. The same need exists today. Though we dwell on the earth bodily, there is need to extend our mental vision beyond the flesh-veil, seeing Him who is invisible, and discerning His directing hand in the political affairs of the age.

Four outstanding events of this 20th century which should thrill the hearts of all Zion's watchmen, are:

1. **The State of Israel;**
2. **The formation of the Common Market;**
3. **The expansion of Russia;**
4. **The remarkable activity of the frog-like spirits.**

These developments of fulfilling Bible prophecy have been caused through the outpouring of the 6th vial. This began with the drying up of the political Euphrates (the Turkish Empire); an event necessary that the way might be prepared for the manifestation of the Kings of

the East (Rev. 16:12). The contents of the vial are still being emptied upon the earth with a two-fold object: firstly, to gather the nations for "the war of that great day of God Almighty," and, secondly, to introduce upon the political scene, the "kings" referred to.

Who are those kings? A more literal rendering of the phrase is, "Kings who are out of the sun's risings." If we can appreciate what the "risings" of a sun produce, we shall the more readily understand who the Kings are that proceed therefrom.

The Sun is that "great light" that rules the day (Gen. 1:16), whose warmth causes the earth to bring forth its fruit. In the Revelation, however, the Light of the heaven is used as the Light of the world, and thus identified himself with the one prophetically described as "The Sun of Righteousness" who is to "arise with healing in his beams" (Mal. 4:1-2).

The power of the sun produces both flowers and weeds, and in conformity with the symbol, Christ's appearance again in the earth will be followed by the resurrection of both just and unjust, "some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

The foolish virgins will not attain to a place of rulership with Christ, but "they that be wise shall shine as the brightness of a firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). Their destiny is to reign on earth (Rev. 5:9-10), for one thousand years (Rev. 20:4).

These are the Kings who are to arise to rulership over the earth, referred to in Revelation 16:12. They are "out of a sun's rising," because their appearance as such is only made possible through the appearance of the Sun of Righteousness in the earth.

A Day Of Judgment For Believers

It is a Divine principle that judgment must first be meted out to the

house of God. Peter declared that "it must first begin at us" (1 Pet. 4:17). Saints will first stand before the judgment seat of Christ (Rom. 14:12; 2 Cor. 5:10), before assisting him in the subjugation of the nations. Where will the judgment seat be set up?

Jerusalem has been suggested, but there is no scriptural evidence of real weight to sustain the suggestion. It is true that Christ will first manifest his power to the nations on Mount Olivet, and reveal his glory in Jerusalem, but these demonstrations to the world should not be confused with the resurrection and gathering of the household.

Psalms 149:7-9 declares that the honor of the saints is to execute the judgments written, which would require their judgment first. Again, numerous passages imply that the march of the saints will commence in the Sinaitic Peninsula (Deut. 33:2; Ps. 68:17; Hab. 3:3; Song 3:6; Isa. 63:1). The evidence in support of this conclusion is summarised in Psalm 68:17 which, according to the *Companion Bible* should read: "The Lord among them hath come from Sinai into his sanctuary" (i.e. Jerusalem).

Sinai is a far more suitable place than Jerusalem for the Judgment Seat of Christ. It seems as though it has been reserved of God for such occasions. It was amidst the awe-inspiring surroundings of Sinai that Israel heard the commandments, and declared: "All that the Lord hath spoken we will do and be obedient." Its solemn precincts witnessed the moral foundation of the Kingdom of God in the past, and will do so again. It is absolutely isolated from the centre of military agitation as depicted in the prophets relating to Armageddon, so as to be ideal for the purpose of personal judgment, and it seems as though it has been reserved of God for special manifestations of his glory.

On the other hand, Jerusalem will not be in a state of tranquility until Israel has been brought through "the time of Jacob's trouble" (Jer. 30:7) which will purge the people. In the days of his flesh, Jesus told

the inhabitants of Jerusalem: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Israel, therefore, will not see its King until all the rebels are purged out. Elijah will assist in this work (Mal. 4:5), but must first, himself, appear before the Lord to be officially approved.

All these facts show the need of Christ first judging his household before the nations.

We need to beware of new philosophies concerning Christ's coming. Views are being propounded which, in effect, do away with a proper Judgment seat. Added to this, is the idea that Jesus will not take us away until he sits on the throne of his glory in Jerusalem. These theories tend to reduce our sense of urgency that Christ is near, and could cause us to be looking for events to happen in the world before Christ comes, which are not due to occur until he is already here. The Lord warned:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

The Revival Of Israel

The declining influence of the Turkish Empire, left a vacuum in the Middle East, which was promptly filled by Jews and Arabs with rival claims. At present, both nations are political opportunists, trusting in the arm of flesh. The Jews have returned to their land in unbelief of God's appointed son, thereby fulfilling Bible prophecy (e.g. Rom. 11:25-26) which we do well to consider.

Zechariah informs us that Jerusalem is to become "a burdensome stone for all people" (Zech 12:3), and this is one of the main reasons why God is building up Israel's prestige at the present time. It will

play a part in the development of Armageddon. The meaning of this apocalyptic term, when expressed in Hebrew as it should be (see Rev. 16:16) is: *A Heap of Sheaves in a Valley of Judgment*. Armageddon thus relates to Divine judgment poured out upon the nations, and will take place at the close of the sixth and opening of the seventh vials. Today the nations are angry (Rev. 11:18), and this is preliminary to them being drawn into the place that God has designed as His threshing floor of the Powers that be.

Joel prophesied of the nations being gathered into the valley of Jehoshaphat, or the valley of Yah's judgment, and he describes them as a heap of sheaves about to be threshed. "Multitudes, multitudes in the valley of threshing," he exclaimed (Joel 3:14 - mg). Zechariah speaks of them being "cut in pieces" which is the action of threshing (Zech. 12:3). Micah, likewise, uses similar expressions:

"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion; but they know not the thoughts of the Lord, neither understand they His counsel; for He shall gather them as sheaves into the floor" (Micah 4:11-12).

Before our eyes we see the developing status of Israel, and this will consummate in the final phase of the sixth vial (see Joel 3:1-2), and introduce the terrible judgments of the seventh. How grateful to God we should be, that He has permitted us to live in such thrilling days, and watch His hand at work among the nations.

Judgment Of The Household Precedes That Of The Nations

It is the work of "spirits like frogs" to confederate the nations by their unclean influence moving the rulers of the earth (Rev. 16:14), but the final gathering into a place called in the Hebrew tongue, Armageddon, is *not* the work of these "spirits." John recorded: "And he gathered them together" (Rev. 16:16). Who is the "he" thus referred to? Both the context, and the

rules of grammar, point to the speaker of the previous verse, even the one who proclaimed: "Behold I come as a thief." As there is no further reference in this chapter to the coming of Christ, it seems evident that he will be in the earth at the time of the invasion of Palestine.

This agrees with the prophet:

"Behold the name of Yahweh cometh from far, burning with His anger . . . and there shall be a bridle in the jaws of the people, causing them to err" (Isa. 30:27-28).

This teaches that the nations are to be led into error and destruction by a bridle in their jaws, and it agrees with the predicted action of the antitypical Son of Man (Christ), who says: "I will put hooks into thy jaws, and I will bring thee forth, and I will bring thee against my land" (Ezek. 38:4).

But, according to Isaiah, this only happens when "the Name of Yahweh cometh from far." This Name applies to both Jesus and his brethren who are "baptised into the Name," and constitute those separated from the nations, for the Name (Acts 15:14).

The startling fact thus is made clear, that the Lord must return and judge his household before the present-day upheavals have gathered momentum towards Jerusalem. It is the unseen hand of God's anointed which draws the final threads together in the controversy of Zion. Revelation 16 is quite specific. The declaration, "Behold I come as a thief" precedes the statement: "He gathered them into a place called Armageddon."

The March Of The Saints

The Jews in the land have yet to be humbled by the severe reverses they shall experience. Zechariah predicts:

"And it shall come to pass in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein, and I will bring the third part through the fire, and will refine them as silver is refined, and will try them

as gold is tried; they shall call on my name, and I will hear them; I will say: It is my people; and they shall say: Yahweh is my God" (Zech. 13:8-9).

Such a change of heart from the present-day Jewish outlook will obviously take some time, and necessitate drastic measures. Israel will be completely surrounded by armed enemies with little chance of escape. They will be induced to proclaim: "Our bones are dried, and our hope is lost; we are cut off for our parts" (Ezek. 37:11). The King of the North "shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt; and the Lybians and Ethiopians shall be at his steps" (Dan. 11:43).

Where can Israel turn for deliverance? She will experience the reality of the words: "All thy lovers have forgotten thee; they seek ye not; for I have wounded thee with the wound of an enemy, and with the chastisement of a cruel one, for the multitude of thine iniquity" (Jer. 30:14).

Deliverance will come from an unexpected quarter, as envisaged in Isaiah 63: "Who is this that cometh from Edom, with dyed garments from Bozrah?" Israel's perplexity will change to glad relief when the people come to realise that their Messiah is actually in the earth, and is effecting their national salvation.

The Lord is not alone, however. He is "glorious in his apparel, travelling in the greatness of his strength." This Name of the Lord, the cherubim of glory, the one-man-body of the elect, comes to Israel from Edom and Bozrah, and "of the people there was none with me," so that the brazen feet of "one like unto the Son of man" treads the winepress alone.

That Jesus would do all this single-handed is not fitting, nor in accord with many prophecies to the contrary (Ps. 149:7-9; Zech. 14:5; Rev. 2:26-28). "This honor have all his saints."

The march of the saints first commences by measuring Israel's foes in Edom, Moab and Ammon. These

Arab enemies will be forced to submit to divine chastisement:

"Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock (Petra Arabia) sing, let them shout from the top of the mountains, let them give glory unto the Lord and declare His praise in the islands."

What is the cause of this Arab transformation? It appears in the following verse:

"The Lord shall go forth as a mighty man (the one-man-body), He shall stir up jealousy like a man of war, he shall cry, yea roar; he shall prevail over his enemies" (Isa. 42:11-13).

While this happens, however, Israel will still be deaf and blind to their Messiah (v.16). The fact of his presence will be brought home to them with startling reality, as he manifests himself at Jerusalem in power and glory.

The prophet Habakkuk speaks of a later time when Yahweh is enthroned in Zion. His words also support the view of a prior gathering of saints in Sinai. He declared: "But the Lord is in His holy temple; let all the earth keep silence before Him" (Hab. 2:20).

Habakkuk proceeds to reveal how that Christ will come to Zion and subdue the earth: "God (Heb. Eloah - the Mighty One) will come in from Teman, and the Holy one from mount Paran . . . and his brightness was as the light, he had horns (bright beams out of his side - mg) coming out of his hand." These rays of light are the kings from the rising of the Sun of Righteousness (Rev. 16:12). The prophet saw them come from the wilderness of Zion, indicating, beyond doubt, that they will be judged and glorified at Sinai and will then move north to Jerusalem, as the people of Israel did when delivered from Egypt under the guidance of their leader, Moses.

— G. HOLTON, Eng.

(To follow: "The Expansion of Russia).

Christadelphian Key to the Prophecies

Extracts From The Pioneer Writings Related To The Prophetic Word.

Continuing the theme of CONCERNING THE PATRIARCHS, as Bible Prophecy reveals the outworking of the Hope of the Fathers:

7. JACOB AND THE TRIBE OF JUDAH

Having spoken of the death of Christ by Levi and Simeon, Jacob then proceeded to speak of things connected with Judah alone. Of this Tribe he affirmed:

1. That Judah should be the praise of all the Tribes;
2. That it should subdue its enemies;
3. That it should rule over all Israel;
4. That its sovereignty should be monarchical;
5. That Shiloh should arise out of it as a lawgiver;
6. That the gathering of the people should be to him;
7. That he should ride an ass accompanied by its foal;
8. That his garments should be dyed with the blood of his enemies;
and
9. That the fountains and rocks of the country should exuberate with grapes and pasture . . .

But, it is very clear from the past history of the Tribe, that the prophecy is only partially accomplished. Judah is now "stooping down, and crouching as an old lion"; and in view of his present prostration, Jacob inquired: "Who shall rouse him up?" Yes, who shall do it? Who shall start him to his feet again, that he may rend and tread down, and devour the enemies of Jerusalem? Who but the Shiloh, whose goodly horse in the battle Judah is appointed to be (Zech. 10:3-5; 12:6; 14:14).
—Elpis Israel, p.280.

8. JACOB'S BLESSING

Having blessed Judah in the terms recorded in Scripture (Gen. 49:8-12), he passed over Zebulun, Issachar, Dan, Gad, Asher, and Naphtali, with a brief notice, and then dwelt with emphasis upon Joseph. He described in general terms the fertility of the cantons of Ephraim and Manasseh, and invoked blessings of every kind upon his posterity. Recalling Joseph's history in the past as indicative of his descendants in the future, he predicted that they would be sorely grieved by their enemies, and separated from the other Tribes. Nevertheless their bow, though unstrung, should abide in strength, and they should be made strong again "by the hands of the mighty God of Jacob, who should help them," and bless them above what their progenitors enjoyed before they were carried away into captivity. He saw that they would be a royal tribe, and that at some period of their nationality, "the everlasting hills," unto their utmost bound, should bow to his sceptre, who is destined to rule them" (Hab. 3:3-16).
—Elpis Israel, p.281.

9. JACOB, AND REUBEN, AND LEVI

Reuben, Simeon and Levi are conjoined in Jacob's prophecy. They had slain Hamor and Shechem, and all the males of their city. This circumstance is taken as a characteristic of their Tribes in the last days. "Instruments of cruelty," said Jacob, "are in their habitations." And foreseeing the part they would play in relation to the Seed, he exclaimed, "O my soul, come not into their secret" (Psa. 50:2); "unto their assembly" (Matt. 26:14); "mine honor be not thou united." But why not Jacob? "For in their anger they slew a man" (Matt. 26:57, 59), "and in their self-

will they digged down a wall," that is, overthrew a city (Gen. 34:25-29). "Cursed be their anger, for it was fierce: and their wrath, for it was cruel." The verification of these things will easily be recognised in the history of the Tribe of Levi at the era of the Crucifixion. It was the priests who sought and at last accomplished the death of Jesus, to whom Jacob refers; and to mark his sense of their conduct, he said: "I will divide them in Jacob, and scatter them in Israel." This was fulfilled in giving Levi no cantonal inheritance in the Land, and in including Simeon's portion within the limits of the canton of Judah (Josh. 19:1, 9). From this arrangement, Levi, Simeon, and Judah became the Tribes principally concerned in the transactions of the last days.

—Elpis Israel, p.279.

Concerning the Jews and their Land

Extracts from the pioneer writings relating to the Divine purpose through Israel, and particularly considering events shortly to transpire.

10. THE HOPE OF ISRAEL (Acts 26:6)

From this statement, it appears:

1. That God had made a certain promise to the Fathers of Israel;
2. That this promise became the hope of the nation, and was therefore a national question;
3. That this promise had been the hope of the Twelve Tribes in all their generations; was the ground of their worship; and that they hoped to attain to it by rising from the dead.

—Elpis Israel, p. 224.

11. RESURRECTION OF DRY BONES

It only requires a careful reading of Ezekiel 37 to induce the conviction that the resurrection mentioned in vv.12,13 is a political resurrection of Israel. The prophet was shown a valley of dry bones quickly transformed into men standing in military array. What was the meaning? Let the words of the chapter answer the question: "These bones are the whole house of Israel," not the dead generations of Israel, but the living house of Israel. The nation was in captivity — sojourners in a strange land — cut off from their country and their hopes. Politically they were dead men — dry bones, and their lament is recorded in the prophecy, to give point to the promise which presents the antithesis to that which is lamented. "You, Israel, lament that politically your bones are dry, that you are cut off; I promise I will politically open your graves, and bring you into the Land of Israel."

—Ambassador 11, p.302.

12. GOD WILL PLEAD WITH ISRAEL

If the reader knows how the Lord pleaded with Israel face to face in the wilderness by the hand of Moses, he will well understand the ordeal that yet awaits the Tribes to qualify them for admission into the Holy Land. The Lord's power and the angel were with them in the wilderness of Arabia, but they saw not His person; so, I judge, will the Lord Jesus and some of the Saints be with Israel in their Second Exodus, seen perhaps by their leaders, as the Elohim were by Moses, Aaron, the elders, and by Joshua, but not visible to the multitude of the people who must walk by faith and not by sight; for though God is able to graft them in again, He can only do it upon a principle of faith; for the condition of their restoration laid down in His Word is, "if they abide not still in unbelief, God is able to graft them in again" (Rom. 11:23).

—Elpis Israel, p.451.

13. INTO THE WILDERNESS OF THE PEOPLES

The Israelites will not march directly into the Holy Land, because the generation of Israelites who leave the north, will be no more fit for immediate settlement there than their fathers were who left Egypt under Moses. They would be as rebellious under the government of Shiloh as that generation whose carcasses fell in the wilderness, and concerning whom Yahweh sware in His wrath, "that they shall not enter my rest" (Heb. 3:11). They must, therefore, be subjected to discipline, and trained up under the divine admonition. But, notwithstanding all the "marvellous things" they will have witnessed, they will prove themselves true to the character of their fathers, who were stiff-necked and perverse, and resistant always of the Spirit of God; so that they will not be permitted to enter into the Land of Israel. Their children however, will come thither from "the land of the enemy," and "attain to their own border" (Jer. 31:15-17).

The reader will, doubtless, desire to know upon what ground I affirm these things. This is as it ought to be; for he should set his face like a flint, and refuse credence to anything and everything which is not sustained by "the testimony of God." Turn then, to the prophet Ezekiel, where it is thus written, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod; and will bring you into a delivering of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord" (Ezek. 20:33-36).

—Elpis Israel, p.450.

The Jews as News

"For thou art an holy people unto Yahweh thy God, and Yahweh hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth" (Deut. 14:2).

They Shall Return.

JERUSALEM — About 35,000 immigrants are expected to arrive in Israel during 1969, the Minister for Immigrant Absorption, Mr. Yigal Allon, told the Knesset (Parliament) recently. 12,000 are expected from Europe, 6,500 from North America, 13,200 from Asia and Africa, and the rest from Latin America and other countries. The peak period of immigration would be in the summer, when some 4,000 would arrive each month. Mr. Allon expressed the opinion that the Soviet Union would change its policy regarding emigration to Israel, as the Jewish question there was still unsolved and becoming a problem for the Soviet authorities.

The return of the exiles remains the most remarkable sign of the times and a token of future greatness (Ezek. 37:21; Jer. 31:10). But Mr. Allon should beware of Russian policy. Not only are Jewish people a problem for the Soviet, but so is Israeli territory. And in order to pro-

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Events Subsequent to Christ's Return

"In ages past, God has had among the nations a people of His own. These are wise in the wisdom of God, and venerate His word above all things. Though not His counsellors, He has graciously condescended to inform them what He intends to do before it comes to pass. Hence, it is testified by the prophet that 'the Lord God will surely do nothing, but He revealeth His secret unto His servants the prophets' (Amos 3:7). This revelation is made that His people's faith may be confirmed and enlarged, and that in every generation they may know the times and seasons to which they stand related. Knowing the signs, they are enabled to discern the times; and while consternation and dismay cause men's hearts to fail they are courageous, and rejoice in perceiving the approach of the Kingdom of God. This is the proper use of the prophetic word. It was thus that the ancients used it, and were enabled to live in advance of their contemporaries. This appears from the exhortation of the apostle, who says: 'We have a sure word of prophecy whereunto you do well to take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of scripture is of one's own disclosure. For prophecy came not at any time by the will of man; but the holy men of God spake being moved by the holy spirit' (2 Pet. 1:21). Some were not unmindful of this exhortation which is as applicable to us as to them; for the day has not yet dawned, nor has the day-star arisen . . ."

(Elpis Israel, p.323).

SIGNS OF CHRIST'S IMMINENT RETURN

The Importance Of This Theme

Despite the ominous conditions of world events, and even the distressing circumstances in which the Ecclesia of God frequently finds itself today, no community has greater cause for rejoicing.

If the minds of its members are enlivened by Bible prophecy they are able to look out upon a world which vindicates their beliefs and testifies that the day is at hand when Christ will return to consummate his purpose. Accordingly, they can take to heart the exhortation he delivered his Apostles:

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

He emphasised the "beginning" of the fulfilment of the things of which he had been speaking; and who can doubt that we are living in such times.

Again, to his contemporaries, he declared:

"Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13:16-17).

He was referring to his own person and teaching, of course. In those matters, the Apostles were privileged to see and hear things which the faithful, from the beginning of time, had desired to see and hear. But the principle holds good to the present moment. In the remarkable fulfilment of prophecy in our time, we are seeing and hearing events that the prophets of old desired to see and hear, and are similarly blessed.

Or rather, we should add, we are blessed if we use this knowledge in a way that will help ensure our acceptance at Christ's coming. Christ added this proviso in his introduction to the Apocalypse:

"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" (Rev. 1:3).

The dual ideas of study and application are emphasised. The Greek makes this even more emphatic, for it signifies: "Blessed he that knows accurately, and they who give heed to the words of the prophecy, and observe narrowly the things which have been written in it . . ." There is no blessing unless we are to interpret the Scripture correctly, and then put into practise the principles involved.

The Apocalypse closes with a similar exhortation:

"Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22:7).

The Apocalypse is the only book of the Bible which owes its direct compilation to the Lord Jesus. He is really the author of it; but he arranged for it to be prepared by John "to shew unto his servants things which must shortly come to pass" (Rev. 1:1). From this we must conclude that the Lord considers the subject of prophecy and its fulfilment to be of vital significance to the saints.

In like manner, Daniel was told:

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand" (Dan. 12:10).

It is "the wise" who understand because they apply themselves to the prophetic record, that they might appreciate the significance of the times in which they live, and so prepare themselves for what is ahead of them. From the words of the angel to Daniel, and from those dictated by the Lord Jesus to John, we can conclude that it is most unwise to neglect the important theme of Bible prophecy.

It is to create interest in this theme that this supplement is dedicated.

What Is Involved?

Bible prophecy fills more pages of Scripture than any other theme. The Gospel itself is prophetic. It tells of a time when "all nations shall be blessed" in the seed of Abraham (Gal. 3:8). The main theme of Jesus' teaching was "the things concerning the King-

dom of God.”

The “servants of God” should not neglect this theme of study that occupies so much Scripture, and upon which there is proclaimed the blessing of Christ.

The purpose of God, and the ultimate to which prophecy relates, was summarised in the statement made to Moses, that “all the earth shall be filled with the glory of Yahweh” (Num. 14:21). There are three main stages in the development of this. The glory of Yahweh firstly was revealed in an individual: the Lord Jesus Christ; it secondly will be manifested in those whom God has “called” to be “a people for His name” (Acts 15:14); finally it will be revealed in all the earth, when the tabernacle of Deity will be with men, and there shall be no more curse (Rev. 21:3-4; 22:3), but “God wil be all and in all” (1 Cor. 15:28).

The glorified Lord Jesus Christ comprises the first stage in the consummation that Yahweh has purposed for the earth. He is the manifestation of

the Father, mentally, morally and physically; and, at the same time, he is the nucleus of that community of immortals yet to be revealed in the earth.

What Christ manifested when on earth, they are expected, in measure, to reveal; what he is now, they are yet to become. He is represented as the cornerstone of the living temple in which the glory of Yahweh will dwell, and all the other stones that make up the building must be shaped in accordance with the pattern he exhibits. Peter taught:

“Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises (or virtues — margin) of Him who hath called you out of darkness into His marvellous light” (1 Pet. 2:9).

When that community is completed and glorified in the age to come, the second stage of the Divine purpose will be fulfilled.

As the glorified Christ (the first stage); provided the nucleus for the second stage; so the glorified multitudinous Christ will assist in completing the

LOGOS SUPPLEMENTS

The purpose of these supplements is to deal with specific themes by providing additional space. Last month, the supplement was given over to the background of the modern revival of faith; this month we consider the theme of Bible prophecy; next month (God willing) we plan another supplement on archaeology. In this order, we would like to present twelve supplements during the course of the present volume... Our ability to do so, however, is governed by available finance. In the past, readers have assisted greatly by voluntary donations which they have indicated are to go to the cost of the supplement. We deeply appreciate all such assistance, but request that such be specifically marked as to be used for the supplement, as otherwise normal donations go into a general work fund. According to the interest shown in these special articles and the material assistance received, we will continue to feature them in subsequent issues of “Logos.”

Our present supplement (and future ones on this theme) introduces the subject of Events subsequent to Christ’s Return. We consider that it is vitally important for readers to have a clear concept of events to take place, for thereby they will be in a position to more clearly discern “the joy set before them” (Heb. 12:2). There are many contradictory theories being set before the brotherhood at the moment, but rather than occupy our time and space in answering them, we propose to ignore them and set down the future as we find it revealed in Bible prophecy. We suggest that the reader carefully examine the evidence submitted, and that he express himself upon it. We shall be pleased to receive letters in support, or in opposition, to the outline that we hope to present.

process by executing the judgments written (Ps. 149), assisting in developing righteousness in all the earth.

A commencement will be made by destroying the flesh as politically manifested at the second advent of the Lord. Thus Isaiah saw in vision "the name of Yahweh coming from far, burning with His anger . . . to sift the nations with the sieve of vanity" (Isa. 30:27). In Revelation 10, the multitudinous Christ, symbolized as the rainbowed angel, is shown possessing universal power, with feet standing upon the sea and earth, and mouth speaking as a lion. The completion of the labours of the multitudinous Christ will see death and the grave eliminated from the earth, and all creation manifesting the glory of its Creator.

The object of our study is to ascertain the steps by which this will be brought to pass, from the time Christ returns, until the thousand years are brought to their close.

The Coming Is Near

Every indication of Bible prophecy suggests that we are living in the very shadow of Christ's coming. The signs that proclaim this are numerous and distinct.

Consider the evidence of Scripture in relation to those signs that are familiar to us by the very repetition in public addresses, and so forth.

Take the Middle East for example. The last fifty years have witnessed tremendous happenings when considered in the light of Bible prophecy. We may not appreciate that today, because we have become so used to the sign that it no longer has its impact upon us as it once did upon brethren. But consider again the Jewish return to the land, and the modern revival of Israel in the light of the words of the Psalmist:

"Thou shalt arise, and have mercy upon Zion;

For the time to favour her, yea, the set time is come."

"When Yahweh shall build up Zion, He shall appear in His glory."

"This shall be written for the generation to come:

And the people which shall be created shall praise Yahweh."

(Ps. 102:13-18).

These words have a thrilling message for today. As we observe the rising power of Israel, and recognise that there is more than Jewish brains or Jewish muscles in what is being accomplished, we are reminded that the time when Yahweh will be glorified in the earth is at hand.

The returning Jew is the outstanding sign of the times; and its significance should not be minimised.

It would be a valuable exercise to list the places in Scripture where reference is made to current events as applicable to this people, and see how powerfully the witness speaks of the time of the end.

For example:

The name "Israel" itself. Is it not significant that when the Jewish representatives assembled to select a name for the nation, out of all ideas advanced, the name Israel was chosen?

Thus there is particular point in the declaration of Ezekiel which refers to those "gathered out of the nations" and inhabiting once "desolate places" as "my people of Israel" (Ezek. 38:16).

This, declared the prophet "shall be in the latter days." Prior to 1948, when the name Israel was coined for the newly-formed nation, the words of Ezekiel could not have had complete fulfilment.

The fact that the Jewish people have been gathered out of all nations, to inherit desolate places that are now inhabited, and are known world-wide as Israel, is an outstanding sign of the times.

The condition of the land is a further witness. Isaiah declares of the future age: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders" (Isa. 60:18).

He writes as though prior to the setting up of the Kingdom of God, violence and destruction would be considered as common within the borders of Israel!

Does not the state of things in the murderous Middle East of today vindicate his words?

The Remarkable Deliverance Of Jerusalem

We believe that one of the most significant signs in recent years was the taking of Jerusalem. Though all

the Brotherhood was stirred up by the remarkable victory of the six days war, the full import of it has not been appreciated.

The taking of the city by the Jews is definitely indicated in Scripture, but the amazing time-sequences revealed therein show how close we are to the coming of the Lord.

Joel declared:

"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and bring them down into the valley of Jehoshaphat . . ." (Ch. 3:1-2).

The language is significant. The preposition *for* links the statement of this chapter with that which goes before: the deliverance of the remnant whom Yahweh shall call (Joel 2:32). In other words, the deliverance of Judah and Jerusalem are landmarks proclaiming the imminence of the salvation of those who "call upon the name of Yahweh" in truth.

Moreover, it is important to note that it is Judah that is delivered, not Israel. Most references in the prophets to the national deliverance relate to Israel as a whole, or to Judah and Israel being jointly restored in the land, and as such, obviously refer to the future. But here, Judah is singled out. The expression is a political one. In many places in the Word, Judah relates to the Jews in the land as distinct from those still abroad, no matter to what tribe they actually belong. Thus, in Nehemiah, those in the land are described as "Judah" (Neh. 4:10, 16; 6:7, 16, 18), even though there were some of the northern tribes among them (Ezra 2:70; 6:17).

Zechariah predicts that Yahweh "shall save the tents of Judah first" (Zech 12:7), for the Lord will reveal himself to the Jews in the land, before those still scattered abroad are restored (Zech. 10:6).

From these facts, we can conclude that the Judah referred to by Joel relates to the modern revival of Jewry, which, as Brother Thomas declared: "is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after Christ has appeared in the kingdom" (*Elpis Israel*, p.441).

This principle is implied in Joel's account, for later in the chapter referred to above, and speaking of the intervention of Yahweh through His Son in world politics, the prophet declared:

"Yahweh shall also roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but Yahweh will be the hope of His people, and the strength of the children of Israel" (v.16).

Thus Judah is first brought into the land, and afterwards all Israel are saved.

This exactly answers to what has taken place in modern times. The resettlement of the people is a prelude to their purging when the nations will be drawn into the Middle East for battle; after which the ultimate restoration of all the tribes, and the establishment of the nation "as it was in the days of old" will take place (Ezek. 48).

But then Joel speaks also of "bringing again the captivity of Jerusalem." We have had the amazing evidence of this in the six days' war, and the occupation of Jerusalem in June, 1967. A little thought upon this fact in relation to the statement of Joel (and we will supplement this with other references in a moment) shows that we cannot over-emphasise the significance of this event. It is set down by Joel as the second stage in the development of events that will bring about Armageddon.

And what has been its effect in world politics? The Jewish occupation of this ancient city is a constant source of agitation that reaches to the inner counsels of the UNO. The turmoil, violence and destruction that has resulted in the Land has enabled Russia to insinuate itself into the politics of the Middle East in a remarkable way, which in itself, reveals the gradual fulfilment of Ezekiel 38.

Consider also the time periods involved: particularly in the light of the statement of the Psalmist who spake of the "set time to favour Zion" (Psalm 102:13).

In the year 1897, Theodor Herzl officially set forth his proposition, earlier published in his book *The Jewish State*, that the only solution to

the Jewish problem was the establishment of the Jewish State. "Possibly within five years, certainly within fifty the vision will be a reality," he is reported to have said.

In fifty years the vision did become a reality, for in the year 1947, the UNO, by a most amazing vote by its members, decreed that the Jewish State should come into existence; which it did the following year.

It is remarkable that the nations should have thus voted, and it is certain, that if the same proposition were voted upon today, the result would not be in favour of the formation of the State.

That arch of time between the vision of the State and its reality, is matched by a similar period of time between the proclamation of the Balfour Declaration in 1917 and the liberation of Jerusalem in 1967. In December, 1917, General Allenby occupied the ancient city which until then, had been dominated by the Turks, and the British Government followed this up by the Declaration proclaiming that Palestine would become a "national home for the Jews."

But when the Jewish State was ultimately established, it excluded Jerusalem which the Arabs occupied.

In 1967 again the vision became a reality, as the Jewish forces entered Jerusalem through Stephen's Gate, and the city fell to the attack.

Another arch of fifty years had been marked off: a jubilee of incidents that brought the purpose of Yahweh a further important step forward.

This period of time is significant in the light of the instructions under the Law:

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family" (Lev. 25:10).

In the establishment of the nation of Israel, and in the occupation of the city of Jerusalem, we have two incidents of prophecy fulfilled, both of which are related to Cycles of fifty years after which there was "liberty" proclaimed!

This fact suggests that in the fulfilment of His plan, Yahweh has consideration of the time factors involved, as well as the actual incidents. There is a "set time" to favour Zion, as the Psalmist declares, and there seems a set time in which all the important events of prophecy are fulfilled.

In the time periods that were given to Daniel, Yahweh was virtually advising the prophet that "time is the essence of the contract"; the contract being the covenants made to Abraham and David.

Christ Endorses Joel

Predicting the destruction of the Jewish State in A.D.70, Christ declared:

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

Like Joel, he invites us to "behold" the "bringing again of the captivity of Judah and Jerusalem." The preposition "until" marks the approaching termination of Gentile times. So Paul adds: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25).

The deliverance of Jerusalem in 1967 suggests that the end of Gentile times is upon us.

The Lord's Olivet Prophecy was based upon that of Daniel. That is obvious from his comment to the disciples early in his discourse when he said: "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place (whosoever readeth let him understand)" (Matt. 24:14). The Lord's answers to their questions, which comprise the prophecy, are obviously based upon the predictions of Daniel.

Now in the statement relating to Jerusalem being "trodden down of the Gentiles," it is apparent that Christ is quoting from Daniel 8:13. The prophet records:

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thou-

sand and three hundred days; then shall the sanctuary be cleansed" (vv. 13-14).

The term "saint" or "holy one," in this place, relates to an angel (Dan. 4:13). Therefore, Daniel reported a conversation between two angels in which he was deeply interested. The other angel is called "that certain saint," but in the margin his name is given as "The numberer of secrets," or "The wonderful numberer." His name evidently defines his function in heaven, and because of it the first angel enquired concerning the time involved in the fulfilment of certain prophecies.

"The sanctuary and the host trodden underfoot" is interpreted by the Lord as: "They (the people or host) shall fall by the edge of the sword, and shall be led away captive into all nations" and "Jerusalem (the sanctuary) shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Those "times" are defined by the Numberer as 2300 days.

Before commenting upon the time period, it is important to recognise that the word "sanctuary" in Daniel 8:14 is entirely different in the original, to that rendered "sanctuary" in v. 11 of the same chapter.

In the statement: "The place of his sanctuary was cast down," the word is *miqdash*, and signifies the Temple. It is a prophecy of A.D.70 when the Temple was overthrown, and it forms the basis of the comment made by the Lord in his Olivet Prophecy: "I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24:2).

But the word "sanctuary" in Dan. 8:14 is from the Hebrew *Qodesh* signifying "holy," without particularly specifying the object: whether people, place or things.

It therefore can relate to the holy city, Jerusalem, and it is obvious that the Lord Jesus used it in that way. So, interpreting the words of Daniel, he declared that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled, which the Numberer defined as 2300 days or years.

When does that period commence?

The prophecy of Daniel (Ch. 8) would suggest that it commences at the initial vision seen in relation thereto: namely the attack of the Grecian goat against the Persian ram (v.7). This was initiated by Alexander the Great, and took place approximately 2300 years before the freeing of Jerusalem in 1967!

In B.C.334, the Grecians challenged the supremacy of Persia at the battle of Granicus, and defeated them. The following year, the contest was renewed, and the two armies met at Issus in the south-eastern Asia Minor. On this occasion, Alexander inflicted such a defeat on Darius and the Persians so as to immediately open Syria and Palestine to his lightning-like conquests, exposing Egypt to his victorious armies. In the same year (B.C. 333), he besieged Tyre, and, according to the Encyclopaedia Biblica, "It is during the seven months' siege of Tyre that Jewish history comes into connection with Alexander (333-332 B.C.). The tradition is given by Josephus:

"The Jews refused compliance with Alexander's requisitions. After the two months siege of Gaza he advanced on Jerusalem; but Jaddua, the high priest, warned by a dream how to avert his anger, met the conqueror at Scopus. Alexander worshipped the Name on the high priest's mitre, and entering Jerusalem sacrificed in the Temple, heard Daniel's prophecies relating to himself, and gave the Jews autonomy, not only in Jerusalem but also in Babylon."

The autonomy did not last very long, for the Jews were brought under complete subjugation by the Greeks. The early death of Alexander saw them dominated by one of his four successors.

Zechariah also prophetically refers to this incident (Ch. 9:1-8). He shows how Tyre would be subdued (v.2), how Gaza would be besieged with great cruelty (v.5), but how Jerusalem would be delivered from the trouble that threatened it (v.8). His comment in the rest of the chapter shows that the attack of Alexander on Egypt and back again, and that also of Antiochus Epiphanes against Egypt and then to Jerusalem, were both typical of the latter day invasion of Gog, and deliverance

by Christ.

From the year B.C. 333 to the year 1967 when Jerusalem was freed from the Arabs is 2300 years!

"Then shall the Holy (city) be cleansed," declared Daniel (Ch. 8:14). The original word *nitzdak* signifies "avenged," and so it is rendered by Brother Thomas. Rotherham gives it as "vindicated."

We await the avenging or vindication of Jerusalem, for the possession of the city by the Jews does not constitute such. Only when the Lord Jesus enters as the victor of Armageddon will it be conceded that the Holy has been avenged. Daniel's words, however, do not require the immediate avenging of the city at the conclusion of the 2300 years, as Brother Thomas has indicated in *Exposition of Daniel*. He comments:

"Let it be observed that this does not teach that the avenging of the holy is to commence immediately It only gives us to understand that when that period is passed, the next series of events in relation to the holy land shall be the manifestation of things necessary to wrest it from the Gentiles, and to avenge it in their overthrow."

The circumstances relating to the regathering of the Jews to their land; the establishment of the State of Israel; the revival of Hebrew as a modern, living tongue; and the freeing of Jerusalem from foreign domination testify that we are living at the epoch of Christ's coming.

It is significant, that when the three accounts of the Olivet Prophecy are

brought together, the comment of the Lord recorded by Matthew but omitted by Luke, should follow on from his comment concerning the overthrow of Jerusalem, thus:

". . . Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And immediately after the tribulation of those days, there shall be signs in the sun, and in the moon, and in the stars, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken; and upon the earth distress of nations, with perplexity" etc. (Luke 21:24-25; Matt. 24:29-30).

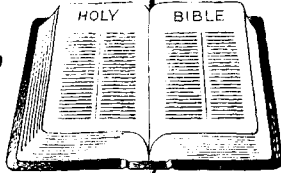
Placed in this context, the "tribulation of those days," relates to the termination of Gentile times that will witness the return of the Lord Jesus, and his elevation to power, which will constitute the "sign of the Son of Man in heaven."

The evidence shows that the consummation therein indicated is at hand, and the exhortation of the Lord is appropriate to the circumstances in which we find ourselves: "Behold I come as a thief. Blessed is he that watcheth (Gr. keeps awake!) and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

In spite of life's trials and tribulations, in spite of the oft-times depressing circumstances of Ecclesial conditions, let us hold fast our integrity. The coming of the Lord draweth nigh; and joy awaits those who continue on without wavering unto his coming.

—H.P.M.

The long blank which stretched before God's servants of the Mosaic dispensation, and sickened the heart of Daniel as he contemplated its weary length and desolation, is now in the past; and we are in the position that we look backwards and trace the slow chariot wheels of history as they have tracked their violent course along the highways of Gentile times, and we look forward and are almost startled at our instant proximity to the end afore determined, and spoken of by all the holy prophets since the world began. The Lord exhorted: "When these things **begin** to come to pass . . . your redemption draweth nigh." We have surely reached that epoch and can lift up our heads high in hope.



Logos

SUPPLEMENT

of

BIBLE PROPHECY



Events Subsequent to Christ's Return

A Review of Bible Prophecy Outlining In Sequential Order The Events To Take Place Subsequent to Christ's Return.

“Christ comes under the sixth vial. He raises the dead under the sixth vial. Through his angelic messengers that come with him, he gathers together his elect from the four winds of heaven. He sifts out, from the company thus convened in his presence, those whom he considers worthless, and exiles them into the punishment prepared for the wicked; to the others he says, ‘Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world.’ When he has made this separation of the good from the bad — of the pure from the vile — he gives judgment into the hands of those whom he associates with himself. Daniel says, ‘I beheld, and the time came that judgment was given to the saints of the Most High.’ When judgment is given to the saints, they go forth to war against the world (Rev. 19). It is called the war of the great day of God Almighty. There are two parties to that war — first, Christ and the saints, and the Jews as their rank and file; and second, the powers that be, with their millions of armed men on the other. The conflict is certain, and the end sure, for we read in Rev. 17: ‘These (the kings represented by the ten horns) shall make war upon the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings, and they that are with him are called, and chosen, and faithful.’ This war will last forty years.”

- J. Thomas: *The Book Unsealed.*

THE EVENTS OF THE SIXTH VIAL

The Drying Euphrates

In our last *Prophetic Supplement* (see pp. 73-80), we showed that the most significant sign of the times contemporary with our time is the revival of modern Israel and the re-occupation of Jerusalem by the Jews.

It emphasises, without a shadow of a doubt, that we are living in the epoch of Christ's second coming.

Its significance in that regard is made even more apparent as other supplementary signs are born in mind; particularly those indicated in the symbolism of the sixth vial of Revelation 16:12-16. John records:

"And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up that the way of the kings of the east might be prepared."

The "great river Euphrates" symbolises the Ottoman or Turkish nation. In Rev. 8:14, during the period of the sixth trumpet sounding, this power is represented as overflowing its banks, or extending its influence on all sides. At the height of its power, the Turks dominated all the Middle East, portion of north Africa, part of southern Russia, the Balkan States, and threatened Europe itself. It was then a power to be reckoned with and feared.

Today its power has largely dried up, or evaporated, as the terms of the sixth vial require, and as students of Bible prophecy have anticipated for many years. For example, in 1754, T. Newton in his work *Dissertations On The Prophecies*, wrote:—

"About the time of the fall of the Ottoman Empire . . . the Jews shall . . . be restored to their own land."

Even before Newton, however, Joseph Mede in *Key Of The Revelation*, published in 1643, wrote in similar terms, basing his comments upon the symbolism of the sixth vial. He, too, anticipated that the Jews would be restored to their land during the epoch of the vial, and then proceeds:

"But what at length shall we say this Euphrates is, whose waters shall be dried up? . . . Why should not now this Euphrates of the vials be understood of the Turks? . . . Therefore by

this sixth vial this Euphratean deluge shall be dried up."

Mede also refers to the "horrible and unheard-of preparation for war" which the period of the sixth vial would witness.

Brother Thomas likewise, in *Eureka* and elsewhere, interpreted the Euphratean power as Turkey, and predicted its overthrow:

"The water of the Great River Euphrates represents the military power of the Ottoman empire; which is dissipated by a process of evaporation, a drying up; a gradual exhaustion, so as at last to leave the channel of the river in the heart of the Great City, empty; and devoid of all power to impede, or interfere with operations developing in the south-eastern recesses of the empire" (Eureka, vol. 3, p.535).

The gradual decline of Turkey over the past 120 years is in exact accord with the requirements of the prophecy. It is another indication that prophecy clearly outlines the future when it is properly interpreted, and that Brother Thomas' exposition is sound.

Perhaps the most significant incident in the decline of Turkey, was the "drying up" of her power in the Middle East. Daniel's prophecy (Ch. 11:40) revealed that this would be accomplished by a "push" on the part of the "king of the south," or a foreign power in occupation of Egypt, as the term signifies in this chapter. This was fulfilled in a remarkable manner during the war of 1914-18. Ignoring the help that she had received from Britain for over fifty years, Turkey threw in her lot with the Central Powers, with the result that allies based in Egypt attacked her in Palestine. On December 9th, 1917, Jerusalem was taken, and Turkish resistance was shortly afterwards brought to an end. This was followed by the Balfour Declaration, and, later, by an invitation to the Jews to return to the land of their forefathers, and establish a national home.

It is significant, that shortly after the proclamation of the Balfour Declaration promising a national home for the Jews in Palestine, and the driving of the Turkish desolator from

its soil, World War I came to an end. It has been said that amid all the carnage and destruction, the only act of justice that emerged from the titanic struggle, was the invitation extended to Jews to establish once more, in the ancient territory of Israel, a national home.

This incident in the evaporation of the Euphratean Power is prophetically significant inasmuch as the Sixth Vial revealed that the Turkish Power would be "dried up" that "the way of the kings of the east might be prepared." That "way" is being prepared in that Israel is again a nation, and the antagonism engendered in the Middle East in consequence, is destined to play an important part in the development of the time of the end.

The Way

The symbology of the 6th and 7th vials of the Apocalypse is based upon the overthrow of Babylon by Cyrus. Scripture allusions, supported by historical records and archaeological research, reveal that to gain entrance into the closely guarded city, Cyrus diverted the course of the river Euphrates, whose water, in consequence, "dried up." The drying up of the Euphrates, of Revelation, 16:12, is for a similar purpose: To enable the antitypical Cyrus (Jesus Christ) to gain access to the mystical city of "Babylon the great" (cp.v.19).

In *Exposition of Daniel*, Brother Thomas shows that in order to elevate "great Babylon" to the condition of eminence and power that she shall have according to prophetic indication at the epoch of her destruction (Rev. 17:5; 18:7), a Catholic-Communist Confederacy is required. On p.58 (of the 1947 edition), he wrote:

"But the time is not far off, when the Latin Bishop may have to seek again to the Constantinopolitan Imperial Autocracy for protection. Daniel's prophecy of 'the king' requires this; for he is to 'cause to prosper till the

indignation be accomplished' (Dan. 11:36.). The pope and one of the emperors sustained 'by the power of the king' will place the Latino-Greek king 'above all' the mighty who shall be his contemporaries in 'the time of the end.'

"But, for this manifestation to appear, the Ottoman dynasty must, of course, be driven out of Europe.* The occupation of the Dragon's throne (Constantinople) by a non-catholic royalty is clearly exceptional. The Ottoman has never, as a matter of fact, 'magnified himself above all'; nor has he honoured the Latin Bishop (see Dan. 11:38) as a god in his dominion, or shown himself at all a gracious patron of his saints and their temples. The power causing falsehood, or False-Prophethism, to prosper, must hold Jerusalem at the crisis of the accomplishment of the indignation. By False-Prophethism, I mean, papalism. Hence, the Sultan must be ejected, that a dynasty patronising a High Priest who forbids to marry, may come in. When, therefore, the Czar gets possession of Constantinople he will not be hostile to the pope. On the contrary, he will honour and acknowledge him, and be the enemy of the Holy Land."

The power of Brother Thomas' exposition above will only be appreciated by a careful consideration of Daniel 11:36-38. This speaks of a "king" or dictator arising who would elevate the papacy, and give it power. The initial fulfilment was by Constantine and his successors. Though he established the civil authority in the new city of Constantinople, he continued to give power to the Bishop in Rome, and his action, in that regard, was followed by such as Justinian and Phocas, who likewise ruled from Constantinople.

But the prophecy is explicit that such an arrangement will be in evidence at the time when the king of the north, having occupied Constantinople (v.46), and invaded the Middle East

* Since the above was written, Turkey has lost all its once extensive European possessions with the exception of the city of Constantinople; her remaining territory is limited to Asia Minor. The fulfilment of these anticipations not only shows that the exposition is sound, but strengthens our faith in the value of Bible prophecy as a revelation of impending events. However, we must make sure that our exposition is sound.

LOGOS PROPHEPIC SUPPLEMENT

(vv. 41-44), will be destroyed by Christ and the saints, though without human agency (v.45); for the "king" is shown prospering at the time when "the indignation is accomplished" (v.36). This is obviously a reference to "the last end of the indignation" mentioned in Daniel 8:19, and which relates to the time when the "Prince of princes" shall destroy this power "without hand" (Dan. 8:25). When these verses quoted from Daniel 8 are compared with those found in Daniel 11, it will be seen that they relate to the same time and destiny.

The time will therefore come when there will be an alignment of convenience between Catholicism and Communism, which shall play its part in welding the nations of Europe together under Russia, to form the image described in Daniel 2. Russia, in occupation of Constantinople, will "cause craft to prosper in his hand" or power (Dan. 8:25). By craft (Heb. mirmah — deceit, fraud) is meant false religion, the same word being used for this in Jeremiah 9:6. It is significant, that in recent years, Rome and Russia have drawn more closely together, and that the largest Communist influence outside of the Soviet is found in Italy. On p.59 of *Exposition of Daniel*, Brother Thomas wrote:

"When the Autocrat gains Constantinople, and Russianizes Italy and the West; and having superseded the Ottoman regime in Asia, comes as Gog to invade the Holy Land and to besiege Jerusalem, the Little Horn of the Goat will again represent the power of the whole dominion briefly united under one chief, and he the proudest that ever exalted and magnified himself above all the rulers upon earth. In that near future the Little Horn of the Goat (Russia in occupation of Constantinople — Editor) will be 'exceeding great,' overshadowing all the sovereignties represented by the Two-Horned, and Ten-Horned, Beasts, and the Pseudoprophet of the Beast. But when it is 'broken in pieces without help' it appears no more as a symbol upon the prophetic page. Its mission in the Holy Land and against Judah ends with its own Pharaoh-like destruction; and the East delivered, future events reopen in the West, where only a Beast, the False Prophet, and the Ten Horns, their Russian Constantinopolitan con-

federacy being dissolved, remain to be ground to powder, and destroyed by fire and sword."

The drying Euphrates, therefore, opened up the "way" along which Christ and the Saints will move in order to invade Babylon the Great. It is today being "prepared" in that consequent upon the ejection of the Turk from Palestine, the Jew has been able to return, and Israel has come into existence.

The Greek word rendered "way" (*hodos*) signifies road, journey, or route. It is rendered "journey" frequently (e.g. Mark 6:8; Luke 2:44; 9:3; 11:6). The extinction of Turkey as a nation, when its territory shall be completely absorbed by Russia (for it is not finally dried up yet) will develop a world crisis that will determine the route or "way" which the Kings of the east shall take in their march to world conquest.

Russia will drive from Turkey, down through the coastal plains of Palestine, in a lightning attack against Egypt which will fall to its power (Dan. 11:40-45). "Tidings out of the east and west," will cause Gog to leave an occupation force in Egypt, and remove his main army north against Jerusalem. Meanwhile the city will be strengthened by the arms of the Western powers, so that ultimately "all nations shall be gathered to Jerusalem to battle" (Zech. 14:2).

Meanwhile, Christ and the saints will leave the precincts of Sinai, and will destroy the power of Gog first in Egypt, and afterwards in Palestine. These are territories once occupied by the Euphratean Power. The "drying up" of this power, however, has enabled these territories to be prepared in accordance with the prophetic programme, which, in turn, has governed the "way" or "route" that Christ will take in his march against Gog.

The Kings Of The East

In *Eureka* vol. 3, p.535, Brother Thomas gives the literal rendering of this phrase as "the Kings who are out of a Sun's risings." The Greek word rendered "east" is *anatole*, which primarily signifies a rising, as of the sun. In Luke 1:78 it is used metaphorically of Christ as "the Dayspring," the one through whom light came into the world, shining particularly in Israel, to

dispel the darkness which was upon all nations.

When Christ was on earth, he declared: "As long as I am in the world, I am the light of the world" (John 9:5). To demonstrate his power as the great Illuminator of mankind, he gave sight to the man who was born blind, explaining to his disciples that in so doing, "the works of God are made manifest in him" (v.3).

When Christ returns again to the earth, it will be as the rising of the sun. This rising of the Sun will have particular influence upon a certain class of people. Malachi taught:

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings (or beams); and ye shall go forth, and grow up as calves of the stall" (Ch. 4:2).

This implies that the resurrection and glorification of those who "fear the name of Yahweh" will take place immediately upon Christ's return, and that is the teaching of other parts of the Word.

It is also the natural development of the symbol. The warmth of the sun's rays causes growth to spring out of the earth; both flowers and weeds. This is analogous to the resurrection: the flowers and weeds representing the approved and rejected at the judgment seat of Christ. The approved are to "live and reign with Christ" (Rev. 20:4) as a royal priesthood (Rev. 5: 9-10), thus constituting the "kings out of a sun's risings" for he will be manifested as "King of kings and Lord of lords; and they who will be with him will be the called, chosen, and faithful" (Rev. 17:14).

The Resurrection — Christ's First Work

It is unfortunately a matter of controversy within the Brotherhood as to whether the resurrection will take place before or after Armageddon. We believe that the evidence overwhelmingly supports the former. We have examined the evidence advanced in support of the theory that Christ will first judge the nations, and afterwards, the household, but find it far from conclusive, whilst at the same time it completely ignores those Scriptures that teach otherwise.

Christ's second advent, and the re-

surrection, are frequently placed in conjunction with each other in Scripture, which strongly suggests that they will take place at the same time. For example, Christ told his disciples:

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27).

Unless there is very strong evidence to the contrary, such a statement as this teaches that the resurrection and judgment follow immediately upon the return of the Lord. The strength of this teaching is enforced by the use of the preposition, *then*. In Greek, this is *tote*, and signifies "then, at that very time."

In line with the Lord's words, Peter laid it down as a principle that judgment upon the household must precede that upon the world. He declared:

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (1 Pet. 4:17-19).

Judgment will "first begin at us," declared Peter. It is true that his words had primary application in his day when the ecclesia, and, later, Jewry, suffered at the hands of Gentile persecutors; but there is not the slightest doubt that the principle laid down has application to the future judgment of the household. It will "first begin at us," and from thence will extend to the Gentile world. This observation is strengthened by an examination of the little word "at," for it is a translation of the Greek *apo* and signifies something that moves from one to another. The subject is a judgment that in the days of the Apostle, was disciplinary in its effect, and was designed to purify the lives of believers; whereas in the future, it will purify their bodies (Phil. 3:20-21).

But the teaching of Peter is that this judgment would commence at the household, and extend from there upon

the world of the ungodly. This happened in the past. The persecution first experienced by the Ecclesia was followed by the judgment that fell upon guilty Judea, and then finally, at the instigation of the prayers of saints, upon the Roman world itself (see Rev. 6:2, 9-11).

We again emphasise, however, that whatever primary application is given to Peter's words, its final one is to the future, and his observation remains true: "judgment first begins at us," and "from us" (as *apo* signifies) extends to the world of the ungodly. Thus, consistent with Peter's teaching, the Psalmist declares:

"Yahweh taketh pleasure in His people: He will beautify the meek with salvation (i.e. at the judgment seat). Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen (Gentiles), and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye Yahweh!" (Ps. 149:4-9).

The Psalmist thus refers first to the judgment of the household (vv. 4-5), then afterwards to the manner in which judgment shall extend from them to the world of the ungodly, which is Peter's theme.

It is obvious, that if the saints are to "execute the judgment written," as far as the world is concerned, they must first be judged themselves, in order that they might be properly equipped for the work before them. Zechariah declares that the saints will be in company with Christ as he moves towards the nations assembled at Jerusalem to battle (Zech. 14:5). Malachi also adds his testimony by stating that "the Lord whom ye seek shall suddenly come to his temple" (Ch. 3:1). Certainly this had primary application at the first advent, when, in the words of John, the Lord "came unto his own, and his own received him not" (John 1:11), but the context of Malachi's words (see vv. 3-4) shows that the prophecy has a double application, and refers also to the se-

cond advent of the Lord. Paul instructs believers that they "are the temple of the living God" so that if Christ is to "suddenly come to his temple," it is obvious that he will be manifest to his own, before he reveals himself to the world.

Isaiah shows that Yahweh's people shall be hidden from the storm that will burst over an unheeding world. In sequence, he draws attention to the resurrection (Isa. 26:19), the hiding of the faithful from the view of the world (v. 20), and the outpouring of wrath upon the ungodly (v. 21).

Isaiah, in his 66th chapter, in figurative language, makes reference to the resurrection of the saints. Zion is represented as giving birth, first to a man-child, and secondly to children:

"Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isa. 66:7-8).

It is significant that the manchild is born first, and "before she (Zion) travailed," whereas children are brought forth "as soon as Zion travailed."

That the prophecy relates to the future is clearly shown by the subsequent verses which speak of the glory of Zion in the age to come. What, then, constitutes the travail of Zion? It seems to refer to the coming "time of Jacob's trouble," referred to by Jeremiah, and which is likewise described as a time of travail:

"Thus saith Yahweh; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:5-7).

Who are the three sons to be brought to the birth, the first before, and the two twins during, the travail of Zion? The man child seems a ref-

erence to the multitudinous Christ brought to birth before the pangs of parturition come upon Zion; whereas the children relate to Israel after the flesh. The prophets show that both Judah and Israel (the ten tribes) are to be restored in the latter days, to be made "one nation" again, upon the mountains of Israel. In fact, Ezekiel, in his prophecy of the valley of dry bones, predicts the resurrection of these two political entities of the ancient nation. They are the children of Zion, to be brought forth in the midst of trouble, likened by Isaiah to the pangs of a woman in travail.

Again, in this prophecy, there is a primary and a supplementary application. A prediction of the resurrection of Christ, who "appeared to the joy" of the disciples who had been "cast out" by their brethren; and a reference to the resurrection of the multitudinous Christ of the future. The resurrection of Christ took place before the full pangs of travail came upon Jerusalem 1900 years ago; and the resurrection of the rest of the Body to be made one with him, will take place before the future "time of trouble" comes upon Zion.

Whether the readers agree with this interpretation or not, there is sufficient evidence in the clear statements of Scripture, some of which we have quoted above, to show that the first work at Christ's return will be the resurrection of the responsible, to be called before the Judgment Seat of Christ. The faithful among them will constitute "the Kings who are out of a Sun's risings" referred to in Revelation 16:12.

The Unclean Spirits Like Frogs

We propose to briefly comment upon the rest of the symbolism of the sixth vial, in order that the reader may recognise that we are living towards the end of that period.

John saw "three unclean spirits like frogs" emerge out of three centres. In both *Elpis Israel* and *Eureka*, Brother Thomas has written at length upon this subject, showing quite clearly that the symbol relates to the influence of Communism stemming from three significant European centres.

He shows that three frogs constituted the symbol of the French people

as distinct from that of three lilies that represented the ruling house of Bourbons. They adopted the symbol of three lilies over three frogs to indicate their rule over the people.

The French people came to power through the French Revolution; and stimulated a spirit of revolt among the lower classes throughout Europe. We have not the space to deal with this here, but in 1848, Karl Marx published his *Manifesto of the Communist Party* which became the text-book of Communism. It is interesting, even significant, that Karl Marx's influence became profound the same year as *Elpis Israel* was published. Brother Thomas commented upon this on p.373:

"In 1848 every throne was shaken to its foundation. The events of this wonderful year are too recent to require to be chronicled in this place. It will be enough to say that the democracy broke loose, and commenced a movement, which, though it has been restrained to prevent it progressing too rapidly, cannot be suppressed until the little horn, or two-horned beast and his prophet, be destroyed to the end, and the dominion of the ten-horned beast be taken away."

The year referred to was a year of revolution, supported and stimulated by Karl Marx. Ultimately, the revolutionaries were put down, but as Brother Thomas indicated, it would only be for a time because Yahweh had a purpose in the development of such.

That purpose is outlined in the symbolism of the sixth vial.

The three centres are the dragon (Constantinople), the beast (Central Europe), and the false prophet (Rome). From these three centres would emerge communistic spirits, that would go forth to the rest of the world, stirring it to war.

The influence of Russian Communism is already apparent in Central Europe and Rome, and will yet be even more so in Constantinople, when it falls to Russia as prophecy requires.

The three froglike spirits are described as "the spirits of demons" working "miracles" or "signs," as the Revised Version renders it.

During Christ's first advent, those suffering with mental aberrations of

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any kind, were deemed to be possessed of a demon, and upon such, the Lord revealed his power to cure such sickness (John 7:20). The nations are in that state now, and it has been induced by the spirit of Communism that has sent them "mad" (see Jer. 51:7). Through this "madness" they have "worked miracles," or signs, such as are evident to those who study the prophetic Word.

Like legion of old, the nations are possessed of suspicions and antagonisms that make them exceedingly fierce; and yet, despite the suicidal fact of war, they persist in generating hate, and building even more fierce-some weapons of destruction. There is complete lunacy in their policies, for they must inevitably bring about the destruction of civilisation. This evil, belligerent spirit dominates Europe ("the earth"), and from there proceeds forth to the confines of the "whole world," gathering nations to the "battle of that great day of God Almighty."

This warlike spirit, and its universal influence, is too obvious today to need comment in these columns. It forms part of a familiar environment. But it was not always like that. Before World War II, who knew of Indonesia, or cared about Malaysia? How strong was China? What part did Korea and Vietnam, play in the politics of nations? Today, these one-time remote nations, are constantly before the attention of the general public, and the words of Revelation 16:14 are in course of being fulfilled.

Christ's Thieflike Advent

At such a time as that, when the

world is absorbed in its own developing problems; when violence, and preparations for war, abound, Christ will return. He comes as a thief because the world will be off its guard. The exhortation to the brotherhood is to be watchful:

"Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

To "watch" in the signification of the Greek word, is to keep awake, or to be spiritually vigilant; to "keep" is to guard over, or preserve. A "blessing" is promised to such as do this, because the hope set before them is one that provides substantial and joyous realities, both present and future benefits (Luke 12:8; 9:26).

We need to "be awake" both in relation to the signs of the times, as well as to the condition of our own characters. Let us take heed to both; and in so doing, guard our garments, lest they become despoiled by contact with the world, and they be stripped from us at the appearing of the Lord.

The study of Bible prophecy can help us to that end. It will assist in revealing to us a clearer concept of the future, that can act as an incentive in our walk before Christ; and it can help make us virile in the things of God. We can discount those who deprecate its study. Through its means, the worthies of old were enabled to see Christ's day, and were made glad in consequence (John 8:56; Acts 2:29-30). We can do likewise, and by centering our minds on the future, learn to live in advance of our age, and anticipate the glorious and triumphal return of the Lord in Glory.

What is worth doing at all is worth doing well; and surely the Truth deserves the best treatment and the highest place. This it ought to have, so far as it is in the power of its friends to bestow it. It will have *all* by and by — "thrones and dominions, principalities and powers." (R.R.)



Events Subsequent to Christ's Return

A Review of Bible Prophecy Outlining In Sequential Order The Events To Take Place Subsequent To Christ's Return



"Paul tells us in 1 Thessalonians 4, that when the 'time of the dead that they should be judged' arrives, the living saints will not anticipate the dead. That is, they will not be gathered together into the presence of Christ before them. When Christ comes, the living will have to wait, until the reproduction of the dead saints is complete. Be the time of this reproduction long or short, the how long is not revealed; this, however, is certain, that 'the dead in Christ shall be restored (anastesontai) FIRST.' He then tells us what is to happen next. 'After that, we the living who remain, together with them shall be hurried away in clouds for a convention of the Lord in air (eis haera), and so (in that Air) we shall be always with the Lord.' Thus the dead are the subjects of anastasis, or 'restoration' to what they once were; and then, in company with their fellow earthborns in Christ of the generation contemporary with this great anastasis, they go to report themselves for better or worse, at the Judgment Seat in Teman. All of them who are approved, or 'accounted worthy to obtain that aion' (course of things, or Air), are 'clothed with the house from heaven'; and henceforth, appointed to be with the Lord always in the Air" (the political "heaven" of the age to come — see p.608).

— Eureka vol. 3, p.609.

THE RESURRECTION

Our previous Supplement (pp. 193-200) expounded upon the signs of the times as they are outlined in the symbology of the sixth vial, and made the point that we are living in the very shadow of Christ's second coming. He shall appear as the Sun of righteousness, in the spring-time of God's purpose with man. Spring-time is the time of growth, when new life appears from under the ground, and in accordance with the symbology, the manifestation of the Sun of righteousness in glory, will be immediately followed by the resurrection, at which both flowers and weeds will appear.

On pp. 197-198 we supplied evidence from Scripture showing that the Resurrection will constitute the first work of Christ at his second advent. It will testify that he is here without doubt, though the world will remain ignorant of the fact, because both living and resurrected saints will be taken to the Judgment Seat of Christ.

Paul declared:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4:16-17).

Christ Returns With A "Shout"

What does Paul mean by the strange expressions he uses in conjunction with the resurrection?

Each one is of the greatest significance when understood and applied.

He declares that the Lord "shall descend from heaven with a shout."

Will he return with a voice so loud that it will awaken the dead? The idea is incongruous, and is not what Paul taught. The Greek word used, signifies *a call or a summons of authority*, and that not necessarily audible. The same word is used in the Septuagint version of Proverbs 30:27: "The locusts . . . at the *word of command* march in rank."

The "word of command" used to summon the locusts is not an audible shout, but the voice of nature, unheard by those for whom it is not intended. Only the locusts "hear" it

and act upon it.

The "shout" of Christ is likewise a word of command audible only to those for whom it is intended. Brother Thomas writes in *Eureka*:

"An angel's whisper can wake the dead, when breathed by the command of Him, who is the resurrection and the life. This would be a 'great sound' though inaudible to the ears of flesh."

Christ will not return with a literal shout, the reverberations of which will be heard from one end of the earth to the other; but with a quiet voice of command, which will cause those responsible to awaken from their sleep of death and stand again in life:

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of condemnation" (John 5:28-29).

This is the "shout" which shall accompany the Lord's return from heaven.

That being so, Paul's comment to the Thessalonians suggests that the resurrection will be the first work of Christ at his coming.

Christ Returns With Archangel Authority

In addition, Paul declared that Christ will return "with the voice of the archangel."

The only archangel mentioned in Scripture is Michael (Jude 9). Michael is mentioned in Daniel 10:21 as Daniel's "prince," who co-operated with Gabriel in guiding the destiny of Israel at the time.

It seems apparent that the angel whom Joshua saw with drawn sword outside Jericho was Michael, for he introduced himself as "prince" of the army of Yahweh (Josh. 5:14); the same title used in the reference in Daniel.

Michael signifies "Who Like Unto El" or God, which, again, suggests an identification with the angel into whose care were placed the affairs of Israel:

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey

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his voice, provoke him not; for he will not pardon your transgressions: for My name is in him" (Exod. 23:20-21).

These Scriptures suggest that Michael was the name given to the archangel who was placed over the affairs of Israel, described as "the angel of Yahweh's presence" (Isa. 63:9). That angel was the name-bearer to Israel, possessing the power of life and death, and the authority to forgive or punish sins.

How significant this is when used in relation to the Lord Jesus.

The exhortation of Exodus 23:20-21 then applies directly to us.

Christ is the name-bearer, for He both manifested (John 1:6), and declared it unto the Apostles, and will do so again (v.26).

He will return, therefore, with the authority to forgive and condemn, to accept or reject, for such is the "voice of the archangel" with which he shall speak.

Christ Returns To Sound The Trump of God

He also will come "with the trump of God, and the dead in Christ shall rise first."

Under the law, the day of atonement was preceded by the memorial blowing of trumpets (Lev. 25:9; 23:24). This served to call the people together that they might make an offering to Yahweh, and receive covering for their sins. It prefigured the great Day of Atonement, or Coverings, yet to come, when the living and dead in Christ shall be gathered together for the purpose of judgment: that recognition might be given to the approved, and that they might receive their covering: "clothed upon with their house which is from heaven" (2 Cor. 5:2), their "vile bodies fashioned like unto his glorious body" (Phil. 3:21).

The apocalyptic trump of God is no more audible to the ears of flesh than is the "shout" of the Lord, or the "voice" of the archangel. For many centuries the apocalyptic trumpets of Yah have been sounding (Rev. 8:2), but their warning notes are only heeded by those whose ears of faith are attuned to the sound by the study of the Word. We have reached the epoch of the seventh trumpet (Rev. 11:15-18),

when the consummation of the secret of God which He has declared through His servants the prophets (Rev. 10:7) shall be ushered in. This is the epoch of "the time of the dead, that they may be judged" (Rev. 11:18); a time of national crisis when the angry nations will feel the wrath of Yahweh.

The great event of this epoch will be the resurrection of the saints.

Now notice the sequence that Paul is teaching in 1 Thessalonians 4:14-17:

1. — **The living saints will not precede the dead;**
2. — **Christ will return with a "shout" or word of command that will awaken the dead;**
3. — **He will come with the authority of the archangel: to forgive or condemn; to invite in participation or drive away;**
4. — **He will summon all together at the great assize, as with the trumpet of God in the day of atonement.**

With The Lord In The Air

The passage of Thessalonians is therefore figurative of the resurrection and judgment of the responsible. Paul does not specifically deal with the matter of judgment here, but quite clearly implies it in the figures he uses. The expressions "shout," "voice," "trump" are sufficiently significant for that purpose, indicating the authoritative manner of Christ's coming.

The remainder of his comment should be interpreted in conformity with the above expressions.

The living and dead are said to be "caught up together in the clouds to meet the Lord in the air," and on the basis of this teaching, the church has its concept of what it terms the Rapture: a bodily ascension of all the approved into heaven.

A careful consideration of the passage will reveal the truth.

Firstly, the idea of being "caught up" is not taught in the Greek. The word is *harpazo*, and signifies to snatch away, neither up or down. It is used of Philip when he was caught away to Azotus (Acts 8:39), and here, the same word is translated "caught away." It is rendered "catch" (John 10:12), "pluck" (John 10:28), "pull" (Jude 23; Acts 23:10), and "take" (Matt. 11:12; John 6:15).

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But does not the fact that we read that they shall be "caught up in the clouds" demand the addition of "up"? By no means. The Greek does not have the definite article, and the phrase can read (as it does in the Diaglott): "in clouds," that is, in groups or companies. The expression "cloud of witnesses" in Hebrews 12:1 provides the thought in mind. Saints shall be conveyed to the judgment seat in companies, probably in much the same way as Philip was taken to Azotus: by God's power.

The purpose of the gathering is "to meet the Lord". The word here used is an interesting one. It is *apantesis*, and according to *The Vocabulary Of The New Testament* (Moulton and Milligan): "It seems to have been a kind of technical term for the official welcome of a dignitary." When an official paid a visit to a city, a deputation of leading citizens met him to escort him on his final stage. The word occurs also in Matt. 25:6 in relation to the "wise virgins," and in Acts 28:15, for the group of brethren who went out of their way to meet Paul.

The purpose of the gathering, therefore, is to obtain approval from the Lord, and also to meet him in his official capacity as future monarch of the world.

The meeting is to be "in the air." Is it literal or figurative? It cannot be interpreted literally without doing violence to other Scriptures, for the saints are to reign upon the earth (Rev. 5:9-10), the Lord is to sit upon "the throne of David" (Luke 1:32-33), the mortal peoples are to ascend to Jerusalem to worship before him (Zech. 14:16), and that city is to become the "throne of Yahweh" (Jer. 13:7). All these, and many other, prophecies, demand that Christ reign on earth, and the saints reign with him.

In other words, the statement in Thessalonians is to be no more in-

terpreted literally than are the earlier expression used by Paul: "a shout," "voice of the archangel," "trump of God." Understood figuratively, the "air" relates to the political "atmosphere" or aerial of the age to come, from whence shall shine forth the symbolic Sun, Moon and Stars. In Matthew 13:32, the Kingdom of God is likened to a "mustard tree" in whose branches the "birds of the air" shelter. Those "birds" refer to the nations, and are related to the air because of their previous position of authority. Again, the righteous are described as shining forth "as the sun in the kingdom of their Father" (Matt. 13:43) which teaches that they must be lifted up above the air. In like manner, Daniel declares that they shall "shine as the brightness of the firmament . . . as the stars for ever and ever" (Dan. 12:3).

In that aerial, the approved will be gathered together a glorious company of the redeemed. For the moment, it will be limited to the judgment seat, but ultimately it will extend throughout the world until all countries acknowledge the authority of the Son. Its symbol is the "stone" of Daniel 2 which grows until it becomes a mountain filling the whole earth.

Concerning the gathering of the saints of every age together, Brother Thomas has beautifully written:

"A cloud of witnesses will be collected, by whom will be concentrated in one general assembly, the living history of all ages and generations. There will be Abel, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Moses, Elijah, David, Daniel, John, and all the prophets and apostles, with a multitude besides, that no man can number, all in their day, intelligent in the word and zealous for the Truth, in the service of which many were accounted fools, and many lost their lives."

May we find ourselves among that glorious throng.

THE LOCALITY OF THE JUDGMENT SEAT

Gathered To Sinai

All references to the Judgment Seat of Christ imply a specific locality. Thus:

"We shall all stand before the judgment seat of Christ" (Rom. 14:10).

"We must all appear before the judgment seat of Christ" (2 Cor. 5:10).

"Gather My saints together unto Me; those that have made a covenant with Me by sacrifice" (Psalm 50:5-6).

"We beseech you brethren, by the coming of our Lord Jesus Christ, and

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by our gathering together unto him"
(2 Thess. 2:1).

What specific locality has been reserved for this purpose? We submit that the evidence strongly points to Sinai as found in several passages of Scripture.

For example, consider Deuteronomy 33. The statement is made: "Yahweh came from Sinai . . ." and though the chapter is couched in the past tense, it is obvious that it has never yet been fulfilled. It does not apply to the experiences of Moses as he led the people from Sinai to the land of promise, though they may have typed what shall be. If it is interpreted as applying to the past, the statement of v.3 ("He loved the people") is not true of their fate, for those who left the Mount as responsible Israelites, perished in the wilderness. Nor has the latter portion ever been fulfilled:

"Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel; who like unto thee, O people saved by Yahweh, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places"
(vv. 28-29).

Those words are yet to be fulfilled, as are all the predictions relating to the tribes contained in the chapter.

The prophecy is expressed in the past tense, because of the divine principle of "calling those things that be not as though they are" (Rom. 4:17). God told Abraham: "I have made thee a father of many nations," before Isaac was born because of the absolute certainty of the promise. The same applies to Moses' prophetic blessing of the tribes, the fulfilment of which is unconditional.

Whatever partial fulfilment has applied in the past, the complete consummation awaits the future, and will require the disciplining of Israel.

The prophecy is prefaced with the words:

*Yahweh came from Sinai
And rose up from Seir unto them;
He shined forth from Mount Paran
And He came with ten thousand
saints;*

*From His right hand went a fiery
law for them (v.2).*

The analogy is that of the Sun, rising at the dawn of a new day, and travelling over the expanse of heaven. Thus the political "earth" is illuminated with this regal glory for a millennial day of "a thousand years" (2 Thess. 3:8), as the Lord Jesus, in company with the glorified elect, "shine forth as the sun in the kingdom of their Father" (Matt. 13:43), bearing His name.

If they "come" from Sinai, they must first go there, which presupposes the setting up of the judgment seat at that locality.

All the expressions are appropriate to the "Sun of righteousness" shining forth in the darkness of Gentilism. "Came," "rose up," "shined forth" illustrate this.

The Hebrew for "rose up" is *zarah*, and signifies to *break forth as light*. "Came" is *athah*, and denotes to appear speedily, suddenly and unexpectedly, as does the light of the sun when it seemingly shoots above the eastern horizon. The word *law (dath)* is not that usually used by Moses to signify law (*torah*), and signifies an imperial mandate, an irresistible decree, like the light of the sun destroying the darkness of night.

The description constitutes a word picture of the Sun of righteousness, as the manifestation of Yahweh, moving forth from Sinai, appearing over the mountains of Seir as the breaking forth of light to the help of Israel; shining forth in glory from Mount Paran; speeding across the political heavens with ten thousands of saints, who are as his rays. An imperial edict of fire flashes forth as he in wrath speaks to the desecrators of the holy land (Ezek. 38:19).

Ten thousand is frequently used in Scripture to indicate a large, unspecified number (1 Cor. 4:15; 14:19; Ps. 3:6; Song 5:10; 1 Sam. 29:5; Jude 14). Here it signifies the unnumbered multitude of the redeemed (Rev. 7:9) who will associate with Christ as he moves from Sinai against a world in arms, to subdue the flesh and establish a rule of righteousness.

To our mind, Deuteronomy 33 is conclusive, for otherwise how and when have the words been fulfilled? The power of the testimony can be

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only minimised by ignoring it; certainly not by examining it.

David's Evidence

Sinai is also implied in Psalm 68 as being the site of the Return and the locality of the Judgment Seat. It is a prophetic Psalm based upon the past, but describing the future. Ethiopia has never yet stretched out her hands unto God as predicted therein (v.31); nor have the kingdoms of the earth sung praises unto Yahweh (v.32).

The application of the Psalm to the future, however, is proved beyond the shadow of doubt by the inspired comment of Paul. In Ephesians 4:8 he applies v.18 to the resurrection and glory of Christ. Thus whatever historical basis the Psalm might have, its ultimate fulfilment must be sought for in the future.

Like Deuteronomy 33, it speaks of a movement from Sinai to Jerusalem. Thus:

"The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place" (v.17).

The verse is interspersed with words in italics. These are the translators' indication that no comparable words are found in the Hebrew, and that they have been added to contribute to its meaning. In this case, however, they do not do this.

In fact, they obscure the true meaning.

In *Eureka* vol. 2, p.546, Brother Thomas refers to the rendition of this verse. After quoting it, he declares:

"The English Version interjects 'as among them as in Sinai in the holy place.' But Sinai bakkodesh, is equivalent to 'in Sinai the holy'."

According to this rendition, the Lord is seen in company with his cherubic-chariots of saints, in the precincts of Sinai, and again, we are constrained to comment, that the Lord and the saints must first go there to be there!

We cannot see any other conclusion than that the Lord will return to Sinai, and that the judgment seat will be set up there.

The *Companion Bible* is even more specific if its rendition can be accepted. It translates:

"Yahweh among them (the chariots and angels) hath come from Sinai into His sanctuary."

This rendition compresses into a single sentence the movements of the Lord Jesus in company with the elect, in moving from Sinai to Jerusalem, there to overthrow the nations engaged in war, and ultimately to rebuild the Temple or Sanctuary in which he will reign as king-priest.

The *Companion Bible* follows Perowne in its rendition. The latter Hebraist points out that the A.V. is inadmissible here and the words, "hath come from" should be inserted. Brother Thomas' rendering is more literally correct than either the *Companion Bible* and Perowne, though the latter is very attractive. But whatever reading is accepted, it places Christ and the saints at Sinai before moving north to Jerusalem and the Sanctuary.

That Christ is the subject of the Psalm is proved beyond all doubt by Paul's treatment of it referred to above.

From The Wilderness To Jerusalem

Further evidence for our conclusion is found in the Song of Solomon, Ch. 3:6-11. This passage depicts the anti-typical Solomon, the Bridegroom of the future, with his retinue of skilled warriors, moving from out of the wilderness into the city of Zion.

He is not on his own; for with him is his Bride, and she engages the attention of all. But it is not so much the beauty, as the awe-inspiring appearance of the Bride that is the subject of comment. She is described as coming up out of the wilderness "like pillars of smoke." The word "pillars" is a translation of the Hebrew *timarah* from *tamar*, "to be erect, a palm." The word suggests a column as spreading at the top, such as is seen in the nuclear mushroom cloud of smoke.

The expression should not be confused with the "pillar of cloud" which led Israel through the wilderness. The word "pillar," in that reference is entirely different in the Hebrew to that used in the Song. Further, the likeness in Exodus is to a cloud, whereas here it is to smoke.

The phrase, "pillar of smoke" occurs in two other places (Judges 20:40;

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Joel 2:30), and in both instances implies destruction. In the latter occurrence, it is destruction that results from Divine intervention, which can be likened to a form of nuclear activity.

Certainly, this suggests an awe-inspiring manifestation, and one that conforms to the suggestion that the Lord will gather the responsible to Sinai for judgment, and afterwards move from the precincts of the holy mount in company with the redeemed, against a world at war. There the unleashing of Divine power (the effect of which is similar to that of nuclear explosion — see Zech 14:12), will humble those armies that will have moved against Jerusalem in war.

The Mighty One From Teman

Our final reference in support of the claim that the judgment seat will be set up in Sinai is Habakkuk 3. The language of this chapter is in the future tense, as Brother Thomas shows in *Eureka*. He declares that the verb in the statement: "God came from Teman and the Holy One from Mount Paran" (Hab. 3:3), is not *bah* (past tense) as in Deuteronomy 33:2 where it is correctly translated, but *yahvo*, the future of the same verb. It should be rendered *shall come in*. The whole chapter is in the future tense, and is so rendered by other versions, such as the Revised. It predicts the time when the earth will be full of Yahweh's praise (v.3), and this, obviously, is still in the future.

Habakkuk declares that "God (Heb. Eloah, the mighty one) shall come in from Teman, the holy one from Mount Paran." In Daniel 2:44, the Chaldee equivalent of the same word is used for one who shall "set up a kingdom which shall never be destroyed." Eloah is God manifested in flesh, justified by spirit, even the Holy One or Messiah. In order to set up his Kingdom, he shall come in from Teman, which is in the region of the Sinaitic Peninsula.

Though Eloah is in the singular number, it is not correct to suggest (as is frequently done) that the saints will not be with Christ at this time. Even those who try to press this theory are forced to admit that the angels will be with him when he returns, so that it is quite wrong to suggest that he will go forth as an individual. In fact, Habakkuk shows that the saints

will be with Christ at this time. He does so by symbol and by explanation. He declares: "Thou wentest forth for the salvation of thy people (Israel after the flesh), even for salvation *with* thine anointed (the glorified, thus fully anointed, saints — see 2 Cor. 1:21).

Habakkuk's description is similar to that of Moses, in that the Eloah is represented as the Sun of righteousness:

"His glory covers the heavens, the earth is full of his praise. His brightness is as the light; he has horns (the symbol for power) coming out of his hand, and there was the hiding of his power" (v.4).

His brightness is as light, his power is shown as "horns coming out of his hand." This relates to the beams of light that stream from the Sun, and here symbolises the glorified saints. Kitto states: "The word 'horns' here rather denotes pencils of rays, such as flows from the sun, and which are visible at its rising or setting." It has been rendered: "Rays streamed from his hand."

The prophet provides a description of the triumphant march of this glorious one, ascending from Teman, rising from Paran, illuminating the earth with his splendour, filling the political heavens of the future with the glory of Yahweh, as he destroys the powers of darkness.

This vision of future glory, seen alike by Moses, David, Solomon and the prophets, was also anticipated by Enoch. Jude comments:

"Enoch prophesied, saying: Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds" (v.14).

If it be asked: From what direction shall the Lord come for this purpose? surely Scripture replies: "From Sinai, Teman, Paran." Here, then, we submit is the place of the return and the locality of the Judgment Seat. Is any other place indicated in Scripture? No! Then why refute it? The situation of Sinai is admirable for the purpose. Its associations with past manifestations of Divine power and glory make it most appropriate; and it seems as though it has been reserved of God for that purpose.

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A DESCRIPTION OF SINAI

A Hiding Place From The World

A place that is isolated, and likely to remain so, is required to permit the secret and uninterrupted communion of Christ with his brethren, following the Judgment (see Isa. 26:20-21).

Sinai is adequately situated for the purpose. It is also rich in historical background so as to provide the solemn significance for such an occasion. It was at Sinai that Moses received his call, and witnessed the miracle of the burning bush. There, also, Yahweh announced His name which is expressive of His covenant with Abraham. At the Mount, Israel was given the law and was constituted the Kingdom of God. To it, Elijah fled from the fury of Jezebel after his dramatic destruction of the priests of Baal and in the storm of hurricane and earthquake, and then in the "still, small voice," he was provided with an outstanding apocalypse of divine power and wisdom. At Sinai, most likely, Paul received the revelations that were so awe-inspiring and wonderful, that he was not then permitted to reveal them unto others.

The Sinaitic Peninsula is in the form of a triangle bordered on the one side by the Red Sea, and on the other by the Gulf of Akaba. It is recognised as one of the most mountainous regions of the earth's surface. It was a most awe-inspiring sight for us to look down from aloft at the mount and its environs in a chartered plane which flew low down around it several times, during a recent tour of the Middle East. Towering, rugged mountains of red granite are intersected by narrow valleys and desolate plans. Before Horeb is a vast plain at the head of valleys that lead to it, and in which the Israelites camped when they were led there by Moses.

Moses describes the area as "a great and terrible wilderness of fiery serpents, scorpions and drought" (Deut. 8:15). Jeremiah declares that it is "a land of deserts and of pits, a land of drought and of the shadow of death, a land that no man passeth through, and where no man dwelleth" (Jer. 2:6).

The Mount itself is approached through a valley some 200 feet wide, with huge masses of perpendicular

granite rocks on either side, which appear as though shattered and split by earthquake. The valley has a gentle, but constant, ascent; the scenery is stern as is appropriate to the use of the site. It proclaims the land of miracles, and its awful isolation and split, eroded rocks seem to suggest the terrors of Yahweh. The scenes are suited to the sounds of the fearful trumpet that was once heard there, and the equally anxious feelings that will be induced by the setting up there of the Judgment Seat of Christ.

A Description Of Sinai

The giving of the Law is associated with two peaks: Horeb and Sinai. They form two eminences on the extremes of a plateau some three miles long. It was before Horeb that the people gathered and heard the voice of Yahweh; it was to Sinai that Moses ascended when he "spake face to face" with the angel name-bearer. Horeb is some 6,500 feet above sea level (Sinai about 7,500 feet), and about 1,000 feet above the plain. It has a cliff-like appearance, rising precipitously, like a huge altar set in a sanctuary, and is faced by a large plain capable of containing an immense concourse of people. In *Sinai and Palestine*, Dr. Stanley comments:

....."That such a plain should exist at all in front of such a cliff is so remarkable a coincidence with the sacred narrative as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eyewitness. The awful and lengthened approach, as to some natural sanctuary, would have been the fittest preparation for the coming scene. The low line of alluvial mounds at the foot of the cliff exactly answers to the 'bounds' which were to keep the people off from 'touching the Mount.' The Plain itself is not broken and uneven and narrowly shut in like almost all others in the range, but presents a long retiring sweep, against which the people could remove and stand afar off. The cliff rising like a huge altar in front of the whole congregation, and visible

against the sky in lonely splendour from end to end of the whole plain is the very image of the 'mount that might be touched,' and from which the 'voice' of God might be heard far and wide over the stillness of the plain below, widened at that point to its utmost extent by the confluence of all the continuous valleys."

The experience had a profound effect upon the people of Israel when they gathered there under Moses, so that they entreated with him to intercede for them whilst they retired afar off. How much more awe-inspiring will be our visit to that Mount. Already the power of Yahweh will be visibly manifested in that the majority of the innumerable host then assembled will have been raised from the dead. We will be re-united with loved ones who have died but then will live again. Each one there assembled will doubtless be impressed by his or her unworthiness for eternal life, and yet buoyed up in the confidence that God is love, and that He has provided an Advocate who knows and understands our feelings, and whose sympathetic consideration will extend the mercy of forgiveness wherever possible consistent with the justness and righteousness of his Father. Thus the principles of holiness and reverence to the Name of Yahweh will be elevated by all to the glory of the One who proclaimed it.

Is It Isolated Enough?

In this age of universal warfare, and of aerial battles, is it possible for Sinai to remain isolated for the purpose in view? After all, in the six day war, the Sinaitic Peninsula was subjected to attack and counter-attack, and this could well be the case at Armageddon.

We do not believe so for several reasons.

Firstly, if Yahweh desires a part to be isolated for His use, He will see to it. In that regard, Russia will attack Egypt down through the coastal plains of Palestine, some hundreds of

miles distant from Mount Sinai, which thus would not be in the line of battle.

But would not the assembling of such a large company of people, as the resurrected and living responsible will constitute, be known to the world at large? Would it be possible to keep such a gathering of people hidden for the period of the Judgment Seat?

This would present no problem to Yahweh. It must be conceded that in whatever part of the world the Judgment Seat is set up, it must be hidden from the prying eyes of man. How might it be done? Yahweh might use the means that he has done in the past. When Israel left Egypt, they were led by a cloud which sometimes spread over the camp to give shelter from the heat of the sun: "He spread a cloud for a covering" (Ps. 105:39).

Such could provide an effective cover at Sinai, hiding the significant proceedings from the searching eyes of any reconnaissance plane above. Further, He who controls the elements could so arrange conditions as to make safe flying impossible over the area, for even under good conditions, this mountainous area is avoided as much as possible.

Let us accept the Scriptural testimony, and ignore the problems. They will be solved as effectively as was Israel's problem when it seemed to the people that they were hemmed in by the Red Sea. Moses left it to Yahweh to smooth out the difficulties, and reveal a way of escape. We can leave it to Him to arrange matters in regard to the Judgment Seat of Christ. Nevertheless, it is a subject we should ponder over in an attempt to transfer it from mere doctrine to impending reality. To have some conception of the locality as to where it will be held can assist to that end. Let us examine the evidence, and try and picture the scene. We will attempt to provide further information to that end in our next prophetic supplement (God willing).

—H.P.M.

Determined To Stick With Truth.

We were invited to be parties to the pulpit surrender of the Bible into the hands of its numerous foes. We were asked to wink at notions, and consent to arguments that practically destroy the Bible as by a mildew or rot. We did not; we cannot; we shall not; we dare not. The responsibility and results rest with those who would not join us in a thorough attitude. (Bro. Roberts).



Events Subsequent to Christ's Return

A Review Of Bible Prophecy Outlining In Sequential Order The Events To Take Place Subsequent To Christ's Return.

(Continued from p. 320)

The Song of the Redeemed celebrates their victory and their imminent reign over all mankind. "Never will such an extraordinary choir have delighted so magnificent and dignified an assembly on the earth before. The birth of David's son was celebrated by the acclamation of a multitude of the heavenly host praising the Deity, and saying, 'Glory to the Deity in the highest, over the earth peace, and good will towards men.' Glorious, however, as this announcement was, the listeners to it were only a few simple shepherds; but in the approaching musical festival on Mount Zion, the performers will not be less than 144,000 immortals; who, like the Imperial President of the Festival, were once dead, but then are living for the aeons; while the listening and delighted audience, marshalled and convened by the King of Glory, themselves illustrious and immortal, number "ten thousand times ten thousand and thousands of thousands" (Rev. 5:11). How gratified they will be in beholding the Royal Child, whose birth they celebrated over eighteen centuries before, enthroned by the Eternal Power, according to the words of Gabriel, in his father David's seat; and instead of a vile clamor for his crucifixion, in the very place where he was condemned and put to death, songs of thanksgiving and praise, ascending in immortal strains to the Deity, from the innumerable multitude of the redeemed."

Eureka, Vol. 3, P.389.

The Judgment Seat of Christ

Its Reality

The Judgment Seat of Christ is a theme upon which the mind can be exercised with the greatest profit. The Apostle taught:

"It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Again:

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17).

The Apostles therefore taught that judgment is as inevitable as death; and further: in the principle set forth by Peter they revealed that it will be the first work of Christ following the resurrection.

Thus, when we think of the imminence of Christ's return, we should align thought of the Judgment Seat with it.

Unfortunately, concept of it is usually somewhat vague and unreal, so much so that some have even reasoned themselves out of it, claiming that we are judged from day to day, and that this constitutes the Judgment Seat of Christ.

In previous supplements, however, we have advanced Scripture to show that the Judgment Seat will be set up at Sinai, and at the set time already determined of God. The Psalmist declared:

"At the set time that I appoint, I will judge with equity" (Ps. 75:4 — RSV).

Again:

"He (God) shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice" (Ps. 50:4-5).

When will this be? Paul wrote:

"We beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him" (2 Thess. 2:1).

These words imply that believers will

be brought together to a common locality at Christ's coming, that he might gather them unto himself. Paul wrote to the Ecclesia in Rome:

"God will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Rom. 2:7-9).

In passing, we might note that three classes are referred to by Paul in this comment:

- (1) — Those who by patient continuance in well doing receive eternal life;
- (2) — The contentious who refuse to "obey the truth," and who receive indignation and wrath;
- (3) — The habitually evil who will receive tribulation and wrath.

Class No. 2 above, relates to those who know the Truth but refuse to obey it, rejecting the divine offer of mercy associated with baptism. Their stubborn attitude decides their own judgment. There is no need of a formal investigation of their character and doings, for their repudiation of baptism is sufficient to secure their condemnation. They receive wrath and indignation (R.V.) or *thumos* and *orge* as the Greek expresses it. The former signifies the sudden blazing forth of anger from inward feelings; the latter relates to the more settled, lasting emotion that finds its expression in punishment which in this case will be rejection from the presence of Christ.

Class No. 3, however, refers to those who "doeth (Gr. practises) evil" by disobeying the Law of God, and among this group are found both Jews and Gentiles. It, therefore, relates to those who are in covenant relationship with God by either circumcision or baptism, but who live inconsistently with their high calling. They will be subjected to a personal scrutiny of

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motives, habits and character, and will experience tribulation and anguish as their shocking inconsistencies are brought into the open.

When will this judgment take place?

Paul declared: "At the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5). The context shows that both righteous and wicked are judged at the one time, and brought together for the same purpose. It is "the day when God shall judge the secrets of men by Jesus Christ" (Rom. 2:16).

Other references of the Apostle concerning this judgment confirm the exposition above, and are as follows:

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God" (1 Cor. 4:5).

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

"Why doest thou judge thy brother? Or why doest thou set at nought thy brother? for we shall all stand before the judgment seat of Christ Every one of us shall give account of himself to God" (Rom. 14:10-12).

These are the doctrinal facts, but it is difficult to transmit them into reality. This is a difficulty with many in regard to the whole theme of Christ's second coming. It is quite easy to conjure up the steps that will bring Russia down into the Middle East, and before Jerusalem to battle, for they are obvious to us, not only from Bible prophecy, but from the daily news.

But as soon as we attempt to picture Christ's return, and our gathering to him, the whole subject seems divorced from reality. Whilst acknowledging the doctrinal truth of Christ's second coming, the mind finds a difficulty in accepting it as a concrete reality. The Return, the Resurrection, the Gathering to Christ, the Judgment Seat — all are difficult to conjure up. Will we literally be taken to the Judgment Seat?

How will we be conveyed there? What will happen to young children? What arrangements will be made for our accommodation and care at the place of Judgment? How long will it take?

Our minds, largely dominated by the symbols of material security and permanence with which we are familiar (homes, motor-cars, businesses, buildings, cities, bank-balances) find it difficult to focus upon such impractical subjects as the Return, the Resurrection, the Judgment, and so forth.

Yet it has an historical basis in that it happened before when two million people were suddenly drawn from Egypt, to make their way to the Red Sea, and on to Sinai for a meeting with their God.

But there was a difference in that. They knew what they were doing. They willingly left of their own accord, on their own two feet, and with the connivance of Egypt.

Granted! That is true, and the call to Christ will not be like that!

It will be more in the nature of Enoch's experience.

He was removed from his normal place of abode by God that he might not see death (Heb. 11:5). The mysterious and sudden removal of so prominent a person made a tremendous impact upon his neighbours, particularly in view of his preaching. There was a search made for him (as there was later for Elijah) but to no avail: "they found him not" (Heb. 11:5).

Gathered To Christ

So it will be at Christ's return. Those responsible to judgment will be gathered to him, as Paul taught. Their homes will be left empty, their businesses unattended, their meeting places closed, their bills unpaid!

We can imagine the impact of this upon their friends, relatives and neighbours! It will be startling, to say the least! As in the case of Enoch, a search will be made, but they will not be found. Perhaps some will then recall what has been proclaimed from platform, by booklet distribution, or

by word of mouth, and will begin to seek the signs of Christ's *parousia*. Certainly they will view the increasing troubles of the times with greater wonder and awe.

Perhaps the modern day witness for the Truth will have its greatest impact after the saints have been gathered to the Judgment Seat!

Consider the circumstances in a city such as Adelaide (pop. 700,000). There are well over 1,000 Christadelphians in the metropolitan area, plus their families. Suddenly they are not to be found! A search is made by astonished friends and relatives, but it reveals nothing. At first it might be thought that there is a convention somewhere in the country, but nothing is known of it. As time goes by, an investigation will probably be ordered by worried bank-managers and creditors, as mortgages and loans become due, and as this reveals nothing, wonder and speculation will become rife.

Conversations will be recalled, booklets will be found, stacks of the *Herald Of The Coming Age* will probably be found in Ecclesial cupboards (where they have been stored instead of being distributed as they should have been!), and these will reveal that a basic doctrine of Christadelphians is the second coming of Christ.

The disappearance of this community will become top-line news in the Press of the English-speaking world, and may be an element in causing Tarshish to be among the first to ultimately submit to the reign of Christ.

How grand a testimony it will be if Christ's coming interrupts us in vigorously proclaiming that doctrine. Let us not be discouraged in the preaching of the Word, but do so "in season and in out of season" (2 Tim. 4:2), realising that our "labour is not in vain in the Lord" (1 Cor. 15:58).

Moreover, let us "think upon these things," acknowledging that notwithstanding how incredible and remote the return of Christ might appear, it will one day take place with a reality that will be startling both for us and for the world.

Who And How Conveyed To The Place Of Judgment

Christ will return with an innumerable company of angels who will assist him in the work of Judgment:

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27).

These angels will gather the elect together for that purpose (Psalm 50:5).

The details of how this will be accomplished are not revealed. It may well be that angels personally will announce to the living saints that the time of judgment has arrived. Alternatively, the fact might well be made obvious by the presence of resurrected saints appearing to the living, somewhat similar to the occasion following Christ's resurrection.

Households being gathered together in communities, they will be instantly and swiftly conveyed to Sinai. There will be no feeling of motion or distance, but an instantaneous removal from one place to another, by a means of locomotion known only to Yahweh.

A little thought will reveal that this is not so remarkable as may once have been thought. Even man, with his clumsy contrivances, such as rockets, can span the distance that divides him from Sinai in a very short time; how much more rapidly could the angels do it under divine power! This power has created the speed of light, and even faster speeds, so that the conveyance of the responsible to the place of Judgment presents no problem.

Have we any Scriptural basis for these statements? Certainly we have. Consider the first point made above, that households will be conveyed together to Sinai. Paul makes the point that the elect shall be conveyed "in clouds" (the definite article is missing in the Greek), or companies, for a meeting with the Lord (1 Thess. 4:17); and Isaiah, referring to Israel after the flesh states concerning their restoration: "for they are the seed of the blessed of Yahweh, and their offspring with them" (Isa. 65:23).

If they are restored because they are

the "seed of the blessed of Yahweh" and "their offspring" are taken with them, surely the same will apply to the true Israel of God. Support for this is found in Ezekiel 47:22-23 to which reference will be made later.

We believe, therefore, that the little ones will be taken with their parents. This was the conclusion of Brother Roberts who commented as follows:

"As to children who may be alive when the Lord returns and sends for the members of his household . . . the question is, will no provision be made for the household of the faithful? If we are to judge from the Deity's operations in the past, we are justified in expecting that this will be so. Respect has always been shewn to the kindred of those who have been the objects of divine regard. Noah's family is one instance; Lot's family is another. His sons-in-law were, by command of the angels, invited to escape the impending judgment, but laughed the invitation to scorn. Rahab's family were spared from the destruction that befell Jericho. It is not possible that similar favour will be shewn when the greatest judgment of all arrives? Is it not possible that households may be invited to accompany the saints eastward? As a matter of course, the saints alone are called to judgment, and they alone enter the Kingdom of God, in the sense of obtaining the life, honour, and glory of it; but mortal subjects will have to be provided for as well as kings and priests; and is it not possible the saints may have a commission to secure among these a place for such of their kindred as shall have to leave home and country for the seat of the New Power, there to shelter in the King's refuge until the judgment is overpast, and afterwards to settle among the tribes of Israel as strangers sojourning in the Land, to whom a portion will be divided? (Ezek. 47:22). If so all difficulty about the children would be at an end" (Ambassador, vol. 3, p.185).

Households will thus be conveyed to the precincts of Sinai. But what of accommodation? And food? And clothing? And how long will they be there?

The provision of adequate food,

shelter and clothing will present no problem to the Lord Jesus, who will be in possession of that power that enabled the nation of Israel to be fed and clothed without lacking any need for forty years in the wilderness, and who, in the days of his flesh, fed some five thousand men, plus women and children, with a few loaves and fishes. Parents, of course, will be required to care for their children as the judgment proceeds, for some time will be spent at Sinai.

Children At The Judgment Seat

He Who has invited us to look upon Him as a Father, is not indifferent to the thoughts and feelings of parents towards their offspring. In fact, children are accounted as "an heritage of Yahweh; and the fruit of the womb as His reward" (Ps. 127:3).

The Lord Jesus was never indifferent to the feelings of parents. He manifested deep compassion for the father whose only son was a lunatic, and extended himself to cure him (Luke 9:37-41). On another occasion, he rebuked his Apostles because of their thoughtless action towards a mother whose hospitality they had enjoyed. She had brought her young children to the Lord, that he might lay his hands on them and pray for them; but this had interrupted a discussion that the apostles were having with him, and therefore they rebuked her.

Their action "much displeased" the Lord. Turning to them, he declared:

"Suffer the little children to come unto me, and forbid them not: for of such (i.e. those with a childlike disposition as far as faith is concerned) is the kingdom of God" (Mark 10:14).

Consider also the significant and thought-provoking reference from Ezekiel's prophecy, quoted in the extract above from *The Ambassador*. It relates to the division of the Land of Promise among the twelve tribes in the Age to come, and it directs:

"And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget

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children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord Yahweh" (Ezek. 47:22-23).

The reference is to strangers, that is to foreigners, or to Gentiles. But they are not ordinary Gentiles, for whereas all such, in a general sense, will be excluded from the land in favour of the restored twelve tribes of Israel (Ezekiel 48) these not only shall be permitted to remain therein, but shall do so under special privilege, for "they shall be unto you (Israelites) as born in the country among the children of Israel." Thus, though Gentiles by birth, they will be accounted as the Israel of God by privilege. So much so, indeed, that they receive inheritance within the tribe with whom they sojourn.

Who are these who will occupy such privileged status?

I believe that they constitute the children of Christadelphian parents who had not reached the age of responsibility at Christ's return.

They will occupy a position of privilege, and will justly be associated with Israel, for their parents will constitute part of the true Israel of God. Brought up under the guidance of immortal parents, they will find an inheritance in the Land of Promise.

But they will not be allowed to presume upon their position. It will be required of them that they grow up in understanding, and that they accept the covenant with Yahweh in order to retain their standing and inheritance. This is clearly stated in another comment relating to this prophecy of the Millennial Temple. Ezekiel records:

"Thus saith the Lord Yahweh; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel" (Ezek. 44:9).

Once again it should be noted that this statement relates to a privileged class of mortal Gentiles found among

the children of Israel, and therefore identified with those more specifically defined in the reference previously quoted.

It suggests that more rigorous demands will be made on them than on other mortals. They must be "circumcised in heart" as well as "circumcised in flesh"; in other words, their lives must conform to the external forms required by the King at that time for covenant-relationship.

If they do not, they will be turned away from the Temple, completely disowned and disfellowshipped by the Lord, as well as by their own parents (Zech 13:3).

There thus will be the need to carefully educate them in the Truth, and supervise their spiritual development; and their experience at the Judgment Seat of Christ will help in that direction. Certainly, it would make a profound impression upon them such as they are never likely to forget, and which is bound to mould their lives. The reference in Ezekiel's prophecy, of course, relates to the period of life when they have grown to adulthood, for the implication is that the Temple will not be opened for service until fifty years after Christ's return. A child of four years of age when taken to the Judgment Seat, would by then have grown up, married and had children, so that the expressions of Ezekiel relate to adults. How important that we should now commence the education of our children, and so conduct ourselves, and guide them, as to provide for their future salvation. What a glorious time it will be if we, as family groups, are able to rejoice before Yahweh under such circumstances. Home study and care, family prayers, encouragement in the work of the Sunday School, healthy companionship with other young people associated with the truth, will then be seen as a most valuable investment for the future.

The care and education of children by parents, will continue after Christ's return, both at the precincts of the Judgment Seat as well as afterwards. But what of the children of those parents who will be rejected? If they have neglected the spiritual education of

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their children so that the latter are following their example, they will doubtless be driven from the presence of Christ in company with their parents, even as the children of the Canaanites were involved in the punishment poured out upon the nation, because Yahweh could see that they would inevitably manifest the same evil characteristics revealed therein as they physically developed.

However, there may well be cases, in which the parents may be rejected, but the children will have manifested qualities that are commendable. For example, a child might be impressed with Sunday School and other studies in spite of the attitude of his parents, and as in the case of Samuel, at a very early age, manifest a childlike reverence for the things of God even before the full knowledge of the truth has dawned (1 Sam. 3:7). The Judge of all the earth will do right in such cases (Gen. 18:25). An example of this is provided in the circumstances of Korah and his family, in the great rebellion against Moses. Though he and his companions died in divine judgment, and in the case of the latter, their families with them (Num. 16:31-35), the children of Korah were spared, doubtless because they disassociated themselves from his action in some way (Num. 26:11). This may well provide a precedence at the Judgment Seat. Where children have manifested a reverential attitude to the Word in contrast to their parents, the grace of Yahweh will ensure that they receive just treatment for their action. Did He not do so in regard to the children of those who came out of Egypt? They entered the land, though their parents died in the wilderness. The same principle of grace may well be manifested in the future; in which case, the care of the orphaned children that remain will be undertaken by adults who find acceptance, and who will occupy the positions of foster-parents.

How Long At The Judgment Seat?

The period spent at Sinai will not be hurried. The indications of Scripture are that several years will be spent in its vicinity during which the world will be left to its own resources, and

the invasion of the Middle East will take place. Time is necessary for all that must be done at the Judgment Seat, as this will constitute the most important period in the mortal existence of all taken to it. Yahweh will not hurry over these matters.

We suggest that some ten years will be occupied in judging the responsible, in fraternisation at Sinai, and in out-pouring judgment at Armageddon. The latter is symbolised in the Revelation as the antitypical national day of Atonement; and under the Mosaic constitution, that Day was preceded by ten days of preparation, answering to the ten years suggested above.

On the first day of the seventh month there was "a memorial of blowing of trumpets, an holy convocation." In other words, the strident note of the trumpet reminded Israel that the day of Judgment was at hand, and called them together in a "holy convocation." This "blowing of trumpets" suggests the description of Christ's coming by Paul: "The Lord himself shall descend . . . with the trump of God; and the dead in Christ shall rise first" (1 Thess. 4:16).

On the tenth day of the same month, the Day of Atonement, or Coverings was celebrated; and sins were officially blotted out. The ten days represented to the Jews, ten days of repentance. One Jewish commentator has written:

"The sound of the Shofar, consisting, as handed down by tradition, of three distinctive Shofar-notes — tekiah, shevarim, teruah — has been looked upon from time immemorial as a call to contrition and penitence, as a reminder of the Shofar-sound of Sinai; and the Day of Memorial, the beginning of the ten days of Repentance, which culminate in the Day of Atonement, as a time of self-examination and humble petition for forgiveness. The Scriptural injunction of the Shofar for the New Year's Day has a profound meaning. It says, 'Awake, ye sleepers, and ponder over your deeds; remember your Creator and go back to Him in penitence. Be not of those who miss realities in their pursuit of shadows, and waste their years in seeking after vain things which cannot profit or deliver. Look well to your lives

and consider your acts; forsake each of you his evil ways and thoughts, and return to God so that He may have mercy upon you?."

The reference to the New Year's Day in the comment above, is occasioned through this day being celebrated on the first day of the seventh month of the Jewish religious year. The Jews have two years: a religious and a civil year. The religious year commences at Abib, and was so appointed when Israel left Egypt (Exod. 12:2). It is the fifth month of the Jewish civil year, which thus commences at the seventh month of the religious year, and appropriately points to the Millennium.

The ten year period at Sinai is also suggested by a comparison of time-periods supplied by Ezekiel and Micah. The former dates the giving of the Temple prophecy on the day of Pass-over in a Jubilee year (Ezek. 40:1), and from this, as well as from the fact that the prophecy shows the sacrifices as about to be offered, it is assumed that the Temple will be opened for its initial meeting on the Jubilee year after Christ's return. Certainly that would be a most appropriate time for such an occasion, and it is obvious that the dating of the prophecy has some such significance.

Granting that this implication is accepted, how is that period of fifty years divided up? Micah suggests that forty of them will be occupied in the restoration of Israel, and the subjugation of the nations subsequent to Armageddon (Micah 7:15-16), which would leave the remainder of ten years for individual and national judgment.

It is accepted that there is nothing direct in Bible prophecy to sustain these periods beyond all doubt, but the implications are strong, and the appropriateness of them to the work in hand is obvious.

Accepting that ten years will be occupied from the time of calling the responsible to Sinai for Judgment, and the pouring out of judgment upon the nations gathered at Armageddon, will the whole of that period be spent in meditation, contrition and penitence, as the Jews are called to do on the ten days preceding the Day of Atonement?

The answer is surely in the negative, for it would impose an intolerable and unnecessary strain upon mortals if they had to wait under conditions of such uncertainty for so long a period. No, the ten years are years of judgment, but not exclusively for the saints. In fact, Christ's return will immediately introduce them to the anti-typical Day of Atonement as far as they are concerned. This is the teaching of Paul, who declared:

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

This is exactly what the high priest did on the Day of Atonement, for he took the token (the blood) of the offering into the Most Holy Place before Yahweh to receive covering for sins committed, and then returned to the people "without sin" (i.e. with their sins forgiven and blotted out) to prepare for the rejoicing that followed during the Feast of Tabernacles which foreshadowed the Millennium (Rev. 7:9).

We can, therefore, conclude that whilst ten years may elapse between Christ's coming and Armageddon, the judgment of the household will proceed as quickly as possible.

Why The Period Of Judgment Will Be Short

Many have criticised the idea of personal judgment as time-consuming, awkward, and unnecessary. We desire to show that these criticisms are wrong in every way. Far from being time-consuming it will be conducted speedily, and with the minimum of delay; far from being awkward, it will elevate the dignity of the Judge and the justness of the decision; far from being unnecessary, it will be seen as the final act of mercy in purging character and preparing for the Kingdom of God.

We will show that Christ returns with an innumerable company of angels who will conduct the individual investigation of the Household, which, afterwards, will be separated into two groups to receive the final decision from the lips of Christ.

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These angels (Matt. 16:27; Mark 8:38) will assist in the judgment, for they are described as "the reapers" (Matt. 13:39), who "sever" the wicked from among the just (v.49).

How shall they do this? Though we are not specifically told, we may, perhaps, be able to reconstruct what shall take place, if we gather together the Scripture references relating to this subject. In any case, the exercise will be helpful, causing us to concentrate upon our responsibilities in regard to judgment.

Firstly, then, we are instructed as to the general purpose of the coming Judgment: it is to make manifest the reason why one is granted life and the other is denied it. Paul taught:

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

Let us analyse this important verse. Firstly consider the word "appear." It is a translation of the Greek word *phaneroo*, to publicly reveal or make manifest. It does not indicate the action of being brought before the Judgment Seat, but the purpose of so doing: that we might be publicly revealed for what we are. The Judgment Seat of Christ, therefore, will strip us of all sham and pretence, and reveal us in our true light.

Secondly, there are words in italics that should be eliminated from the verse: *done, his, it be*. Remove them, and give the above meaning to the word "appear," and the verse now reads:

"For we must all be publicly revealed (for what we are) before the Judgment seat of Christ; that every one may receive the things in (Gr. *dia* - through) body, according to that he hath done, whether good or bad."

This teaches that first our characters will be publicly made manifest for what they are, and then we will receive through the body either good (eternal life) or bad (death) according to our past actions.

In determining the reward, certain things will be brought into the open.

The following are some relevant passages:

"The Lord . . . will bring to light the hidden things of darkness, and make manifest the counsels of the hearts" (1 Cor. 4:5).

"Every man's work shall be made manifest" (1 Cor. 3:4).

"Every one of us shall give account of himself to God" (Rom. 14:12).

"The books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

The responsible will be judged according to their works; not what they claim to be, or how they speak, but what they are and what they have done.

The Scriptures throughout emphasise this:

"Unto Thee, O Yahweh, belongeth mercy; for Thou renderest to every man according to his work" (Ps. 62:12).

"If thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" (Prov. 24:12).

"Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him" (Isa. 3:10-11).

"He shall reward every man according to his works" (Matt. 16:27).

"Not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:13).

"By works a man is justified, and not by faith only" (James 2:24).

Similar expressions are found in 1 Cor. 4:5; 2 Cor. 5:10; Gal. 6:5-9; 2 Thess 1:7-10; Rev. 2:23; 11:18; 20:12-15; 22:12, etc.

The Judgment Seat will reveal things that have been kept secret:

"For there is nothing covered; that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which

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ye have spoken in the ear in closets shall be proclaimed upon the housetops" (Luke 12:2-3).

In other words, one's character will be openly revealed for all to see. The secret good will be then made manifest as well as the secret evil:

"Thy Father which seeth in secret Himself shall reward thee openly" (Matt. 6:4).

Moreover, sins of ignorance will be brought to our attention, for it is a feature of human nature, to which Christ drew attention, that whilst it can plainly see faults in others, it does not always recognise them in oneself. We are usually excellent physicians when it comes to prescribing what others should do to correct their spiritual ills, but we frequently fail to apply the remedy to ourselves. Christ drew attention to the symbolic beam that shut out all vision from the Pharisees, though they could plainly see the

splinter in the eyes of others. They were not unique in that; and we all probably are guilty of the same failing, more or less. Again, we find it easy to justify a course of action that others might criticise, for there are "none so blind as those who will not see."

All such hidden sins of omission and commission will be brought to our notice with infallible wisdom and irrefutable evidence. The revelation of these things, at present hidden from our eyes, will make it completely obvious, that despite all our works, we are not worthy of the Kingdom of God. But how our hearts will fill with love to the Father and His Son when we learn that, in spite of our shortcomings, their joint compassion has made it possible for us to attain unto it.

How will these things be brought to our attention? and what will we be required to do in consequence? These questions must await our next supplement.
—H.P.M.

We appreciate the financial assistance of readers which makes these supplements possible. Next month's supplement, God willing, will be devoted to the subject of archaeology, and we plan the next prophetic supplement for our October issue — if Christ's coming in the meantime does not render it unnecessary.

EARTH'S FUTURE RULERS

Christ declared: "Blessed are the poor in Spirit, for theirs is the Kingdom of heaven" (Matt. 5:3). His utterly unworldly teaching is plainly revealed in the discourse delivered to the disciples as recorded in this chapter. It shows the class who will reign with him in the Kingdom he will establish. It is his policy speech for the Kingdom of God, and only they will attain unto it who attempt to make it the foundation of their spiritual existence. Christ completely reverses the ideas of men on the subject of kingly virtues. His court will not be attended by "high and mighty princes" after the order of men, no "gallant officers," no "reverend prelates," no "potent signors." Neither birth nor blood qualify for the honour and blessedness of his Kingdom. Breeding, learning, culture, fleshly beauty, nothing of all the things that open the way to distinction in the "kingdoms of men" is of the slightest value as recommendations to the Court of Christ and the Kingdom of Heaven. The lowly heart within and not the proud and medalled breast will obtain his notice. Few men who have taken cities, or thrown a spell over the senate, have been able to subdue their own lusts. The wisdom and resources of this world have been ever foolishness and emptiness with God. "Poorness of spirit" is a strong expression. The "thinking of the flesh" can make nothing of it. It certainly does not mean abjectness and poverty of nature. It is a condition of emptiness as regards all self-will, and self-abasement as regards all will-worship. It is the opposite of self-consciousness and self-complacency and the confident assurance which gives a dauntless eye and an imperious air. It seeks not mastery but ministry, and takes all circumstantial greatness with a lowly heart. It has no



Events Subsequent to Christ's Return

A Review Of Bible Prophecy Outlining In Sequential Order The Events To Take Place Subsequent To Christ's Return.

(Continued from vol.36, p.437)

INTRODUCTION

During the course of our last volume, we provided several supplements on Bible Prophecy which traced the events that are to take place at Christ's return. We came to the conclusion that we are living in the shadow of Christ's appearing, and that the first work that he will do at his coming, will be to raise the dead, and together with the living responsible, convey them to Sinai for the purpose of Judgment. In our last supplement we considered the Bible teaching relating to those who will be so taken, and concluded that the children of Christadelphians will be among their number. It is a tremendously solemn thought that the Lord (and therefore the resurrection) is near. Then a vast, untold number will be gathered from the silence of the tomb: some to receive eternal life and some eternal condemnation. What scope for serious reflection the contemplation of this event affords! It is no imaginary event, but one which is more certain than that we shall die! We cannot overstress the importance of this, nor think too frequently upon it. Joy or sorrow, life or death, glory or shame will be the lot of those gathered for this purpose. Paul calls upon us to "consider the goodness and the severity of God" (Rom. 11:22), and it is good that we should do so in regard to ourselves. The question that should strike home to each one of us is, Where shall I stand in that day? Shall I be permitted to share in the companionship of Christ, and to sit down with those with whom I have laboured and whom I have loved, or shall I be banished in disgrace to undergo the second death?

THE JUDGMENT SEAT OF CHRIST

What Will Be The Standard Of Judgment?

Our last article (see vol.36, p.436) revealed that the responsible will be judged according to their works; not according to what they claimed to be, or how they speak, but what they are and what they have done.

What will be the standard set for such judgment? The Lord Jesus revealed that the Judgment will concern itself mainly with how an individual reacted to the Word of God — what value he placed upon it, and how he endeavoured to implement its teaching. Yahweh has “magnified His word above all His name” (Psalm 138:2), and He is honored when people respond to its teaching:

“Then they that feared Yahweh spake often one to another: and Yahweh hearkened, and heard it, and a book of remembrance was written before Him for them that feared Yahweh, and that thought upon His name. And they shall be mine, saith Yahweh of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him” (Mal.3:16).

Christ told the Word-defying Jews of his day:

“He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day” (John 12:48).

That word will be a “swift witness” against those who have knowingly defied its teaching, or flagrantly refused to obey its instruction (Mal. 3:5). On the other hand, God has declared: “To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word” (Isa.66:2).

Again:

“Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock” (Matt.7:24-25).

Naturally, perfect obedience to all the commandments set down in the Word is impossible. We forget, or taken off guard, our emotions get the better of us. Through very weakness, we constantly sin, and need the forgiving mercy of the Father through the Son, and this is willingly given to those who acknowledge their failings. God knows our weakness, and has provided for it. As the Psalmist beautifully expresses it:

“He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so Yahweh pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust” (Ps. 103:10-14).

But though Yahweh makes due allowance for weaknesses of the flesh, He does expect a healthy and hearty respect for His word, such as will enable us to recognise sin when it does occur, and which will cause us to offer Him our hearts in adoration of worship.

Where such an attitude exists, and the individual makes a conscientious effort to obey the word of God, he need not fear the future, for Divine mercy will ensure his salvation.

Is The Judgment Seat Necessary?

Is it not a clumsy contrivance to set up a Judgment Seat? Does not Yahweh already know the righteous from the wicked? Does Christ have to review our lives to determine whether we are worthy of the reward or not?

Many speak like this, and thus give evidence that they do not appreciate the real purpose of the Judgment Seat.

Actually, the appearance of believers before the Judgment Seat, is the final act of mercy on the part of a gracious God, designed to fit them for the Kingdom.

If we look inwards, we will recognise that we are not fit for association with Christ, or for the bestowal of divine glory. We are conscious of

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failings, we constantly sin, often in the same way. True, we bear these up to the Father, and plead His forgiveness, and strive to correct our faults; but then, again, in off-guarded moments, our weakness is again made manifest!

Moreover, we are not always cognisant of our weaknesses! If we believe that we are, let us consider our brethren. Do not we observe faults that they reveal? It is so easy to see failings in others, so difficult to recognise them in us! The appearance of us all before the Judgment Seat of Christ will reveal us for what we are in the sight of God, and will so humble us as to empty us of all self-glorification.

How does Yahweh accomplish this, for every accepted saint will recognise the moulding influence of God in his life?

It is a process that begins when a person first comes to a knowledge of the truth in Christ Jesus, and will continue until he stands before the Judgment Seat of Christ. By this process, flesh is humbled and the individual's character is perfected for the bestowal of life eternal. There are three developments to that consummation.

Firstly: by *instruction*. Christ prayed: "Sanctify them through Thy truth; Thy word is truth" (John 17:17).

By this we learn that the Truth is designed of Yahweh for the sanctification of His saints. The Word can mould our lives, and transform us mentally and morally for the Kingdom.

Secondly, by *experience*. The Apostle wrote:

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?" (Heb.12).

The experiences of life: the humiliations, frustrations, and problems which beset us, and which God sometimes directs, are designed to purify our characters for the Kingdom. As we experience them, we learn to put no confidence in flesh, and to more ardently desire that time when the Lord shall be again in the earth. Paul reached that exalted state when he could write that he "gloried also in tribulation" (Rom.5:3), for he had learned the purpose designed through it.

Thirdly, by *judgment*. Paul taught: "For we must all appear before the judgment seat of Christ; that every one may receive the things in body, according to that he hath done, whether it be good or bad" (2 Cor.5:10).

The Judgment Seat Will Reveal Our Real Characters

As we noted in our previous supplement, the word "appear" is *phaneroo* in the Greek, and signifies to publicly reveal. The Judgment Seat of Christ is designed to "make manifest" the true characters of all who will appear before it. They will be revealed in their true light, without disguise. All shams, all veils will be drawn aside, and each one will appear in his own sight as he does in that of God.

How will this be done?

By revealing that which is found written in the symbolic Books of Remembrance.

There are several references to these throughout the word. Moses prayed:

"Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. And Yahweh said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book" (Exod.32:32).

The Psalmist taught that those who resisted Christ will be blotted out of the Book of Life:

"Let them not come into Thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous" (Ps.68:28).

"At that time, thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1).

"A book of remembrance written before Him" (Mal. 3:16).

"My fellowlabourers, whose names are in the book of life" (Phil.4:3).

"I will not blot out his name out of the book of life" (Rev.3:5).

The reference is probably to the custom of the times, in which kings recorded the notable deeds of their reigns in a book of remembrance. A reference to this is found in Esther 6:1-3. King Ahasuerus found the useful service of Mordecai written up in

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such a book of national remembrance, and rewarded him accordingly (vv. 5-9).

The Book of Life is not a literal book, of course, but a symbolic reference to the fact that our deeds are recorded by Yahweh for future reference. The Scriptures speak of both "book" and "books" (Dan.12:1; Rev. 20:12). The actions of saints from day to day are kept in what might be styled the "day book," whilst the general account, if assets exceed liabilities, is retained in the Book of Life. The Spirit is the Remembrancer (John 14:26). When Yahweh says that He will remember our sins no more, it is equivalent to saying that they will be blotted out from the book of daily records (Isa.43:25).

The Work Of The Angels

We are not specifically told how the motives and actions of our lives will be brought to our knowledge from the standpoint of God. It could well be the work of the angels. Certainly they will be in the judgment (Mark 8:38; Luke 12:8-9). Christ spake of them separating the tares from the wheat, and severing the wicked from among the just (Matt.13:41-42; 49). The innumerable company of angels who will accompany the Lord on his return, will certainly simplify such labours. Possibly they will accomplish this separating and severing by revealing to each individual saint the strengths and weaknesses of his character, and by so reviewing his life, as to bring to him a sense of his own state before Yahweh, in preparation of him taking his place in one of the two great companies which will be assembled before the Lord, to receive the final verdict:

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . And unto them on his left hand, Depart from me ye cursed . . ." (Matt.25:34).

Are the angels in a position to reveal our true motives and characters unto us? Certainly they are. After all, they have had intimate knowledge of the saints throughout the ages, for they have had the oversight of them in the

development of the divine purpose (Heb.2:5).

Consider how intimate is our association with the angels of heaven. Jesus warned regarding those of a child-like faith:

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt.18:10).

His words strongly imply that individual angels supervise the lives of individual saints.

Jacob spake of the angel whose protecting care overshadowed his life (Gen.48:16); Moses was told that the affairs of Israel had been placed in the charge of a specific angel (Exod. 23:20); David recognised that the angel of Yahweh encompassed those who feared Him (Ps.34:7); other references speak likewise (Ecc.5:6; 1 Cor.11:10; Luke 15:10).

Those angels provide a link between heaven and earth, and overshadow the lives of the saints, that they might be disciplined and guided for their good. The degree to which this is so is not apparent at the present, but will be revealed at the Judgment Seat of Christ. The words directed to Israel will then apply to the saints: "They shall know that Yahweh has not done without cause all that He has done" (Ezek.14:23).

Perhaps, prior to being brought before the Judgment Seat of Christ as a member of one of the two great companies of people, we shall be brought face to face with the angel who has overlooked us during the period of our probation. Possibly, through his instrumentality, we shall learn the details of our lives from the standpoint of God. Perhaps, to our astonishment, we will learn that our so-called successes in fact have been failures, whereas our moments of greatest real success have been those times when we meekly submitted to trials and opposition "for Christ's sake."

We suggest, therefore, that our true characters, from the standpoint of God, will be revealed to us by the angels, after which we will be segregated into the company of either "sheep" or "goats" and presented to Christ for the general proclamation of either

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acceptance or rejection. By such means, our lives will be as ruthlessly displayed to our inspection as are those of David, Hezekiah, and others in the books of the Bible. As the revelation is made, doubtless our experience will be similar to that of natural Israel:

"Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations" (Ezek. 36:31).

We will realise then, to an extent that we cannot today, that we are not worthy of all the goodness manifested towards us in the privileges that have been heaped upon us. Thus humbled, completely emptied of self, our hearts will overflow with love for Yahweh as we learn that His mercy and grace are great enough to save us.

Of course, this does not mean that we can presume on the forgiveness of God, or that sins today confessed and forgiven will be charged against us again, but it does mean that many things hidden from our sight now, will then be made clear to us, and "we shall see ourselves as others see us." We will realise more than ever before that there is nothing worth preserving in flesh, of itself, and that eternal salvation is dependent entirely upon the grace of God, and to the extent to which we build into our lives those divine qualities worth preserving.

Arguments At The Judgment Seat

What an astonishing revelation the Judgment Seat of Christ will present to those who are self-deceived! And the Scriptures warn us of the ease by which one can be deceived. Even our worship to Yahweh can be an offence to Him. Speaking of the beautiful temple singing of Israelites, the prophet voiced the words of God: "Take away the noise" (Amos 5:23). "Your appointed feasts." God said at another time, "My soul hateth" (Isa.1:14). In the same strain He spake by Malachi: "Oh, that there were one among you that would shut the doors, that ye might not kindle fire on My altar in vain" (Mal.1:10 -RV). These declarations are instructive. They tell us that God's precepts may be observed, and

yet the observance prove wholly unacceptable. The worshippers in Israel were completely deceived by their worship. They thought it was so acceptable, yet it was hateful to Yahweh.

There is a need for self-inspection now, before the Judgment Seat, that we are not self-deceived, and face the possibility of rejection in that day.

When brought before Christ's representatives, the angels, before being brought before the Lord in the great company of the rejected, there will be many who will question, protest, expostulate and demand explanations as their motives are laid bare. Some might try to argue the value of their work, and the consistency of their attitude. Christ declared:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Mat.7:21-23).

The Lord warned the self-satisfied members of the Laodicean Ecclesia who believed that they had "need of nothing," but "knew not" their true state, that he would spue them out of his mouth. What a surprise awaits them when they appear before the Judgment Seat of Christ. In his parable of the pounds (Luke 19:12-27), Christ describes the surprise and dismay of the rejected servant who returned his pound carefully preserved in a "sweat-cloth" though he had refused to work to increase it.

So it will be at the Judgment Seat of Christ in regard to those who have merely "accepted" the Truth, but have failed to implement it.

It will be revealed to such, as well as to those who will have labored in the Truth to their own self-aggrandisement, that they have done everything but the things that Christ desired. Their time and energy, their money and strength, have been expended in labor which he will not commend, and

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in things he has never commanded.

The Judgment Seat of Christ, therefore, will not only separate the righteous from the wicked with perfect justice, but will also comprise a necessary act of mercy. It will perfect the humbling of the Lord's true followers, to finally fit them for the glorification that will follow.

Accepted Or Rejected

The proclamation of acceptance by Christ upon the approved will be followed by an instantaneous physical change. Paul taught that "flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50), and that those who do so will be subjected to a change:

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead (already revived to life) shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality."

They will do so by a change of nature, for, says Paul, "there is a spirit body" (1 Cor.15:45). This nature, in which spirit takes the place of blood (though without the need of coursing through veins), is "divine nature" (2 Tim.1:4). It will make the approved consubstantial with the Father, whose name they will bear (Rev.3:12). He is spirit (John 4:24-Gr.), and they, being "equal unto the angels" (Luke 20:36) will also be spirit beings (Heb. 1:7).

The change will not only be of nature, but also of parts. Originally, Adam possessed both male and female qualities; and this will be the case with both sexes in the Age to come. In *The Law of Moses*, Brother Roberts wrote:

"Man is for strength, judgment and achievement; woman is for grace, sympathy and ministrations. Between them they form a beautiful unit: 'heirs together of the grace of life.'" (p.220).

These qualities will be fused into all the accepted both male and female, and such changes will take place as to cause marriage, as today instituted, to cease (Luke 20:36). Paul referred to some of these changes in dealing with matters of eating, drinking, and forni-

cation. He taught that the organs of hunger and sex will be done away with in the immortal state:

"Meats for the belly, and the belly for meats; but God shall destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body" (1 Cor.6:13).

God will change those organs of the body that are so essential in the mortal state (see Matt.22:30; Phil.3:21), so that the approved shall "hunger no more" (Rev.7:16). Obviously the majority of our internal organs will be unnecessary for a body that does not have to eat to live. What food will be eaten (Christ ate with his Apostles after his resurrection) will be instantly absorbed without the need of the intestines as at present. Thus a changed and glorified community will surround their Lord, and rejoice in a new freedom.

But what of the rejected? They will be banished into the world of darkness without, there to live out their hopeless existence until the effects of mortality claim them. For such, there will be degrees of punishment according as they have ignored their opportunities (Luke 12:47). Doubtless the greatest of all will be the bitter remorse that will engulf them in misery and sorrow.

In discoursing with his Apostles on this theme, the Lord declared:

"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left" (Luke 17:34).

Christ was not referring to one being conveyed to the Judgment Seat, and the other left behind; but rather of two who were previously in close association with each other being accepted or rejected by Christ.

The word "taken" is from the Greek *paralambano*, and signifies to take to oneself as of a wife. The word "left" is *aphiemi*, and is compounded of *apo*, "from" and *hiemi*, "to send," and thus signifies to send forth or away, to let go from oneself.

So one (the approved) shall be taken by Christ to himself as a man would take a bride; and the other (the rejected) shall be sent away.

On hearing this, the Apostles asked:

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"Where, Lord?"

Christ replied: "Wheresoever the body is, thither will the eagles be gathered together" (v.37).

The carcase and the eagles can be aligned to both the attack of Rome on Judah in A.D.70, and the attack of the latter-day fourth beast (Russia) on modern Israel. The reference, therefore, can relate to Armageddon, or to the war-engulfed world at that time. In another place, the Lord declared that the rejected would be cast "into outer darkness" (Matt.8:12; 22:13; 25:30). As gross darkness will encompass the world at that time (Isa.60:1), the reference is obviously to the world without. The rejected will be sent back into the world which they loved so much, and which will be given over to destruction. Like Lot's wife, concerning whom the Lord warned (Luke 17:32), they will be involved in the "time of trouble such as never was" which will involve all nations at that time, and in this holocaust, doubtless, their lives will be mercifully shortened.

THE MARRIAGE OF THE LAMB

Joyous Activity At Sinai

The Judgment Seat of Christ will be followed by the marriage of the Lamb to his bride. Specific reference is made to this in Revelation 19. It will constitute a period of joyous fraternisation among the glorified before going forth to reduce the world into subjection to Christ.

"The marriage of the Lamb is come," declares the Revelator (Rev. 19:7), "and his wife hath made herself ready."

In the Greek these phrases are found in the past tense (see *Eureka* vol. 3), for, as Brother Thomas shows, the marriage takes place before the events narrated in the previous verses in this place. The scene of the marriage will be Sinai, though the marriage feast will be celebrated in Jerusalem.

Paul speaks of the Ecclesia as the Bride of Christ to be united to her Lord in due time "without spot, or wrinkle, or any such thing; but holy and without blemish" (Eph.5:27). The Bride's beauty is derived from the application of the Word, which is designed to mentally and morally trans-

form the believer (John 15:3), in preparation for the physical change at Christ's coming.

The union will be effected at Sinai. "They two shall be one flesh," wrote Paul. "This is a great mystery (secret); but I speak concerning Christ and the Ecclesia" (Eph.5:31). This will also fulfil the prayer of Christ:

"Neither pray I for these (the Apostles) alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me" (John 17:20-23).

The glorious unity thus established will cause Sinai to reverberate with the praise and singing of the glorified host:

"Awake and sing, ye that dwell in dust," exhorts Isaiah, "for thy dew is as the dew of lights" (reflective of the glory of the Sun of righteousness — Isa.26:19; Mal.4:2).

"Let the saints be joyful in glory" declares the Psalmist (Ps.149).

Complete and perfect union with Christ in the fulness of the Spirit will cause this joy among the gladdened host.

And what a company it will represent. In the multitudinous bride of Christ there will be seen a living history of the Truth, from the days of faithful Abel, to the coming of the Son of man. Men and women of faith, gathered together out of every age and nation, and sealed in the forehead with the Name of Yahweh will be there (Rev. 14:1). The past with all its trials will be over, and now each one will be able to look into the countenance of his companion with mutual affection, recognition, and complete understanding. "They shall see Abraham, Isaac, and Jacob, and all the prophets in the Kingdom of God."

That glorious company, rejoicing in the love and pleasure of the Father

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and the Son, will have been purified by trial. Each one, in the day of his pilgrimage, will have been accounted "a fool for Christ's sake"; many of them will have sealed their pilgrimage by martyrdom; whilst all of them will have been subject to test and trial.

But then it will be over, and they can rejoice in each other's company, and in the presence of the beloved Son of God. Faith will be vindicated in all they see about them.

Some time will be spent in the precincts of Sinai in joyous fraternisation. This is suggested by the provision of the Law of Moses. It exempted the newly-wedded husband from participation in warfare (Deut.24:5). The type will be fulfilled at Sinai where the Lamb and his Bride will "rejoice together before Yahweh" before proceeding against a wartorn world. True communion will be enjoyed by all the glorified assembly. Each one will have the great privilege of personally meeting his Redeemer, and hearing his words of commendation expressed before the Elohim whose power, glory and wisdom they will now possess (Luke 12:8; 20:36).

What glorious reunions will take place at that time. Some who have been separated by death will be united in a life that shall never end. Others who have forged friendships in adversity, will discover that they have the seeds of eternity in them. Those of like precious faith, who have enjoyed sweet fellowship one with the other in days of weakness when opposition to the truth was strong, will renew it as they co-operate together in a greater service under the personal direction of the Lord Jesus himself. What a pleasure to be able to converse with such as Abraham, David, Paul, John, Moses, Enoch, the Apostles! Imagine exchanging reminiscences with such as Noah, and comparing his experience with ours who have lived in times similar to his. The evils of this present probation will be forgotten in the great joy that will then unfold.

How much time will be spent in Sinai is not revealed in the word. As suggested in our last Supplement, Yahweh is not in a hurry, and sufficient time will be permitted for the elect to thoroughly fraternise together in the happy environment of the post-judg-

ment period. The beautiful language of the Song of Solomon should be considered as being expressive of the joy at the marriage of the Lamb. It records Christ's love for his Bride, her joy at his coming, and their mutual pleasure of each other's presence. He speaks to her thus:

"Rise up, my love, my fair one, and come away. For lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing of birds is come, and the voice of the turtledove is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away" (Song.2:10-13).

In the isolation of Sinai, full expression will be given to this love. Christ will "set his bride as a seal upon his heart" with a permanency that nothing can disturb.

Preparations For War

Meanwhile the world will be left to its own resources, and will be engulfed in war. It will be in the midst of that hostile world that the multitudinous Christ will be sent to labor. The Kingdom must be established in its fullness; the little stone must grow into a mountain and fill the whole earth; Yahweh's name must be sanctified in the eyes of many nations; anti-Christ must be destroyed.

For this purpose the saints will be organised into a military encampment (Rev.20:9), on the pattern of that which emerged from Sinai under Moses. Then, the tribes were organised into four divisions with Judah at the head, and the Tabernacle at the heart. In the front of each of the four sections was found one of the four standards of Israel, similar to the four faces of the Cherubim. This was the military encampment of Israel, and the Cherubic figures foreshadowed divine manifestation in the saints in the age to come.

In the days of Moses, Balaam saw a vision of the marvellous military order of the camp of the true Israel of God as it will yet be manifested, when it emerges from Sinai against the world in arms. To the chagrin of the enemies of Israel in his day, Balaam was com-

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pelled to proclaim:

"From the top of the rocks I see him (the Christ), and from the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations . . . Let me die the death of the righteous, and let my last end be like his!

"He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. Yahweh Elohim (Christ personal and multitudinous) is with him, and the shout of a king among them. . . How goodly are thy tents, O Jacob, and thy tabernacles O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which Yahweh hath planted, and as cedar trees besides the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag (Gog), and his king-

dom shall be exalted. Elohim (Yahweh in manifestation) brought him out of (spiritual) Egypt; he hath as it were the strength of an unicorn; he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows" (Num. 23:9, 21; 24:5-7).

The judgment of the household being completed that of the nations will now engage Christ's attention, and preparation to that end will be made. The glorified saints will be organised into an army through which Yahweh Sabaoth will manifest His power. Thus the time will come when Sinai will be vacated by Christ and the Saints, and the march commenced which will find its termination in the destruction of the enemies of Israel, and the elevation of the glory of Yahweh throughout the earth.

— HPM

ACKNOWLEDGMENTS

The liberality of readers is encouraging to the **Logos** Committee, and assists it to maintain the essential services for the Truth in which it is engaged. To all who have forwarded practical donations and expressions of goodwill, we desire to express our deep appreciation.

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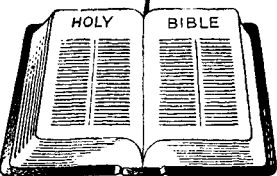
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Encourage Others!

Duty is not always agreeable. All find this to be the case. Let us hold ourselves in readiness to make sacrifices. To shirk work and to grumble is very disheartening to faithful toilers, and in the long run brings remorse and evil consequences to the shirkers.



Logos

SUPPLEMENT

of

BIBLE PROPHECY



(Continued from p.80)

COMING PLEASURE

Our last supplement set forth the proposition that the first work of Christ at his return is to raise the dead and judge the responsible. This is a theme that should exercise our deepest thought. A great future will unfold for the redeemed; so great, indeed, that it is impossible to grasp it in its fulness. The terms "eternal life," "the life to come," etc., which express it are familiar enough, but their very familiarity tends to lessen our realisation of the blessings they imply. No joys that we have ever experienced will compare with those which everlasting life will bring. Perhaps the most vivid conception that we can get is by contrasting what is with what is to be. We have all felt the ills of mortality: sleepless nights, flagging energies, headaches and heartaches. Most of us, too, have suffered from a curse of death — the loss of husband or wife, or father or mother, or a cherished child or friend. We know, also, from personal experience, the incessant turmoil of present existence — the struggle with the diabolos, both within and without. Immortality, thanks to God, will mean an end of all this — the unloosing of every burden. The attainment of the reward promised will mean the greatest happiness ever enjoyed — when there was an absence of both mental and physical pain, when life was really pleasurable — the reward will mean all this infinitely intensified and made unending. Then, as Brother Roberts once said, "Every thought will be a joy; every moment a pleasure; every breath an inspiration of an ecstasy that will only find expression in praise to Him that sits upon the throne". Moreover, the bestowal of immortality will make us part of a company, glorious, mighty, God-like, which will not only be free itself, but able to free others also from the dreadful conditions under which all creation groans. The judgment over, this will be the work that will open out for the glorified saints.

WORLD CRISIS WHILST CHRIST IS AT SINAI

Gog Invades The Middle East

Coetaneous with the judgment of the responsible in the isolated fastnesses of Sinai, Russia will move south against the nations of the Middle East, involving all the world in war.

But first the political Euphrates (Turkey) will be completely "dried up" (Rev. 16:12). The Russian Gog will occupy Constantinople, from whence, by a change of policy, he will "honour a god (the pope or false prophet of Rev. 16:13) whom his fathers knew not".

Where is the evidence for this?

We submit two passages of Scripture in support: Daniel 8:25; 11:40-45.

The first passage relates to the latter-day manifestation of the eastern head of the fourth beast. The fourth beast was Rome (Dan. 7:7), but as Rome was ultimately divided into two parts: Western and Eastern Empires, so, prophecy represented it by two legs (Dan. 2:33), or by two horns (Dan. 7:8; 8:9).

The first of these horns had "eyes like the eyes of man, and a mouth speaking great things" (Dan. 7:8) and obviously is religious in character. It is represented as "speaking great words against the most High, and wearing out the saints of the most High" (v. 25). The second horn is military in character and is found battling with the "host of heaven" (Dan. 8:10), and destroying "the mighty and holy people" (v.24). The first horn persecutes the saints (Dan. 7:25), the second horn puts to death the prince (the Lord Jesus), and overthrows the Temple (Dan. 8:11).

Obviously, the first horn is Catholic or Religious Rome, and the second horn is Pagan or Political Rome. The first horn had its headquarters in the city of Rome; the second horn had its headquarters in the city of Constantinople, also called the Second Rome. Constantine made Constantinople the capital of the Empire, which then became its political or military headquarters.

In his eighth chapter, Daniel records the vision of the fighting ram and he-goat, which he identified as the powers of Persia and Grecia (v.21). The latter was successful in the war, and under Alexander the Great, extended its in-

fluence throughout the then known world. But at the height of his power, Alexander died, and his united Empire was divided into four parts, represented in the prophecy as four horns that replaced the original "great horn" upon the beast (v.8).

From one of these divisions, or horns, there developed a power which invaded Judea (v.9), dominated the Jewish people (v.10), put to death their prince — Christ (v.11), destroyed the Temple (v.11), persecuted the truth (v.12), and prospered (v.12).

That power was Pagan or military Rome. It entered the Middle East through the encouragement it received from the little kingdom of Pergamum, which included the territory of Thrace and Byzantium. King Attalus 1 of Pergamum (BC 241-191) became closely allied to Rome, whilst Attalus III actually bequeathed the kingdom to the Roman Empire. Thus Rome was drawn into the Middle East by inheriting the Pergamum horn of the goat, one of the four divisions (or horns) that arose out of the break-up of Alexander's empire. Daniel's prophecy was fulfilled to the very letter.

In explaining the prophecy of the little horn of the goat, the angel told Daniel that a "king of fierce countenance" would stand up who would "destroy the mighty and the holy people" (v.24).

This was pagan or military Rome in contrast to papal Rome referred to in Daniel 7:8. As indicated above, the headquarters of this military power was ultimately transferred to Constantinople, from whence it gave support to the growing influence of the Papacy. "Through his policy he shall cause (priest) craft to prosper in his hand," recorded Daniel. The military forces of Constantinople were consistently at the beck and call of the Papacy, so that it was from Constantine, Justinian and Phocas (all emperors that ruled from that city) that the Apostasy received its power.

Having stated that the "little horn of the goat" or the military power in occupation of Constantinople, would destroy the Jewish state, and support the power of the Papacy, Daniel's prophecy ignores the events of centuries, and states: "he shall also stand up

against the Prince of princes; but he shall be broken without hand" (v.25).

In other words, at the time of the end, there must be a power in occupation of Constantinople which will repeat the policy of past Emperors and give support to Papal power, then to be destroyed by Christ.

How will this occur?

The Roman Empire has disappeared, and today Turkey occupies Constantinople. But Turkey must go, for Revelation 16:12 declares that it shall be dried up. Who will accomplish this? Daniel answers that it will be done by the King of the North (Dan. 11:4) whom we will identify as Russia.

Russia will occupy Constantinople and swallow up Turkey, and will then be in a position to fulfil the prophecy of Daniel 8:25:

"Through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand."

According to this statement, Russia's policy will be to:

1. Occupy Turkey;
2. Cause craft to prosper in his hand (or power);
3. Magnify himself in his heart;
4. By peace destroy many;
5. War with Christ as Prince of princes (to be broken by the latter's superior power).

Let us consider some of these items in relation to the future moves of Russia.

Russia To Occupy Turkey

Strategically this is most desirable as far as Russia is concerned. She has ever wanted free access to the Mediterranean from the Black Sea, and though, by agreement, she has secured that now, it has been denied her in the past, and could be also in the future.

Turkey fears Soviet Russia, and has retained her independence only through the guarantees she has received from Britain and the States. Apart from the support of these powers, and particularly USA, she would have been swallowed up long

ago.

Even now her continued independence is most precarious, despite the pact of agreement with Russia. Prophecy shows that when the time is ripe, Russia will move to annex Turkey.

The Soviet will not merely occupy Constantinople, but will use it as an important base of influence to complete the confederacy of Ezekiel 38. Thus the influence of the frog-like spirits (Communism) will be manifested from the mouth of the Beast (Germanic power), the Dragon (Constantinople) and the False Prophet (Rome).

There is a close link between Rome and Constantinople. Through the decree of Constantine, the city which he named after himself, became the headquarters of the Roman Empire, and later of the Byzantine (or Eastern Roman Empire). Following the division between the Roman Catholic and Greek Orthodox Churches, Constantinople between the headquarters of the latter as Rome was of the former. In 1453, however, the Ottomans occupied Constantinople, and Moscow was selected as the headquarters of the Greek Orthodox Church. Moscow is sometimes called the third Rome.

When Russia is in occupation of Constantinople, and uses it as a base for her diplomatic moves, she will fulfil the prophecy of Daniel, and will:

Cause Craft To Prosper

What is meant by this?

The word craft is translated from *mirmah* and signifies "deceit" or "fraud". The RSV renders it in this place as "deceit". The context would suggest that the "deceit" in question relates to religion, for a feature of the original "little horn of the goat" is that it "cast down the truth to the ground; and it practised and prospered" (v.12).

This thought is strengthened by the fact that the same word is used to represent false religion in Jeremiah 9:6, where Yahweh declares: "Through deceit they refuse to know Me."

The statement that the latter-day Constantinopolitan power will "cause

craft to prosper" strongly suggests that there will be some alignment between Russia and Rome. This would be a repetition of what happened in the days of Constantine, for that pagan prince so involved himself in church matters, as to be described by Catholic historians as "the first Christian Emperor". In another place, Daniel describes him as "speaking against the God of gods" (i.e. the true God), and supporting "a god whom his (pagan) fathers knew not", a "strange god whom he shall acknowledge and increase with glory" (vv.38, 39).

It was Constantine who honored the apostate church that ultimately developed into the Roman Catholic Church; and it became traditional for the Emperors of Constantinople to continue that policy. History records this strange phenomenon. For, although Constantinople became the headquarters of the Greek Orthodox Church which was violently opposed to the Roman Catholic Church, the independent Emperors of that city supported the Papacy, and, indeed, "caused religious craft to prosper in their hands".

In the case of Constantine, history records the amazing reversal of the Empire's religion, which, in an extremely short time, almost overnight in fact, was changed from pagan to papal (although the papal church as such did not emerge until later). The fact that it happened then, is a precedent for a similar change today; and though Communism at present is opposed to Catholicism, and vice-versa, that will not always be the case; as Daniel shows in the prophecy before us.

There will be some form of agreement, some alignment of common interest between Russia and Rome, Communism and Catholicism. It will be a pact of expediency, as each will try to gain the advantage over the other. Nor is such an agreement inconsistent with their current policies and practises; for both systems are noted for their unscrupulous methods in using whatever means may be to their advantage irrespective as to whether it conforms to their current teaching. The ultimate objective is never lost sight of, though

devious routes may be taken to attain it.

This suggested Catholic-Communist confederacy explains the otherwise anomalous symbolism of Revelation 17. For there, at the time of her judgment, the Roman-Catholic harlot is pictured as triumphantly riding the beast, whereas prior to that period, the horns of the beast are said to hate her (Rev. 17:16).

As Brother Thomas has shown in *Elpis Israel* and *Eureka*, the spirit of revolution that was generated among the nations by the French Revolution, and was particularly manifested in the widespread European political upheavals of 1848, was in fulfilment of this verse. The European "horns":

"Hated the whore, and made her desolate and naked, and ate her flesh and burned her with fire" (Rev. 17:16).

The Papacy suffered as the spirit of Communism and Revolution swept the nations, and this consummated in the termination of the temporal power of the Pope in 1870. But there has since been a revival of Papal power, and this will continue until it will again be seen astride the beast, dominant throughout Europe.

Once Russia has entrenched itself in Constantinople, it will seek some form of agreement with the Papacy in order to consolidate its power throughout Europe; and, for a similar reason, the Papacy will favorably respond.

Thus "craft shall prosper" as it has in the past.

Whilst Christ is consolidating his power in Sinai, Russia will be doing likewise throughout Europe.

By Peace Destroy Many

Daniel also declared that this same power will "magnify himself in his heart, and by peace destroy many". The increasing political and military power of the Soviet will accomplish the first, and the appearance of security that this will give, will bring about the second. As the European nations view the increasing might of Russia, and Learn of the alliance with Catho-

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licism, there will be a repetition of that attitude that was manifested in the past:

"His deadly wound was healed; and all the world wondered after the beast. And they worshipped the dragon (the military power of Constantinople) which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war (successfully) with him?" (Rev. 13:3-4).

Thus there will arise throughout Europe a cry of "peace and safety!" (1 Thess. 5:3), which, however, shall consummate in "sudden destruction". "By peace," declared Daniel, "he shall destroy many." For "he shall stand up against the Prince of princes; but he shall be broken without hand" (Dan. 8:26).

This final statement of the prophet is of the greatest significance, and is a telling argument in favor of the doctrine that requires the return of Christ and the resurrection to judgment of the responsible before the Lord moves against the Gogian confederacy.

For there is no doubt that in the verse before us (Daniel 8:25), the military power of the latter-days (i.e. Gog) is referred to, in contrast to the religious power of Daniel 7:10-11. That being conceded, against whom does this latter-day manifestation of the fourth beast contend? He contends with the Prince of princes, and not merely the Prince.

That is the drama of the chapter. Notice that when pagan Rome put to death the Lord Jesus he was but "the prince of the host" (Dan. 8:11): one lonely man; but when the military power of the last days wages war it will be against Christ as the Prince of princes, or Commander of commanders. He will then march at the head of his glorified brethren. This is in conformity with other Scriptures:

"Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the

people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honour have all his saints. Praise ye Yahweh" (Ps. 149:6-9).

Again:

"Yahweh my God shall come, and all the saints with thee" (Zech. 14:5).

The theory that demands that Christ shall move against his enemies in the absence of his glorified brethren just ignores the plain facts of Scripture.

Daniel 11:40-45

Daniel failed to understand the visions that were delivered him (see Dan. 8:27), and having prayed for enlightenment, he received it through Gabriel the angel (Dan. 9:21), in a series of revelations.

Among these was the prophecy recorded in Daniel II (see Dan. 10:21).

This prophecy explains the symbolism of the "little horn of the goat" contained in his eighth chapter.

Accordingly, Daniel was told that a mighty king (Alexander the Great) would arise in Grecia (Dan. 11:2-3), whose untimely death would result in his vast dominion being divided among four others (his army generals) not according to his prosperity (V.4).

The prophecy then proceeds to give details of disputes among two of these kings, described as the king of the north and the king of the south.

This continues until verse 35, when a new power is recorded as appearing on the political arena of the Middle East, described merely as "the king", being neither king of the north nor of the south.

This power is the little horn of the goat of the prophecy previously referred to, or, as we know it, pagan Rome. As we indicated above, it entered Middle East politics by way of the Pergamum "horn", and therefore was not one of the four, but the "little horn of the goat" that grew out of one of them.

As the prophecy of Daniel 8:24-25

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speaks of the way in which pagan Rome would destroy God's ancient people, and then, ignoring the events of centuries, immediately enters into a description of incidents relating to Christ's second coming, so also does the angelic explanation of the symbolism contained in Daniel 11:39-40.

Some brethren, ignoring the excellent exposition of Brother Thomas, seek for a continuous record of history in fulfilment of this prophecy, and believe that the reference to the "king of the north" of Daniel 11:40-45 is to the Ottoman Power (known today as Turkey). At one time Turkey dominated the Middle East, including Syria, Arabia, Palestine and Egypt; but Daniel's prophecy of the king of the north demands that the countries of Edom, Moab and Ammon escape his attack.

It is claimed by some, in order to sustain the theory that the king of the north relates to the Ottoman invasion, that, in fact, Turkey never exercised control over Transjordan. But, on the contrary, in his book, *Syria, Lebanon, Jordan*, J. B. Glubb declares that it did. He writes:

"The Ottoman system of government in the Arab countries was in general to maintain a large military garrison and a staff of civil officials in the principal cities. Within a distance of five, ten or twenty miles of the town, the government was in full control and taxes were regularly collected. Beyond that distance, taxes were only fitfully paid and the roads were unsafe. In areas still further away, tribal chiefs were in control, virtually independent but paying occasional lip service to the authorities.

"Now and again when tribal lawlessness passed all bounds, a large military force was sent out as a punitive column. If the tribes were defeated, their villages were burned, their encampments plundered and their cattle and sheep driven off by the troops. Perhaps the tribes would then submit and promise not to do it again — or at least not until next time."

In other words, whilst the tribes east of the Jordan maintained a measure of independence under Ottoman rule, it cannot be maintained, by any

stretch of imagination, that they "escaped" the attack of the king of the north, if the latter is interpreted as being the Ottoman Turks.

Moreover, the Arab tribes of Lebanon and eastern Syria maintained as much independence as did their brethren of eastern Jordan, but the prophecy does not specify that they "escaped" as well, but rather that they were overthrown.

In short, the Ottoman occupation of the Middle East does not answer to the requirements of the prophecy.

This means that the main portion of Daniel 11:40-45 is yet to be fulfilled. Russia, as the "king of the north", will move down through the Middle East to accomplish this. This will take place at "the time of the end" (Dan. 11:40), a further indication that the Ottoman attack does not fulfil the requirements of the prophecy.

The Ottomans captured Cairo, and thus occupied Egypt, in the year 1517. Can that be described as the "time of the end"? By no means. The "time of the end" is frequently referred to by Daniel. He describes it as the time when Michael (Christ) shall stand up for his people (Dan. 12:1), the time of unprecedented trouble on the nations (Ch. 12:1), the time of resurrection and judgment of the household (Ch. 12:2), the time of the complete unravelling of the prophecy, when knowledge shall increase in every field of investigation and travel will be made easy (Ch. 12:4, 6, 9), the time when Daniel shall stand again in his lot (Ch. 12:13).

The time of the end, therefore, is a period having beginning, extension, and end. Its beginning was when the "king of the south pushed at him", and its consummation will be when Daniel stands in his inheritance.

The Push Of The King Of The South

Daniel was told:

"At the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, many ships, etc." (Dan. 11:40).

There are three powers here refer-

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red to: (1) the king of the south; (2) the king of the north; (3) and the "him" against whom they successively "push" or "come against".

The term "king of the south" is used in this chapter for a foreign power in occupation of Egypt. It is significant, that once the king of the south pushes against "him", he is no longer referred to in the prophecy: he passes completely off the scene.

Notice, for example, that the "king of the north" does not come against the "king of the south", but against "the land of Egypt", indicating that by the time this push is made, Egypt will no longer be under foreign domination.

So the terms of this prophecy require that a foreign power in occupation of Egypt should push at "him", and that afterwards a "king of the north" should come against "him", and overthrowing "him", move down and occupy an Egypt that has secured its independence.

Before indicating how portion of this prophecy has been fulfilled in modern times, let us consider the identity of the mysterious "him" who is attacked by both kings of the north and south.

Who is he?

There can be but one answer: the successor of "the king" of v.36, who is neither of the north nor of the south. That king was pagan or military Rome whose power was transferred from the city of Rome to Constantinople. Thus the "him" represents the power in possession of Constantinople, the original site of the "little horn of the goat". In 1453, the Ottoman Turks occupied Constantinople, destroying the last remnants of the eastern Roman Empire to do so, and thus became the heirs or successors of "the king", or Constantinopolitan power.

The three powers represented in Daniel 11:40, therefore, are: (1) Britain as the king of the south (the foreign power in occupation of Egypt); (2) Turkey as the "him"; (3) Russia as the king of the north.

In 1917, Britain from Egypt, "pushed against" Turkey, and drove her from Palestine, Arabia and Syria. The

way was made open for the Jews to return, and the fulfilment of latter-day prophecies were given a tremendous impetus.

Since then Egypt has secured her independence.

We now await the attack of the "king of the north" against the remnants of Turkish power. He shall "come against him like a whirlwind ... and shall enter into the countries, and shall overflow and pass over." Turkey shall fall; Russia shall occupy Constantinople; and the Communist policy as indicated in Daniel 8:25, will be implemented.

This may well be accomplished whilst Christ is in the isolated fastnesses of Sinai conducting the Judgment. The world will be involved in war, and the Middle East will become the main bone of contention.

The subsequent verses of Daniel's 11th chapter shows the nature of Gog's attack. Sweeping down the coastal plains of Palestine, in a lightning attack on Egypt, the Russian Gog will bypass the mountainous terrain of central Palestine, and the territory of Transjordan, and will concentrate upon obtaining "power over all the precious things of Egypt". In this he will be successful. Egypt will fall, whilst Libya and Ethiopia will willingly join his forces (Dan. 11:43; Ezek. 38:5).

There is complete and natural alignment between Daniel 11:40-45; Ezekiel 38, and Zechariah 14. Each prophecy supplements the other, and provides a complete picture of the attack of Gog that will precipitate Armageddon.

For the "king of the north" is to "come to his end, with none to help him" (Dan. 11:45-Rotherham). This was not the case with the Ottoman Turk, for the Central Powers were there to help him when Britain attacked; but it will be the case with Gog. He will be destroyed without human agency (see Dan. 8:25; Isa. 17:12-14; 31:8, etc.).

Whilst the king of the north, alias Gog, is in occupation of Egypt, he learns of tidings "out of the east and

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out of the north" which greatly trouble him. Apparently, he cannot make out the nature of the tidings "out of the east", for, apparently, he ignores them. But evidently sensing that his greatest opponent is to the north, he sends forth his main forces "with great fury to destroy, and utterly to make away many".

Who is this enemy to the north?

If we take Egypt as the base of direction, Sinai would be to the east, and Jerusalem to the north.

The "tidings out of the east" that trouble the "king of the north", therefore, could well relate to the unusual activity in Sinai, which is in an easterly direction from Egypt. As indicated in previous supplements, this area will be kept isolated for the purpose of the Judgment, and it could be that as Yahweh arranged for a cloud to cover Israel during the wilderness wanderings, He may do something similar to keep the activity of His Son in Sinai secret from prying eyes.

The Gogian "king of the north" will experience a general sense of uneasiness at what is reported from the east, but in the absence of further information, will do nothing about it.

Not so in regard to the "tidings from the north". These really worry him. What do they relate to? Again, we are not specifically told, but Ezekiel and Zechariah provide us with clues. The former prophet declares that the Lion power of Tarshish with his associates will voice a vigorous protest: "Art thou come to take a spoil," whilst Zechariah indicates that even more drastic action will take place, in that "all nations shall be gathered to Jerusalem to battle" (Zech. 14:1-2).

The Russian attack on Egypt will be direct, and will bypass Jerusalem and eastern Jordan. Prophecy indicates however, that a counter-attack will be launched by the Western Powers. The Russian navy (today one of the most powerful in the world) will hold the eastern Mediterranean (Dan. 11:40), but troops and munitions can be sent in by air, by land, via the top of the Persian Gulf through to the Arab countries of Transjordan, as well as to

Jerusalem itself. Most likely it will be this concentration of enemy forces at Jerusalem that will cause concern to the Russian commander in Egypt, who therefore, after leaving an occupation force in Egypt, will move north to the point of impact. This will cause him to "plant the tents of his power, between the seas (the Mediterranean and Dead Seas) in the glorious holy mountain (Zion); yet he shall come to his end, and none shall help him" (Dan. 11:45).

Daniel's prophecy, therefore, would indicate that ultimately Russian policy towards Egypt and the Arab powers will change, and she shall attack as an enemy rather than continue to help as a friend. Certainly there is no affinity between Mahommedanism and Communism, so that the present alliance is but an agreement of convenience. This will be broken off when Russia invades Turkey, a Moslem nation, and thus reveals her true intentions as far as the future of the Middle East is concerned.

It will be whilst Russia is in occupation of Egypt, and perhaps just prior to the time when she shall move north to Jerusalem, that Christ will move out from Sinai to initiate his war against the nations preliminary to establishing his kingdom throughout the world.

Thus three hostile powers will have their forces in the Middle East. The Gogian forces will be in Egypt and Palestine; the Tarshian confederacy will occupy territory east of Jordan; whilst the south will be occupied by Christ and the glorified redeemed.

Christ Moves Forth From Sinai

At the appropriate time, and with his forces properly organised, Christ will move forth from Sinai at the head of those deputed for the work of conquest.

His first move will be to notify Israel of his intentions, for "Thy people shall be willing in the day of thy power" (Ps. 110:3). This instruction will be given to Israel scattered abroad through the ministrations of Elijah and his associates. As Elijah presided over the school of the prophets who conveyed his message to the

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people, so, at the bidding of Christ, he will direct the operations of a company of the glorified saints in a mission of instruction to Jewry.

His activities will be limited to Jewry *outside of the land*, for it will be Christ himself who will instruct those who have already returned (Zech. 12:7-14).

Moreover, the evidence suggests strongly to us, that Elijah will be sent forth *before* the judgments of Yahweh at the hand of Christ begin. His mission will be like that of Aaron to Israel. He acted as spokesman for Moses, and proclaimed to the people that Yahweh was about to pour out His judgments upon the nation. In the same way, John appeared to the people before Christ commenced his mission of judgment (John 12:31), and he came in the spirit of Elijah.

Thus Malachi declares Yahweh's intentions:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Yahweh . . ." (Mal. 4:5).

He comes "before" that day. Let it be clearly understood that "the day of Yahweh" is not the coming of the Lord Jesus to judge his saints, but relates to the actual epoch of judgment upon the nations. Thus Isaiah says:

"The day of Yahweh of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; . . . and upon all the ships of Tarshish . . . and the loftiness of man shall be bowed down, and the haughtiness of

men shall be made low: and Yahweh alone shall be exalted in that day" (Isa. 2:12-17).

The theme of the "day of Yahweh" is extended by Zechariah. He aligns the "day of Yahweh" with the manifestation of the Lord Jesus in judgment upon the nations (Zech. 14:1). The frequent repetition of the statement "in that day" contained in his last three chapters, shows that it relates to the period of national judgment to be then ushered in (see Zech. 12: 3, 4, 6, 8, 9, 11; 13:1, 2, 4; 14:1, 4, 6, 8, 9, 13, 20, 21). It is significant that in these three chapters the nations are mentioned 13 times, Jerusalem 22 times, and Yahweh nearly 30 times. This indicates their relative values, and reveals that it is Yahweh's day associated with Jerusalem to the humiliation of the nations.

In claiming that Elijah is sent out by Christ before Armageddon, we realise that we are contrary to the expositions of other brethren whose writings we greatly respect, but at the same time, the statement of Malachi seems explicit, and we cannot see any warrant for limiting the day indicated to the period of judgment after Armageddon. At the same time, it is obvious from Scripture, that whilst Elijah is sent forth before Armageddon, the Jews in dispersion will not be gathered back into the land until after the defeat of the Gogian confederacy.

We plan, in our next supplement, to outline the message of Elijah, and indicate where the first moves of Christ for the subjugation of the nations will take place.

— H.P.M.

The next Prophetic Supplement will appear in our May issue, God willing. Next month we plan to continue our outline of the life of Brother Thomas. These Supplements are maintained by voluntary donations of readers.



Events Subsequent to Christ's Return

A Review of Bible Prophecy Outlining In Sequential Order The Events To Take Place Subsequent To Christ's Return

(Continued from P.200)

THE COMING OF ELIJAH

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Yahweh" (Mal. 4:5). These words of the prophet can only mean what Yahweh there says He will do: send Elijah to Israel before the coming of the day of national judgment upon the Gentiles. The statement of Christ that Elijah appeared in John the Baptist is not inconsistent with these things. That statement is explained in the announcement of the angel at the birth of John the Baptist: "He shall go before the Lord in the spirit and power of Elias" (Luke 1:17). This both identifies John with Elijah and distinguishes him from him.

Since the Lord has two comings, there is something appropriate in his having two forerunners: John his precursor in the day of his weakness; Elijah, his precursor in the day of his power — not that John is excluded from the "day of his power," for John will have his high place among the accepted in the day of glory; or that Elijah has no connection with the day of his weakness, for Elijah appeared on the Mount of Transfiguration and spoke with Christ on the subject of his approaching crucifixion (Luke 9:31).

Elijah will bear tidings of Messiah's presence to Israel scattered abroad. There is a fitness in this. In the days of their fathers, when they forsook Yahweh and His law, Elijah was the person whose ministerial life was occupied in trying to "restore all things". Though he did much to vindicate Yahweh's name and law, he was taken away in the midst of his labours. For what purpose? That he might, at a future period, resume his work and perfect it by restoring all things among the Ten Tribes according to the Law of Moses, preparatory to their being planted in their land under a new covenant to be made with them there (Mal. 4:4-6; Jer. 31:31).

THE CALL TO ISRAEL TO RETURN

Elijah's Mission

John Baptist, in the spirit and power of Elijah, was sent to the people of the land with a message of preparation, warning them that the Messiah was already in their midst.

That will also be the mission of Elijah at the Lord's second coming.

It would seem, however, that whereas John's mission was limited to the people of Judea and surrounding districts, Elijah's will be to the Jewish people of the dispersion.

He will thus have opportunity to complete the mission he commenced so long ago. On Mount Carmel he had prayed for the redemption of Israel, and that prayer yet awaits its answer; he was taken away in the midst of his labours, and will return to consummate them.

In the final restoration of the nation, we constantly come upon the terms "Judah" and "Israel". These are treated in Scripture in both a tribal and a political sense. The former usage treats of Judah as the tribe, and Israel as the twelve tribes. When treated politically, however, Judah relates to those Jews in the land (whatever tribe they may belong to), whilst Israel relates to those who are not of Judah and remain in dispersion.

For example, those Jews who returned with Zerubbabel, Ezra and Nehemiah, are treated politically as Judah, irrespective as to what tribe they may have related to originally.

That also is the manner in which they are treated by the Word in relation to the latter-day prophecies, for those in the land, at Christ's coming, are classed under the general title of "Judah".

Thus:

"Yahweh shall save the tents of Judah first" (Zech. 12:7).

He shall first save those Jews who are in the land, and afterwards, those who remain outside of it. He shall save the former by intervening at Armageddon, which period of national judgment is described as "the day of Yahweh" (Zech. 14:1).

But though the "tents of Judah" will be first saved, the initial preparations for the redemption of Israel scattered abroad will already have been commenced. Before the day of

national judgment (Armageddon) dawns, Elijah will be sent to the Jews scattered abroad to make them ready for an inheritance in the land which they will occupy after Gog is destroyed and the Kingdom set up.

We plan to try and trace the steps that Elijah will take to accomplish his mission.

Elijah's Associates

The statement of Malachi that Yahweh "will send Elijah the prophet before the great and dreadful day of Yahweh" (Mal. 4:5), does not necessarily mean that Elijah will go forth on that mission unaccompanied by others. In fact, the very opposite is implied. In his Olivet prophecy, the Lord declared:

"He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31).

This statement is frequently applied to the judgment of the household, but a careful consideration of the context will reveal that the Lord is alluding to the prophecy of Deuteronomy 30:4, and that the statement relates to the complete restoration of the tribes of Israel.

In the previous verse, the Lord declared that they (the nations) shall "see the Son of man coming in the clouds of heaven with power and great glory". The word "coming" is *erchomai* and signifies to move from one place to the other. The previous verse states that:

- 1. The sign of the Son of man shall appear in heaven;**
- 2. The nations shall be caused to mourn;**
- 3. They shall see the Son of man coming in the clouds of heaven with power and great glory.**

What is meant by those terms?

It is obvious, from other parts of the Word, that there will not be any great "sign" in the literal heavens to herald the coming of the Lord, for he shall appear "as a thief" (Rev. 16:15), taking the world off its guard.

However, the term "heaven" is frequently used to indicate ruling places, and there does not seem any reason

why it should not do so here. What will be the sign of the Son of man in authority and power? Obviously his presence at Armageddon. As his resurrection witnessed to his Sonship (Rom. 1:3), his presence at this battle of the nations will testify to his Kingship — his status in the political heaven.

Moreover, his belligerent manifestation there shall cause "all the tribes of the earth to mourn," for it will be accompanied by great outpouring of divine judgment.

But what of the third point mentioned above?

The "clouds of heaven" represent the glorified saints who will be his associates in the governing of the nations. Some of them are referred to in Hebrews 12:1 as a "cloud of witnesses" whose example has encouraged the saints of later ages. Such are to be made "equal unto the angels" (Luke 20:36), and will exercise authority over the world of the Millennial age (Heb. 2:5; Rev. 2:26, 5:9-10). The nations, including Jewry already gathered into the land, will mourn because of past blindness as they witness the Lord taking up his position of authority in Jerusalem in company with his glorified brethren.

They will constitute his "angels" or messengers (as the word signifies) of the future age, and part of the duty of some of them will be to restore the twelve tribes. Thus the reference quoted above from Matthew 24:31.

All the allusions of this verse can be aligned with the restoration of Israel. Thus the sounding of the trumpet by which people were drawn together, is given in a context relating to the complete restoration of Israel (see Isaiah 18:3; 27:13; Zech. 9:14). His "elect" is a term applied to the nation of Israel as well as the saints, for it signifies "chosen," and it is the chosen nation (see Ps. 105:6, 43; Isa. 65:15). The gathering from the four winds, from one end of heaven to the other, is a reference to Deuteronomy 30:4.

Those "angels" of the Lord, deputed to go forth and supervise the restoration of Israel, will be under the direction of Elijah. This is fitting to his labors in the days of Ahab, for Elijah did not work as an individual, but as

leader of the "sons of the prophets" (2 Kings 2:15). His work of reform had the assistance of a group of dedicated men given to the prophetic office, and who formed an organized resistance to the evil policies of the king and his consort. Such schools of the prophets, organized originally by Samuel so described as "the first of the prophets" (Acts 7), continued throughout the centuries. That is the point of the protest of Amos: "I was no prophet, neither was I a prophet's son" (Amos 7:14). He was not one of the organized group of prophets in the midst of Israel at that time.

Placed in charge of the work of restoring Israel, Elijah will have associates with him whose labors he will supervise. Though sent out "before the coming of the great and dreadful day of Yahweh" (Mal. 4:5), the restoration will not be effected until after Armageddon, and, in all, will occupy some 40 years in its completion (Micah 7:15).

Elijah's Message To Scattered Israel

Elijah will be sent out on a work of reformation as a basis for the restoration of Israel. Malachi summarises his mission in these words:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The "fathers" relate to Abraham, Isaac, Jacob, and similar worthies of old. They are represented as being so disgusted with the faithless attitude of the children of Israel, as to be completely ashamed of them. Isaiah predicts:

"Therefore thus saith Yahweh, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But 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. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isa. 29:23-24).

When this is fulfilled, the heart of

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the fathers shall be turned to the children, and the heart of the children will turn to the fathers to follow in their footsteps of faith; apart from which the Jewish "earth" or people would be scorched with fire from the Sun of righteousness (Mal. 4:2).

The mission of Elijah, then, will be to teach "sound doctrine" to the Jewish people in dispersion, that they might be restored. No doubt, as in the case of Moses, who was sent to Israel in Egypt on a similar mission, he and his associates will manifest their credentials by certain "signs" of miraculous portent (cp. Exod. 4:1-5).

These emissaries of the Lord (for such they will be), with one common message, will be sent to the different centres outside the land, where Jews are gathered. Naturally, those Jews will be in great fear. It will be "the time of Jacob's trouble" (Jer. 30:4-7), the "time of trouble such as never was since there was a nation" (Dan. 12:2). The Russian confederacy from the north will have invaded the Middle East, and the world will be convulsed in war. Throughout Europe and Asia Jews will be looked upon with suspicion, as potential, if not actual, fifth-columnists, among the warring nations. Suddenly Elijah, or some of his associates, make their way to the local synagogue. The Jews are told that Messiah has come, and commands that they return home. Miraculous signs are given, authenticating the message, and they are told what is necessary preparation to their return.

The message is set out in a remarkable prophecy contained in Jeremiah 3:17-19.

As is the case with many prophecies, the ultimate picture is presented first, and then the steps by which it will be attained are set out. In this case, the ultimate picture is the changed status of Jerusalem and attitude of the nations towards it:

"They shall call Jerusalem the throne of Yahweh; and all nations shall be gathered unto it, to the name of Yahweh, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north

to the land that I have given for an inheritance unto your fathers" (Jer. 3:17-18).

That is the divine purpose, but how will it be accomplished? In view of the apostasy of Jewry, their utter repudiation of the person and position of the Lord Jesus and profanation of the holy name of Yahweh (Ezek. 36:20-23), how is it possible for them to be nationally redeemed, and Yahweh to still remain just in the sight of flesh?

The question is actually posed by Yahweh:

"But I said, How shall I put thee among the children (i.e. restore them to the status of sons), and give thee a pleasant land, a goodly heritage of the hosts of nations?"

That is the problem, how is it to be solved? Only by a wholesale confession of the Truth on the part of Jewry, and their acceptance of the terms of reformation. Therefore, taking this first part of what we believe will form the message of Elijah to the Jewish people in dispersion, they will be reminded of the extent of the problem, and of their complete unworthiness to receive of the goodness of Yahweh. They will be told that it will only be established through the mercy of Yahweh, and His love for the fathers of Israel, for though they are "enemies of the gospel" they are still "beloved for the father's sake" (Rom. 11:28-30).

So Elijah will instruct them as he goes forth on his message of mercy.

Israel in dispersion must learn to recognise their relationship to Yahweh, and manifest the proper filial respect to him:

"Thou shalt call me, My Father, and shalt not turn away from me" (Jer. 3:19).

Then, to illustrate the rebellious nature of Israelites in the past, Elijah and his associates will review the past history of the nation. An epitome of that message is given:

"Surely as a wife treacherously departed from her husband, so have ye dealt treacherously with me, O house of Israel, saith Yahweh" (Jer. 3:20).

This message will cause the Jewish people to review their own circum-

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stances, and so come to recognise the truth of the message that they will have received through the prophet. Widespread lamentation will result:

"A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten Yahweh their God" (v.21).

The "high places" were places where Israelites used to gather for religious service outside the Temple, and could relate to the synagogues throughout the world where such gatherings will be convened to hear this amazing message. The sorrow they shall manifest will indicate that they are repentant in heart, and desire to return to the true worship of God. Therefore, the invitation will be issued to them to do so:

"Return, ye backsliding children, and I will heal your backslidings!"

And the grateful, heart-broken response:

"Behold, we come unto thee; for Thou art Yahweh our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains (symbolic of nations and empires): truly in Yahweh our God is the salvation of Israel. For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. We lie down in our shame, and our confusion covereth us; for we have sinned against Yahweh our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of Yahweh our God" (vv. 22-25).

This will be the confession of sins that shall be voiced by the Jewish people in dispersion. The accumulation of trouble that they shall experience as Gog sweeps throughout the land and threatens to destroy everything built up by the Jews who have returned, as well as the growing opposition and animosity they shall experience from the people among whom they continue to dwell, will provide means that will humble them and make them amenable to such an appeal as Elijah will give.

Now freely confessing their sins, they are anxious to make restitution

and return to the favour of Yahweh. So Elijah or his associates will instruct them as to what they must do:

"If thou wilt return, O Israel, saith Yahweh, return unto Me (i.e. do it completely): and if thou wilt put away thine abominations out of My sight, then shalt thou not remove, or be driven away. And thou shalt swear, Yahweh liveth in truth, in judgment, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory" (Jer. 4:1-2).

These are the terms of restitution. Israel must first recognise that Yahweh lives. In other words, the people must acknowledge His reality. They must do this by deed (put away your abominations) and word (thou shalt swear). Their confession of faith acknowledges that Yahweh lives in truth (they must acknowledge the truth), in judgment (they must acknowledge that the punishment that they have received is just), and in righteousness (they must acknowledge the terms of justification by faith).

When that is done, and they are restored, they will provide a channel of righteousness unto all nations. Zechariah declared:

"And it shall come to pass, that as ye were a curse among the nations, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong" (Zech. 8:13).

This is in conformity with the prophecy of Jeremiah 3:18-4:2, which expresses the message that Elijah or his associates will convey to the people of Israel scattered abroad. The next verse (Jer. 4:3) commences a new prophecy, as Jeremiah commences to indict the people in the land in his day because of their rebelliousness. It continues until Jeremiah 6:30 and shows how that the world would witness Judah's disgrace, and the prophet would be revealed as a refiner of silver to the nation. This was fulfilled in the days of Nebuchadnezzar.

A further facet of Elijah's message of the future is outlined in Isaiah 40:1-8. This expresses a message of comfort, proclaiming that Messiah is in the earth, that "the glory of Yahweh shall be revealed," that "all flesh might

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see it together" and warning that "all flesh is grass, and all goodness thereof is as the flower of the field." Such a message would teach Israel to put no confidence in the flesh, but seek the salvation of faith that Yahweh will provide in forgiveness of their sins, and their rehabilitation in the land. To that end they must acknowledge that though they are Jews they have no claim upon God, and that as mere Jews they will "wither and fade as the grass of the field", unless they seek the abiding benefits of a faith that elevates Yahweh and His word, for:

"The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa. 40:8).

The Covenant Offered Israel

Thus instructed in their standing before Yahweh, and the requirements of the Word, the Jewish people will be invited to enter into covenant-relationship with God:

"Behold, the days come, saith Yahweh, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an Husband unto them, saith Yahweh. But this shall be the covenant that I will make with the house of Israel: After those days, saith Yahweh, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people" (Jer. 31:31-33).

Hosea, and other sections of the Word, speak in similar terms:

"It shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel" (or E1's sowing). — Hos. 1:10-11.

Elijah's appearance and preaching to the Jewish people scattered abroad will be designed to educate them in the

Truth that they might separate themselves from the Gentile countries in which they will be found, and leave for the Land of Promise, being nationally baptised into Christ Jesus en route.

Success will attend his efforts in that regard. The Psalmist-prophet declares: "Thy people shall be willing in the day of thy power" (Ps. 110:2). They will be willing because the alternative is death in the land of the enemy.

Fighting Their Way Back

The instructions having been given to the Jewish communities throughout the world that they should make their way back to the Land of Promise, they will attempt to do so. In this they will be met with varying degrees of resistance by the nations.

This is understandable under the circumstances. The Eurasian nations will have confederated to invade the Middle East, and under Gog, will appear as an enemy to Israel. The efforts of Jews resident in such countries, to make their way back to the land of Israel, will be misinterpreted as an hostile move designed to assist the Israel with whom the nations will be at war, and the authorities will react accordingly. They will set out to suppress the revolt as they will view it, and this will result in counter-resistance. Ezekiel describes how that the Jewish people will be forced to fight their way out of the lands of their dispersion, and how they will accomplish this with amazing manifestations of power. He declares:

"As I live, saith the Lord Yahweh, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord Yahweh. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from

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among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am Yahweh" (Ezek. 20: 33-38).

This statement is illuminative when compared with that of Malachi 4. Malachi states that Elijah will be sent to the Jewish people before the "great and terrible day of Yahweh" though, of course, after the return of the Lord. He will be sent out after the judgment of the Household, but before the battle of Armageddon. At that time, the world will be divided into two camps, and involved in war with the Middle East as the focal centre. Naturally, the Jewish people will be opposed by the powers that be when they endeavour to force their way out of the various countries and make their way to what will be the centre of hostilities.

But amazing power will be manifested by these Jewish communities. The associates of Elijah, immortal saints manifesting divine power, will overshadow their efforts to obey the instructions delivered them, with the result that their enemies will lack the ability to restrain them. This Jewish revolt in all parts of the world will contribute to the "time of trouble" that shall erupt to involve all nations without exception: "the slain of Yahweh shall be from one end of the earth to the other" (Jer. 25).

So the Jewish people will be brought "into the wilderness of the people". This is not the wilderness of the wanderings, as Ezekiel is careful to show. He contrasts the "wilderness of the people" with the "wilderness of the land of Egypt", but does not identify them as one. John, in Patmos, was taken "into the wilderness" and there saw the woman on the beast called Babylon the Great. The "wilderness" into which he was taken was the "wilderness of the people," or Eurasia. It will be there that the Jewish people will be taken as they make their way to the Land of Promise, to be tested by the opposition that shall rise up all around them. The faithless will succumb, and "shall not enter into the land of Israel," but the others will

move on to enter the land from either the north or the south as we shall show.

Zechariah likewise predicts the war-like prowess of the returning Jews. He declared:

"When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And Yahweh shall be seen over them; and His arrow shall go forth as the lightning, and the Lord Yahweh shall blow the trumpet, and shall go with whirlwinds of the south. Yahweh of hosts shall defend them; and they shall devour, and subdue with sling stones . . ." (Zech. 9:13-15).

The Route To Be Taken

The Jewish people will make their way back to the land in communities gathered from each nation, and gradually increasing as they meet up one with the other from country to country. They will ultimately enter the land itself from the north or the south; from across the Euphrates or the Nile, and whether one or the other they will be nationally baptised into Christ after the rebels have been purged out. Thus Isaiah prophesies:

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth . . . and Yahweh shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake His hand over the river (Euphrates), and shall smite it in the seven streams and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt" (Isa. 11:11, 12, 15, 16).

Again:

"It shall come to pass in that day,

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that Yahweh shall beat off from the channel of the river (Euphrates) unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Yahweh in the holy mount at Jerusalem" (Isa. 27:12-13).

From these two prophecies (and others can be supplied) it is obvious that the Jewish exiles shall return either via Egypt or ancient Assyria, across the dry bed of the Egyptian sea or the river Euphrates. Those who return via Egypt will enact the wilderness journey of the people of Israel under Moses; those who do so via Assyria and the Euphrates will re-enact the pilgrimage of Abraham as he left the land of his nativity for the Land of Promise.

However, it will be impossible for them to do this whilst Gog is in possession of Egypt, and the area of ancient Assyria (as he will be). Therefore, it will be necessary to first destroy his power, and cleanse the land of the foreigner before scattered Israel can return.

Thus Elijah's work will be in two stages; prior to Armageddon and after Armageddon. The former will be preparatory. The people will be advised that Messiah has returned, will be in-

structed in the teaching and doctrines of righteousness, and commanded to separate themselves from Babylon the Great lest the plagues reserved for that system of wickedness involve them as well (Rev. 18:4). They will respond by accepting the teaching and instruction of Elijah, and commencing their return to the land, resisting the efforts of the authorities of the countries of their sojourn to resist their efforts. The second stage will bring to consummation the re-settlement in the land and restoration of the tribes. This will take place after Armageddon, when the Russian Gog has been forcibly removed first from Egypt, and then from Jerusalem and the north.

This will permit of the gradual re-settlement of the tribes, and restoration of the nation "as in the days of old". Therefore, coetaneous with Elijah being sent on his mission, Christ, with a further contingent of saints, will emerge from the isolated fastnesses of Sinai, to first discipline the Arabs, then invade Egypt with the purpose of occupying it, finally moving north towards Jerusalem, against Gog and his forces there entrenched. It will be at this time that "tidings out of the east and north shall trouble the king of the north who, in consequence will remove most of his occupying forces from Egypt to attack Jerusalem. This vacuum in Egypt will be filled by Christ and the saints, who as the cloud of Yahweh, will move into Egypt.

Of What Use?

If we do not obey the commandments of Christ? All our works are in vain, if we fail here. The world is full of professing Christians among the swarming myriads of whom you can scarcely meet a man who makes the commandments of Christ the rule of his conduct. Their magazines are of the same complexion. There is much nebulous talk of the philosophico-moralising sort, and much patronising admiration of Christ, but no inculcation of the commandments, concerning which he has said, 'If ye keep my commandments, ye shall abide in my love' (Jn. 15:10); and John, more strongly still, 'He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him' (1 Jn. 2:4).

Works Of Faith

Strictly speaking "works" are acts of obedience, and acts of obedience are works of faith, because faith inspires obedience. But obedience, again, presupposes command. As "where no Law is, there is no transgression," so, where there is no command, there can be no obedience. Therefore, command is the measure of obedience. What is commanded? That is the question. Let this be found out (and it is well worth supreme study; nothing else so much so) — and let obedience follow, and all will be well. (R.R.)



Conquest of Arabia and Egypt

“Now it must be evident to every one, that before the wild, untamed marauders, who inhabit Arabia Deserta, Arabia Petrea, and Paran, Horeb, Sinai, and the tents and villages of the Kedarite Arabs, can glorify Yahweh, and rejoice with joy and singing, and become the intelligent, happy, and contented population of this newly created Paradise, they must have been subjected to the severe discipline of the sword; to subsequent instruction, as to the true character of the New Power so recently developed in Teman; and made witness of the wonderful transformation of their section of Asia from an arid, sandy and rocky wilderness, into a well-watered park of choice, odoriferous, trees and shrubs! And such is the testimony of the prophets. Isaiah, in speaking of the crisis of Messiah’s accession to David’s throne, declares it to be ‘a day of Midian (Ch. 9:4-5) . . . Midianites and Ishmaelites are different names for the same people. They are separated from ‘the tents of Cushan’ by the northern extremity of the Arabian Desert . . . Habakkuk informs the reader, saying, ‘I saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble.’ The lands of Cushan and Midian being within the limits of the land granted to Abraham are among the first to feel the sword of the King who begins his conquering career in Teman. Like his father David, he executes judgment upon the inhabitants of the South, before he obtains the sovereignty over the house of Judah in the midst of the land.”

— Eureka, vol. 3, p.599

Russia's Drive South

As we have outlined in an earlier Supplement (see pp. 192-200), coetaneous with the perfecting of the multitudinous Christ in the isolated fastnesses of Sinai, the international crisis of the last days will develop to a climax. The political Euphrates (Turkey) will be completely "dried up" by the Russian occupation of Constantinople (Rev. 16:12), and from that centre, Gog will complete the confederation of Europe by a pact of agreement with the Papacy. In line with the policy adopted by the Roman Emperors of Constantinople, he will change in his attitude towards the Catholic religion and proceed to "honour a god (the false prophet of Rev. 16:13) whom his fathers knew not" (Dan. 8:25; 11:38).

This modification of Soviet policy, and unification of Europe, will be considered as propitious for peace. Daniel predicts: "By peace he shall destroy many" (Dan. 8:25), and Paul adds: "When they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape" (1 Thess. 5:1-2). The peace, such as it will be, will be shattered by a Russian attack upon the Middle East, and particularly against Egypt. This will constitute a reversal of present Soviet policy, and may well be brought about by a hardening of Egyptian-Arab attitude towards Russia as its intention of world domination becomes obvious.

The attack will be pressed home by sea, land and air. By-passing mountainous terrain of central Palestine, the northern confederacy will drive down along the coastal plains, moving swiftly south to occupy Egypt. Daniel declares:

"He shall have power over the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps" (Ch. 11:43).

It is important to notice that this takes place before Gog, in company with all the nations of his confederacy, is gathered to Jerusalem to battle. Thus:

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away

many. And he shall plant the tents of his pavilion between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him" (Ch. 11:44-45).

Tidings Out Of The East And North

These tidings trouble the northern power when it is entrenched in Egypt, so that the cause of them must be sought to the north and east of that country. Jerusalem is north of Egypt, and Sinai is east of it. The concentration of the military potential of the Western Powers at Jerusalem in conjunction with Israel, will cause Gog to move towards that centre, for the moment ignoring the confusing and bewildering reports that are coming in from the east, from towards Sinai.

These, doubtless, will relate to the activities of Christ as he prepares his forces, and moves his arm out into the arena of conflict.

Thus, three hostile forces will be gathered in the Middle East. The Gogian confederacy will occupy Egypt and the coastal plains of Israel; the Tashian confederacy (Western Powers) will be concentrated to the east of the land, including the territories of Edom, Moab, and Ammon; whilst in the precincts of Sinai, Christ will organise his army as Yahweh Sabaoth.

Yahweh Sabaoth is the militant title of Deity. It signifies *He who will be manifested as Armies*, and is prophetic of the Army of immortals gathered under Christ. Christ's followers are chosen of him to be soldiers (2 Tim. 2:4), and during the period of their probation are in training for the future conquest of the world.

Isaiah, predicting the "increase of government and peace," and the universal "establishment of justice and judgment" in Messiah's kingdom, declares: "The zeal of Yahweh Sabaoth will perform this" (Isa. 9:7). The zeal of this army of immortals, manifesting the power of Yahweh, with Christ as its Commander, will wreak havoc upon the Gentiles, set up again the throne of David, and extend its influence throughout the world. The words of Psalm 149 will then be realised:

"Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of El (divine

strength) be in their mouth, and a two-edged sword (the power of the spirit — Heb. 4:12) in their hand; to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written; this honour have all His saints: Halleluyah (Praise ye Yah).”

Again:

“I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean” (Rev. 19:11-14).

But though all the saints will identify themselves with the work of conquest, it is obvious that only a representative army will be required at Armageddon. The glorified saints will be organised into the “eyes” (Zech. 4:10), “arms” (Isa. 40:10), “name” (Isa. 30:21), and “feet” (Zech. 14:4) of Yahweh, each having a specific work to perform. Some saints will be given the work of teaching, others administration, others occupying conquered territory, others directing the work of conquest.

Many of those glorified who were living contemporary with Christ’s coming, will need to tend their own children (Ezek. 47:22-23) of tender age. They will be exempt from the work of conquest therefore. On the other hand, Zechariah refers to “the feet” of Yahweh standing upon the Mount of Olives (Zech. 14:4). These “feet” are not exclusively the feet of Christ, though Christ will be there, but the multitudinous Yahweh, the glorified “people of the name” (Acts 15:14). They represent the contingent of the saints who will “walk through the land” conquering the nations. In *Eureka*, vol 2, p.562, Brother Thomas refers to them as “the pedal pillars of fire,” that is “the feet” of the multitudinous Christ which were “as if they burned in a furnace” (Rev. 1:15). They represent the army of the multitudinous Christ, as it marches forth to war.

Arabs First Disciplined

The evil tidings will cause Gog to leave an army of occupation in conquered Egypt, and move his main forces north to meet the threat of the combined Western powers in that area, whilst, meanwhile, Christ will move forth from Sinai.

The first nations to feel the weight of his might will be those in close proximity to Sinai: the Arabs. They are to be disciplined, brought into subjection to Christ, and then, after Armageddon, removed from the land promised to Abraham and his seed, and transferred to one of their own. At that time, they will be taught the precepts of righteousness, and will ultimately accept Yahweh of Israel as their God.

Therefore, the Arabs are to find an honoured place in the Kingdom of God.

This destiny is quite contrary to that predicted of Edom. The latter power will be completely overthrown, and will be “as though it had not been” (Obad. 16; Ezek. 35:14-15). The Scriptures refer to two Edoms: historical Edom and typical Edom. The ancient nation is historical Edom, and was entirely overthrown. The Gogian confederacy will be antitypical Edom, and, likewise, will be utterly destroyed.

Not so the Arabs; showing conclusively that they should not be confused with Edom. Isaiah declares of the Arabs:

“The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall SHEW FORTH THE PRAISES OF YAHWEH. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up WITH ACCEPTANCE ON MINE ALTAR, and I will glorify the house of My glory” (Ch. 60:6-7).

The Arabs are to be disciplined and converted; but how will this be done?

The answer is the first by the sword; and the latter by instruction in the word. In confirmation of this we direct attention to the prophecies of Habakkuk 3 and Isaiah 21:13-17.

Habakkuk's Prophecy

In his prophecy of the future (Ch. 3), Habakkuk described how the Mighty One shall come in from Teman, or the south, and will first move against the territories of Midia and Cush. "Eloah," he declared, "shall come in from Teman, and the Holy One from Mount Paran" (v.3). Then, referring to his conquests, he declares:

"I saw the tents of Cushan in affliction, and the curtains of Midian did tremble" (v.7).

The tents are described as being in affliction and trembling because of the Mighty One, as he marches from Sinai through the territory of Midian and Cushan.

Where are those territories located?

Midian was a son of Abraham by Keturah. His descendants formed one of the tribes of the desert which ultimately developed into the Arab peoples. The land of Midian is adjacent to the gulf of Aqaba, stretching along the Red Sea coast. It will be recalled that Moses' wife, Zipporah, was a Midianitess (Exod. 2:16-22).

Significantly, in Numbers 12:1, she is also described as an "Ethiopian woman" or a Cushite, as the margin renders it. It is obvious, therefore, that tribes of Cush occupied territory close to that of Midian. Intermarriage took place. These Cushite tribes can be identified with the Arab powers of Sheba and Dedan, referred to in Ezekiel 38. In Genesis 25:3, Sheba and Dedan are listed as descendants of Abraham, whilst 1 Chronicles 1:9 traces them through Cush. It seems that somewhere along the line of descent, some of the descendants of Abraham through Keturah, intermarried with those of Cush, and that the "tents of Cushan" of Habakkuk, 3 relate to the Arabian descendants of Cush through Abraham.

It is significant that Habakkuk describes the "affliction" and "trembling" of these Arab powers as the first work in the Mighty One's march of conquest.

The Oracle Concerning Arabia

Habakkuk's prophecy is supported by other Scriptures. Isaiah refers to the effect of Christ's conquests as "a day of Midian" (Isa. 9:4-5). The "curtains of Midian trembled" on that

terrible day when Yahweh caused a panic to sweep the nation when they heard the shout of Gideon's three hundred warriors, and saw the flashing lights of their torch-bearing trumpeters. A similar "day of Midian" is in store for the modern Midianites when Christ manifests his power in the land. Their ancient enmity against Israel will cease; their jealousy against the people (a heritage from their father Ishmael) will pass away; and after they have been humbled by the discipline of divine judgment, they will be blessed in Abraham their forefather in fulfillment of the type.

It is recorded that prior to his death, Abraham called his sons before him, and giving them each gifts, sent them away eastward out of the territory which Isaac was to inherit (Gen. 25:6). Earlier he had been told that "the son of the bondwoman would not be heir with Isaac" (Gen. 21:10), but that he would "dwell in the presence of his brethren" or in close proximity to the land (Gen. 16:12). These promises will be fulfilled at Christ's coming. The disciplined and humbled Arabian tribes will be sent eastward from the land to be inherited by Israel after the flesh, to a territory of their own which though today it is desert, it will then "blossom as the rose."

Of course, the disciplining, educating and settling of the Arabs in their own territory will be a work of time. They will be disciplined by Christ before the battle of Armageddon, but not settled in the land "eastward" from that promised Isaac, until after the defeat of Gog's forces.

All this is indicated in a remarkable prophecy recorded in Isaiah 21:13-17. We invite the reader to compare the following rendition (based upon the Revised Version) with the Authorised Version:

"The oracle concerning Arabia. In the forest at evening shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of Teman shall bring water to him that is thirsty, they shall meet with bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war" (Isa. 21:13-15).

Here is a prophecy referring to a time when the Arabs will hospitably

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assist with bread and water those who flee from "the grievousness of war." It is a "latter day" prophecy, relating to the "evening time" of Yahweh's purpose.

Who will be caused to flee from the ravages of war at such a time? The answer is, Israel. When Russia moves south against Egypt, and north against Jerusalem, it will be the Jewish people who will suffer, and who will be forced to flee east as refugees from Gog's attack. Under present conditions, it would be just as perilous for those refugees to fall into the hands of the Arabs as it would into those of the Russians, but when this shall take place, a change will have come over the Arabs. Those of the south (of Teman) at least will succour the fleeing Israelites, meeting them with "water and bread" a symbolic act of kindness (cp. Deut. 23:4).

What will cause the change? The prophecy of Habakkuk 3 supplies the answer. The Arabs of the south have felt the weight of Christ's power, and part of the terms of capitulation is that they desist from their ancient enmity against Israel, and assist them in their extremity. Having experienced the chastening hand of divine judgment, the Arabs will assist to provide a covert from the storm to Israel from the face of the spoiler.

The Arabs Transformed

But why is it that the Arabs are referred to as "dwelling in a forest at evening"? The answer is, because of the great transformation that is to take place in both the Arabian people and the place of their abode. They are to inherit the Arabian peninsular, which will then be changed from a desert to a place of greatest fertility, fulfilling the prophecy: "the desert blossom as the rose." Isaiah refers to this coming change:

"Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen (Ch. 43:19-20).

In *Eureka* vol. 3, p.598, Brother Thomas renders portion of this as: "The living things of the plain shall glorify me, swift things and the daughters of voracious ones" (the "wild Arabs" figuratively "the dragons" and "owls" or "ostriches")."

In this passage, Isaiah shows the reason why the Arabs are dealt with first by Christ. It is in order that due preparation might be made for Israel in view of the impending crisis.

Other places speak of the great changes to be wrought in the lands to be occupied by the Arabs. Isaiah 35:1-2 refers to "the wilderness and solitary place" rejoicing, and blossoming as the rose, because "the glory of Yahweh and the excellency of the Elohim (the multitudinous Christ) shall be manifested."

This glory will be manifested by the multitudinous Christ (see 2 Thess. 1:10) as the work of conquest is commenced. In Chapter 41:18-20, Isaiah describes how that "rivers and fountains of water" will break forth throughout those areas of the Middle East that are today arid wastes.

The capitulation of the Arabs to Christ's power will be followed by a demand that they give glory to Yahweh:

"Let the wilderness and the cities thereof lift up their voices, the villages that Kedar doth inhabit: let the inhabitants of the rock (or "the rocky country" - Arabia Petrea — Brother Thomas) sing, let them shout from the top of the mountains. Let them give glory to Yahweh. Yahweh shall go forth as a mighty man; He shall stir up jealousy like a man of war; He shall cry, yea roar; He shall prevail against His enemies. I have long time holden My peace; I have been still, and refrained Myself: now will I cry like a travailing woman; I will destroy and devour at once" (Isa. 42:11-14).

Thus this prophecy, which speaks of Christ, also refers to the Arab tribes acknowledging the conqueror and submitting to him. One of the terms of capitulation and cessation of hostilities will be the agreement on the part of the Arab tribes to cease their ancient hostility towards Israel. Thus, appropriately, at the time when Abraham is

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again in the land, he will play a part in solving the ancient enmity that has existed between the descendants of his two sons.

A Specific Time

The "oracle concerning Arabia" also speaks of a specific time in which the prophecy will be fulfilled. The A.V. reads:

"For thus hath Yahweh said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail; and the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished; for Yahweh Elohim of Israel hath spoken it" (Isa. 21:16-17).

There may have been a partial fulfilment of this prophecy in the days of Sennacherib, in which, with in a year of Isaiah uttering it the Assyrian had so imposed his fear upon the countries adjacent to Judah, that even the Arabs were induced to forsake their ancient hostility and assist Jewry against the common enemy; but if so, the fulfilment was only partial, and the prophecy still awaits its complete fulfilment.

The Hebrew word **hod**, rendered "within", could be translated "in yet" a year, and has been so rendered. Thus understood, it could relate to a specific time, rather than indicating that within the next twelve months the prophecy would be fulfilled. In other words, in order to emphasise the certainty of the unlikely prophecy, the prophet was instructed to state that Yahweh has determined a specific time for its fulfilment, without indicating when that shall be. We

know that there is a "set time" for Christ to return, as there is "a set time to favour Zion". There is also a "set time" when Arab hostility will be brought to an end.

This is further indicated by the next statement: "according to the years of an hireling." This again relates to a computed, appointed time, as is indicated in Job 7:1. Such expressions emphasise that the prophecy is without doubt: it will be fulfilled, and at the time appointed.

The succeeding statements show how it will be brought about. The "glory of Kedar," his warlike prowess, shall fail, and his ability to fight will be diminished. By what means? Through the action of Yahweh Elohim: the divine title expressing the majesty of Yahweh in the saints.

Kedar was the second son of Ishmael (Gen. 25:31), but like Abraham, he rose to the pre-eminence over his brother, so that sometimes the term is used for Arabia in general (Isa. 42:11; Ezek. 27:20).

To summarise. Having completed the judgment of the responsible, and sent Elijah and his associates to apprise Israel scattered abroad that their Messiah has returned, Christ, in company with other saints deputed for the war, will emerge from Sinai, and will discipline those Arab powers close to that area. It may possibly be this belligerent action that will comprise portion of the "tidings out of the east" that will trouble the Russian Gog and cause him to leave an occupying force in Egypt, and move his main forces north to meet the threat of the Western Powers at Jerusalem.

THE SMITING AND HEALING OF EGYPT

Christ Turns Against Egypt

Following the disciplining of the Arabs, Christ will move against Egypt. This is the order set forth in Habakkuk's prophecy (Ch. 3). He describes how that Yahweh's wrath will be expended against "the sea" prior to marching "through the land" to destroy the power of Ros (rendered "head" — v.13) at Jerusalem.

The terms used by the prophet are similar to those used to describe the

Exodus, for the former is the anti-type of the latter.

The Egyptians, like the Arabs, will be disciplined and forced to submit to the reign and teaching of Christ. The Psalmist (in a Messianic Psalm cp. v.18 with Eph. 4:8) outlined the purpose of Yahweh in these terms:

*"Rebuke the company of spearmen,
The multitude of the bulls, with*

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*calves of the people,
Till every one submit himself with
pieces of silver;
Scatter thou the people that delight
in war.
Princes shall come out of Egypt;
Ethiopia shall soon stretch out her
hands unto God.
Sing unto God, ye kingdoms of the
earth;
O sing praises unto Yahweh. Selah."*
— Psalm 68:30-32.

By "spearmen" is meant "reeds"; notice that the margin renders it as "Rebuke the beast of the reeds." This points directly to Egypt, so that Moffatt renders: "Check that brute of a Nile power."

Here, then, is a prophecy showing that Egypt, the ancient enemy of Israel, whose very name suggests oppression, will be checked by Christ in the day of his glory. The subjugation by Christ of that nation will be salutary in its ultimate effect, as the Psalmist likewise saw, for he went on to speak of "princes coming out of Egypt." There will be, as Isaiah shows, both a smiting and a healing of Egypt.

The Psalmist also spake of the "multitude of bulls and calves of the people" being rebuked, and here the reference is to apostate forms of religion. Again Moffatt recognised that, and rendered it: "the bullocks and steers of pagans." The plagues that Yahweh poured out upon Egypt in the days of Moses rebuked both the nation and its religion, and that also will be the case in the future. However, it will not be the religion of Egypt only that will be rebuked, but false forms of religion throughout the world.

This smiting will continue "until every one submit himself with pieces of silver." Surely, in this, we have a reference to the redemption money that every Israelite had to pay as "a ransom for his soul" (Exod. 30:12; Lev. 5:15). False religion will thus be rebuked until all accept the redemption that is in Christ Jesus.

The statement: "Scatter thou the people that delight in war," needs no comment. It will be the work of Christ, the prince of peace, to establish peace on a basis of righteousness, and in doing so "destroy those who

would destroy the earth" (Rev. 11:15, 18. Cp. Ps. 46:9; 72:7; Isa. 2:2-4; 9:6-7; 32:7; 66:12).

Then we have the promise: "Princes shall come out of Egypt." The word in the Hebrew is not the normal word for princes, but *chashman* from a root signifying that which is "firm" or "capacious." In the days of David, who composed the Psalm, Egypt was an extremely powerful nation, and its ambassadors could dictate terms. Here, however, they are shown pleading to God. Isaiah refers to this, prophesying: "They (Egyptians) shall cry unto Yahweh because of the oppressors, and He shall send them a saviour" (Isa. 19:20). The "princes" of the Psalm, therefore, are really ambassadors, and that is the word by which the Septuagint renders the term.

The Egyptian ambassadors, at a time of great crisis, will seek the assistance of God, who will provide them with a saviour, even the Lord Jesus. The result will be the extension of Christ's rule over Egypt. Ethiopia will then follow suit, and finally, all nations will be incorporated into his rule.

It seems incredible that Egypt should plead to the God of Israel for help, but more unlikely things than that have happened in the course of fulfilling Bible prophecy.

Is there any natural cause for Egypt, at a time of acute difficulty to send ambassadors to Christ for assistance? Yes, there is. The fact that Christ, at that time, will have disciplined the Arabs, and they have been given terms of help to them, would be quickly known in Egypt, and could cause the Egyptians (then under the heel of Russia) to seek the assistance of the anti-Russian forces from Teman. This call for assistance will bring Christ and his army of immortals down into Egypt, and against the remnant of the Gogian forces entrenched there as an army of occupation.

Egypt Conquered Before Armageddon

Can it be established that Egypt will be occupied by Christ and his forces before Armageddon? We believe that it can. For example, Habakkuk places it in that order, and his prophecy sets out the conquest of Christ from the time he emerges from Teman (Sinai)

until he is enthroned in Jerusalem.

But, in addition, the prophecy of Isaiah relating to Egypt, and which has not yet been fulfilled (see Isaiah 19:21) demands it.

Christ is represented as invading Egypt at the request of the Egyptians, who are suffering from the depredations of a "cruel lord and fierce king" who has previously occupied the land.

"And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them" (Isa. 19:4).

"They shall cry unto Yahweh because of the oppressors, and He shall send them a saviour, and a great one, and he shall deliver them. And Yahweh shall be known to Egypt, and the Egyptians shall know Yahweh in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto Yahweh, and perform it" (vv. 20-21).

The "cruel lord" is the King of the North of Daniel 11:40-45. He will move south against Egypt, and stretching forth his hands, will have "power over the treasures" of the land. It will be from his rapacious hands that the Egyptians will plead to Christ for deliverance.

But Daniel goes on to show that having occupied Egypt, the King of the North will move the main strength of his forces "the tents of his tabernacle" to a place "between the seas" (the Mediterranean and Dead Seas) in the glorious holy mountain, where he will come to an end by divine intervention.

This order of events, demands that Christ enters Egypt to break the power of Gog there, before moving north to Jerusalem, for otherwise, once the power of Gog is smitten so decisively at the latter place, there would be no need for the Egyptians to cry for help: they would have sufficient power of themselves to rise against the army of occupation.

But why should Christ move to deliver Egypt so early in the course of events? Because preparation must be made for the restoration of the Jewish

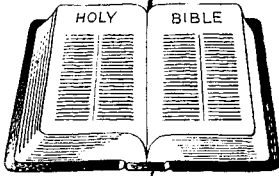
people abroad under the supervision of Elijah. As we saw in our previous Supplement (see pp.317-324), Elijah will supervise their return via Egypt and the north: across the Red Sea and the Euphrates. Therefore, in readiness for this eventuality, Egypt will be first smitten, or humbled, before Christ moves north to Jerusalem.

In his work of conquest, therefore, Christ will follow a pattern that will be of assistance to Israel after the flesh. By first disciplining the Arabs, he will prepare for the influx of refugees who will flee from before Gog when he ascends from Egypt to Jerusalem; and in disciplining the Egyptians, he will make ready for those Jews who will begin to return shortly afterwards under the supervision of Elijah and his associates.

in *Eureka* vol. 2, p.557, Brother Thomas suggests that the occupation of Egypt by Christ might well cause Britain to seek the assistance of the new power from Teman. He writes:

"The Russo-Assyrian King of the North will have inflicted this injury upon England (the invasion of Egypt), previous to Yahweh riding into Egypt upon the swift rainbowed cloud. Hence, the invasion of Egypt, and the destruction of the power of the king of the north in Egypt, will, doubtless, be rejoiced in by the British government; and may lead to an alliance between England, the modern Tyre, and the New Power, the common enemies of Gog and the Papacy, after the type of Hiram and Solomon, or of the Queen of Sheba and the King of Israel. In this event, 'her merchandise and her hire will be holiness to Yahweh: it shall not be treasured, nor laid up; for her merchandise shall be for them that dwell before Yahweh, to eat sufficiently, and for durable clothing' (Isa. 23:18)."

However, we plan to consider the effect of Christ's invitation of Egypt a little more closely in our next Prophetic Supplement, God willing, in the course of which we propose to provide a more detailed consideration of Isaiah 19.
—H.P.M.



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The Smiting and Healing of Egypt

The Lion-power will not interest itself in behalf of the subjects of God's Kingdom from pure generosity, piety towards God, or love of Israel; but upon the principles which actuate all the governments of the world — upon those, namely, of the lust of dominion, self-preservation, and self-aggrandisement. God who rules the world, and marks out the bounds of habitation for the nations, will make Britain the gainer by the transaction. He will bring her rulers to see the desirableness of Egypt, Ethiopia, and Seba, which they will be induced, by the force of circumstances probably, to take possession of. They will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia; for 'the king of the north shall stretch forth his hands upon the land of Egypt, which shall not escape; and the Libyans and Ethiopians shall be at his steps' (Dan 11:43). Hence, these will become the battle-ground for a time, until the seat of war is removed to the Mountains of Israel, where by the Autocrat's discomfiture, the war is brought to an end between the Image-giant of Assyria and the Lion of the North and East.

— John Thomas, *Elpis Israel*.

Shadows Of Future Events

The clear, forthright language of Brother Thomas is a great contrast to the vague, uncertain meanderings of many of his critics. Moreover, events have justified his conclusions. *Elpis Israel* was published in 1848, whereas Britain did not occupy Egypt until 1882. Since then, "before the battle of Armageddon," Britain has been

"compelled to retreat from Egypt," and her place has been taken by the Soviet power from the north.

However, Daniel 11 implies that the present policy of co-operation between Egypt and Russia will terminate, and Russia, from the north, will stretch out her hands against the land of Egypt which will not escape.

There is not wanting evidence, to

Our last *Supplement Of Bible Prophecy* (pp. 437-444 of our last volume), outlined the first work of conquest to be undertaken by the Lord Jesus following the judgment of the household. He will first send forth Elijah and his associates to the Jewish communities that remain outside of the Land, to apprise them that their Messiah has returned, and to urge upon them to make preparation to leave the countries of their dispersion, and return home to Israel. Meanwhile, Christ will emerge from Sinai in company with the saints against a world at war. He first will subdue the Arabs, and discipline Egypt, prior to moving against Russia in Egypt. For, by that time, "tidings out of the east and north" will have caused Russia to withdraw her main body of troops from Egypt, and leaving only an occupying force, consolidate her position at Jerusalem. Christ will move into Egypt, to smite and heal the ancient nation as Isaiah 19 reveals. In our last Prophetic Supplement, we promised to give consideration to the prophets "burden concerning Egypt" (Isaiah 19) and we now direct ourselves to that task. These Supplements, which we aim to include with each issue of *Logos* as funds become available through voluntary contributions of readers, deal successively with Archaeology, the History of the Truth, and Bible Prophecy.

show the possibility of this, even now. In fact, events today are casting their shadows in such a way as to imply the imminent fulfilment of Isaiah 19. This is a chapter that should be closely studied by every keen student of prophecy, for it is obvious that Egypt is to play a large part in the development of the latter day crisis among the nations. Already the foundations are being laid for the fulfilment of this remarkable prophecy.

Isaiah 19 Relates To The Future

That Isaiah 19 relates to the future

is beyond all doubt. Six times it directs attention to a day that lies in the future (see vv.16, 18, 19, 21, 23, 24), and which can be aligned with Paul's declaration that "God hath appointed a day in which He will judge the world in righteousness, by that man whom He hath ordained" for the purpose (Acts 17:31). The result of this future judgment will be that "Yahweh shall be known to Egypt, and the Egyptians shall know Yahweh" (v.21), and He shall bless them, saying: "Blessed be Egypt My people" (v.25).

Certainly that blessing has never

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been bestowed as yet, in spite of the claims of orthodox commentaries that Onias the Jewish priest built a temple to the God of Israel in Egypt, and that Egyptians came to "know Yahweh" through that means and the establishment of the so-called Christian Coptic Church in that nation.

No, the prophesy awaits the future, when the burden that has rested so heavily upon Egypt for so long, will be lifted by the Lord Jesus Christ during his work of conquering and redeeming the world.

The prophesy is styled: "The burden of Egypt" (Isa. 19:1). The word "burden" is from the Hebrew *massah* from *nasah*, to lift, to raise up, therefore something that is heavy and burdensome, requiring to be lifted. The "burden" of Egypt relates to the smiting of the nation, through which it will be disciplined and healed (Isa. 19:22).

Egypt: The Oppressors

The name "Egypt" in the original is *Mitzraim*, and is still used by the Arabs to this day. *Mitzraim* was the second son of Ham, and grandson of Noah (Gen. 10:6). His name signifies "oppressors," and the identification of Egypt with it, captions the period of oppression which Israel experienced whilst there. The plural name is given, because, originally there were two kingdoms: Upper and Lower Egypt which afterwards were fused into one.

Nevertheless, before the Pharaoh arose "who knew not Joseph" (Exod. 1:8), Egypt had proved a friend and a refuge to Israel, providing shelter and sustenance in time of need. Yahweh never forgot that, and therefore the Law granted special concessions for Egyptians that will continue into the Kingdom. It legislated:

"Thou shalt not abhor an Egyptian; because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of Yahweh in their third generation" (Deut. 23:7-8).

This was in contrast to Ammonites or Moabites who were not permitted

at any time to enter into the congregation of Yahweh (Deut. 23:3).

The national existence of the Ammonites and Moabites has long since come to an end; but not so Egypt, and that nation will find a place in the Kingdom Christ will set up, as Isaiah's prophesy, in agreement with others in the Word, clearly reveals. The oppressors of Israel will finally be disciplined and converted.

Yahweh Invades Egypt

"Behold, Yahweh rideth upon a swift cloud, and shall come into Egypt" declared the prophet (Isa. 19:1).

The imagery is introduced suddenly and abruptly, in such a manner as to capture the attention, as a fitting description of what shall take place when Christ moves against this ancient enemy of Israel.

For the "swift" cloud relates to the multitudinous Christ, then glorified, as the manifestation of Yahweh. They will constitute "the Name of Yahweh coming from far, burning with His anger" (Isa. 30:27), for during Gentile times they have been "taken out of the nations a people for His name" (Acts 15:14). The immortalised elect are described elsewhere as "the clouds of heaven," and are found in association with the Lord Jesus as he emerges from Sinai for the work of conquest (Rev. 1:7; Matt. 24:30).

A detachment of those clouds of heaven will be directed against Egypt in the name of Yahweh, to compel its subjection to the Lord. We say, a detachment, because it will not need the full complement of the saints, each of whom will wield Divine power, to do this. In the aggregate they will comprise "a great multitude, which no man can number" (Rev. 7:9), and such a huge company of immortals will not be necessary for the work in hand. The word "swift" is from the Hebrew *Qal*, signifying "light," and by implication "swift." It thus implies that a small detachment of the unnumbered multitude of the elect will be sent into the land of darkness to reveal the light of the Truth.

The invasion of this strange host

manifesting supernatural power, will cause fear and perturbation throughout the land. The prophet declares:

"The idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it" (Isa. 19:1).

The Hebrew word *nuwah*, here rendered "moved," also signifies "to be removed," and we would suggest that that is how it should be here rendered. Dumb idols are not capable of emotional feelings, but can be removed, and that it what is going to happen to the Moslem and Coptic superstitions of modern Egypt. The presence of Christ will destroy all forms of false religion, and cause the very heart of Egypt to melt with fear.

This first verse of the prophecy actually announces the final results of Yahweh's purpose, and therefore should not be considered in chronological sequence with the rest of the chapter. This is in accordance with a common principle of Bible prophecy, for frequently the ultimate purpose is first announced, and then follows an outline of the steps by which this will be brought about. This is particularly the case with Isaiah's prophecies. An example is found in Chapter 2. The future peace and glory of Jerusalem is first described (vv.1-4), and then follows the means by which this will be brought about (vv. 5-22). Another example is provided in Revelation 11. The Revelator first declares that "the kingdoms of this world become the kingdoms of Christ" (v.15) and then predicts the way in which this will be effected (see v.18).

In like manner, the invasion of Egypt by Christ, described in Isaiah 19:1, proclaims Yahweh's ultimate purpose, and the rest of the chapter reveals how it will be arranged.

Egypt Under Gog — Vv. 2-4

The prophecy predicts that Egypt will be given "into the hand of a cruel lord" (v.4). As the prophecy relates to the "time of the end," and the Bible makes reference to only one "cruel lord" at such an epoch, this can

refer only to the Russian Gog. Thus Isaiah supplements the prophecy of Daniel who speaks of the attack by the King of the North against Egypt (Dan. 11:40-45).

These predictions show that the Russian Gog will assume the status of an invader. At present, the Soviet has offered Egypt the hand of friendship, but eventually this will be replaced by the mailed fist of war. Russia is not prepared to pour weapons and wealth into Egypt without some concrete results therefrom, and whilst she can well afford to be satisfied with what she has obtained already by her intervention in Middle East affairs, there is a limit to her toleration of Egyptian inefficiency. What has Russia gained? She has obtained a foothold in the Middle East, her navy is permitted to patrol the eastern Mediterranean, she has infiltrated with her advisers and technicians into Egypt, she has prepared the way for eventual domination of the area.

The past failures of Egypt against Israel have assisted rather than retarded Russian plans in the Middle East. They have caused Egypt and the Arab world to lean more heavily on Russia for aid, and have permitted her to come to the "assistance" of her "friends," by actual and active intervention.

But a further failure on Egypt's part will provide no greater help to Russia, and eventually the Soviet will move more directly against the Middle East to further her plans for world domination. When she attacks Turkey (as she will do without doubt), the Moslem world will react against her, and she will be forced to belligerently invade them and as indicated by Daniel 11:40-45.

Egypt will be in no position to effectively resist, for it will be weakened inside and out. Within there will be fighting, without there will be fears. Yahweh through the prophet declares:

"I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom (the LXX has 'district') against kingdom."

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This suggests a state of internal strife and civil war. What will cause this? We are not told; but it could be brought about by reaction against the present pro-Russian policy of Egypt, at a time when Russia will move against Turkey in the north (Rev. 16:12; Dan. 11:40). Whatever the cause, the result will be disastrous to Egypt:

"The spirit of Egypt shall fail (mg. "be emptied") in the midst thereof; and I will destroy (mg. "swallow up") the counsel thereof: and they shall seek idols, and to the charmers, and to them that have familiar spirits, and to the wizards" (v.3).

In view of the threatened attack, the spirit of Egypt (weak at any time) will be poured out like water, particularly in view of the divided counsels among her politicians. There will be no help from that direction. Egypt will see that her erstwhile friend, Russia, has become her bitter enemy, and what "counsel" there was, will be swallowed up in fear.

In her extremity Egypt shall appeal for help from two directions: (1) — The Idols; and (2) — Those with familiar spirits, etc.

Who are they?

The Hebrew word translated "idols" signifies that which is good for nothing, and from the reference in v.1, suggests that it can be identified with the religion of Egypt: Mohammedism. Egypt will appeal to the Moslem world for help, but in vain. At that time, the whole world will be involved in war, and no one will have the means or inclination to help Egypt.

The expressions "the charmers, those with familiar spirits, the wizards" are used elsewhere (Isa. 8:19) for the Apostasy. Egypt will seek help from the so-called Christian world, but as with the Moslem world, it will be too involved in its own trouble to spare any real, effective help for Egypt.

Meanwhile, Russia will drive south from Turkey, along the coastal plains of Palestine, for the moment bypassing Jerusalem, in a lightning attack on Egypt, and, as Daniel declares, "the land of Egypt shall not escape." Russia will lay its hands on

Egypt, and "the Libyans and the Ethiopians shall be at his steps" (Ch. 11:43).

This latter phrase suggests a period of consolidation of power in Egypt, which brings the neighbouring countries of Libya and Ethiopia to heel. Russia will now be in a most powerful position to exert her influence on the whole world, and will assert her dominance over Egypt with typical brutality, and she did in Hungary:

"And the Egyptians will I give over (mg. shut up, or surrender) into the hands of a cruel lord! and a fierce king shall rule over them" (v.4).

This "cruel lord" and "fierce king" is Gog. He will occupy Egypt until "tidings out of the east and north" shall cause him to withdraw his main forces, to challenge the growing western influence at Jerusalem (Daniel 11:44-45).

We are greatly privileged that we can see the shadows of this at the present time. The steadily increasing interest and influence of Russia in Egypt is in accordance with Bible prophecy, and constitutes a clear sign of the times. We are living in the epoch of Christ's coming. Of that here is no doubt, and we should rejoice in the fact.

Egypt's Dire Poverty — Vv.5-10

Each attack that Egypt has made on Israel has reacted against her, and increased her internal problems. Today, with Jewish forces stationed on the Suez Canal, Egypt's economic state is extremely precarious. The wealth that once flowed into the coffers of Egypt from that source has dried up like the Canal itself; and what was once the lifeline of the British Empire, is now a threat to British influence. Britain prefers the Canal to remain inoperative, though Russia desires it opened. With her fleet in the eastern Mediterranean, and her policy of increasing influence in the Near East, the Suez Canal would provide her with a ready and quick access to India and the Far East.

Russia desires the Canal re-opened for political and trade reasons; Egypt

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desires it for economic reasons; but Israel refuses to withdraw.

The result is a stranglehold on Egyptian economy. It has dried up like the waters of the Canal.

Read this amazing prophecy as rendered in the A.V. and R.S.V.:

"And the waters shall fail from the sea, and the river shall be wasted and dried up. And its canals will become foul, and the branches of Egypt's Nile will diminish and dry up, reeds and rushes will rot away. There will be bare places by the Nile, and all that is sown by the Nile will dry up, be driven away, and be no more The workers in combed flax will be in despair, and the weavers of white cotton. Those who are the pillars of the land will be crushed, and all who work for hire will be grieved" (vv. 5-10).

The Suez Canal, and other canals of Egypt, are silting up.

It is claimed that even if the Israelis were to immediately withdraw from the Suez Canal, it would be months before it could be properly restored. Meanwhile, trade is in decline, particularly in regard to cotton, and Egypt today subsists on the grants received from other nations.

This, of course, is but the foreshadowing of even worse conditions at the time of the end. The words of Isaiah can be applied literally and figuratively. "The waters shall fail from the sea" literally, as the canal silts up, whilst the expression can denote figuratively that her foreign trade will cease. All classes of society will be affected by the general calamity, from the wealthy employer to the lowliest labourer. Egypt will be thoroughly humbled by depression as the following conditions are gradually felt:

1. Commerce will cease (v.5);
2. Egypt shall be isolated from help, its canals shall silt up, poverty will become acute (v.6);
3. The fields will be left uncultivated (v.7);
4. The fishing industry will go into decline (v.8);
5. Industry will close down (v.9);
6. Both rich and poor will be in-

olved in the general calamity (v.10).

Egypt's Political Folly — Vv. 11-13

The prophet then proceeds to mock at the stupidity of Egypt's rulers. It is foolish and irrational, he declares, and a great contrast to the ancient power, wisdom and prestige of the nation (v.5):

"Where are they? Where are the wise men?" he mocks. "And let them tell thee now, and let them know what Yahweh hath purposed upon Egypt" (v.12).

Christ will reveal Yahweh's purpose unto them; but, in the meanwhile, they are in complete ignorance of it, though evidences of it are seen in the modern revival of Israel:

"The princes of Zoan are become fools, the princes of Noph (Memphis, adjacent to Cairo) are deceived; they have seduced Egypt, even they that are the stay of the tribes thereof."

The foolish, perverse policy of Egypt's rulers has seduced the nation, bringing it to the brink of ruin, for "Yahweh hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit" (v.14).

Yahweh has mingled this perverse spirit in Egypt. But how has He done it? Not by direct intervention, for Yahweh does not force a man or a nation to be perverse. However, He often manipulates circumstances that produce it. And that is the case with Egypt. What are the circumstances that have produced the perverse spirit in Egypt?

There is but one answer: the revival of modern Israel. This is the work of Yahweh, and the cause of Egypt's perverse spirit. The nation has become intoxicated by envy and hatred, and this has led to the manifestation of a perverse spirit which is the root cause of her undoing. As a result, all classes of society will become involved in the economic depression and unemployment crisis which will sweep the nation with increasing severity as the

end approaches.

The Healing Of Egypt — Vv. 16-25

There is no hope for any political aggrandisement for Egypt. Her present humiliation will increase, her economical plight will worsen, and her national independence will be cut short by the invasion of Gog, and his occupation of the land.

The stupid, perverse policies of its rulers will be the downfall of the nation, which will be ultimately humbled to the dust.

But this will also contribute to its healing, for having tasted the dregs of humiliation, it will be ready to receive a Saviour when he appears with power to implement a policy of reform.

The healing of Egypt will then be effected. Its process is described in this chapter by a series of six acts, each of which is prefaced by the words: "In that day"

(1) — Egypt Will Be Humbled (vv. 16-17)

In these verses, the belligerent title of Yahweh is introduced (Yahweh of Armies) because He will be manifested in the army of the redeemed. The Revelator (Rev. 19:11, 14) declared:

"I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war . . . And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

The "heaven" is the political heaven of the future; and the army is the multitudinous Christ in belligerent array. In the passage before us (Isa. 19:16) its Commander in chief (Isa. 55:4) is represented as shaking (Roth. — "brandishing") his hand against Egypt. This denotes a warning and a treating attitude, as expressed in the ultimatum that later will be set before all nations:

"Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven,

and earth, and the sea, and the fountain of waters" (Rev. 14:7).

In view of this declaration, and the obvious power of the one proclaiming it, the ambassadors of the nation will ask for the identification of his credentials, and authority. The answer received will be:

"Yahweh who hath founded Zion" (Isa. 14:32).

The purpose of Yahweh will then be revealed (see Isa. 19:12, 17). It will be declared that all who refuse to submit to the authority of this new power from Teman will be disciplined and destroyed (Isa. 60:12). Egypt will be given the choice of submitting politically and spiritually, or being compelled by force to do so.

The identity of this new Power from Teman will be heard with consternation throughout Egypt. The people will tremble, as they recall the traditional anti-Semitism of Egypt over the years, and will fear retribution from this more terrifying manifestation of Israeli might:

"And the land of Judah shall be a terror unto Egypt, everyone that maketh mention thereof shall be afraid in himself, because of the counsel of Yahweh of hosts, which he hath determined against it."

Already, the land of Judah is a terror unto Egypt; how much more so will this be the case when the King of the Jews is present again in the earth!

(2) — Egypt Converted (v.18)

Thus humbled and put in mortal fear, Egypt will be ready to hearken to and accept the instruction of the Lord Jesus.

In consequence, the Truth will be established in Egypt as the national religion:

"In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to Yahweh of hosts; one shall be called The City of Destruction" (Isa. 19:18).

Five is the number of grace, and five cities thus appointed will be

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centres in Egypt where the truth concerning the grace and mercy of Yahweh will be proclaimed. They will constitute centres of instruction, presided over by saints who will be established in Egypt as its princes under the new Administration (Rev. 5:9-10). From them the "language of Canaan" will be taught the people.

That language is Hebrew. Zephaniah likewise predicts:

"For then will I turn to the people a pure language, that they may all call upon the name of Yahweh, to serve Him with one consent" (Zeph. 3:9).

Hebrew will become the official language throughout the world in the Kingdom Age, and will help to unite the people as one. It will be recalled, that at Babel, the languages of the nations were confused; at Zion, unity even of speech, will be established.

The "pure language" however, relates not merely to Hebrew, but also to the doctrine of truth which is most effectively proclaimed through the Hebrew language.

This instruction shall cause Egyptians to "swear" allegiance to Yahweh, entering into covenant relationship with him.

One of the centres will be particularly significant: for it shall be called "The City of Destruction" or *Herec*.

The margin renders this, the "City of the Sun," which would align it as a memorial to Christ as the Sun of Righteousness (Mal. 4:2). This is supported by the Septuagint which has "The City of Righteousness."

However, the Hebrew word signifies "Destruction," and on due reflection, this seems more appropriate. Otherwise, why should not all five cities share the caption of City of Righteousness? One of them has this distinctive title. Why? Most likely because it may be the site of the destruction of the remnant of Gog's forces at the hands of Christ, prior to the destruction of the main forces of Gog at Jerusalem.

Thus, as there will be a vast mausoleum erected to the east of Jordan (Ezek. 39:11, 15-16) to commemorate the overthrow of Gog, and to stop the

mouth of rebellion among the people ascending to Zion for worship during the Millennium, so there will be in Egypt, and perhaps also in other lands where there will be similar victories (Jer. 25:33).

(3) — Yahweh Memorialised in Egypt (vv.19-20)

Next, permanent memorials will be set up in the land to constantly bring Yahweh to the attention of the people. There will be an "altar to Yahweh" in the midst of the land, and a "pillar at the border thereof" (v.19).

Again, clerical commentaries have mangled this beautiful provision for the future, some seeing in this altar a reference to the Great Pyramid of Egypt, the measurements of which, they claim, set forth the chronological purpose of God.

Instead, as Brother C. C. Walker comments in *The Ministry Of The Prophets : Isaiah* p.356:

"This 'altar of the Lord in the midst of the land of Egypt, and pillar at the border thereof,' will be monuments memorialising the fact that the Lord has conquered and possessed Egypt, just as He did Canaan by Joshua and His people in the days of old. Current traditional theology has divorced from his name all idea of a future salvation to be wrought by Him in the land of Egypt; but God's ideas are not affected by human opinions, and the day will come of which Isaiah speaks, when, like Moses of old, the Saviour 'shall deliver them.' Egypt will be again the scene of divine manifestation, all unexpected by 'the modern Pharaoh.' There will be another Moses, another controversy, more magicians exposed in various unexpected ways, and finally the country will be subjugated in blessedness with Israel to God."

Perhaps it would be better if the analogy were made to Joseph rather than to Moses, for the former acted as Saviour of Egypt, whereas the latter did so to Israel, to the overthrow of Egypt. Be that as it may, this altar will be set up, as a memorial, not for

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sacrifice, analogous to that set up by the eastern tribes at the conclusion of the victorious campaign of Joshua (Josh. 22:24-27). That altar was an altar of "witness" (Josh. 22:27), recalling to the mind of the eastern tribes their obligation to pass over the river and present their offerings at the appropriate centre (Josh. 22:27).

The only altar for sacrifice to be set up in the Age to Come will be that to be erected in Jerusalem: the altar in Egypt will remind the people of their duty in that regard.

What of the pillar? That is to be erected at the "border" of Egypt (v.19). Jacob set up a pillar at Bethel (Gen. 28:18) to commemorate the special manifestation of God that had been revealed unto him; and his action was confirmed by Yahweh Himself (Gen. 31:13).

In Egypt, this pillar, or obelisk, will be set up, at the border of the land, to recall the intervention of Christ the Saviour in overthrowing the remnants of Gog's forces there:

"It shall be for a sign (the Septuagint adds: "for the age") and for a witness unto Yahweh of hosts in the land of Egypt: for they shall cry unto Yahweh because of the oppressors, and He shall send them a saviour, and a great one, and he shall deliver them."

Here is amazing justice. When Egypt oppressed Israel and the people cried unto Yahweh, He sent them a saviour in Moses; now, in the Age to come, the process will be reversed: Egypt will be oppressed, will cry, and will be saved.

Hebraists state that the verb will permit the verse to be given in the future tense: "When they shall cry" (see Concordant Version). Having been delivered of Gog, Egypt will join in submissive covenant with Christ, and the altar and pillar will be set up both to memorialise the past victory, and as a token of future deliverance (cp. Zech. 14:18).

"He shall send them a saviour, and a great one." In its primary significance, this refers to Christ, but the term is also used of the saints (Obad. 21), one of whom will be set up as general ruler over Egypt with others

under him (Luke 19:17-18). He will be appointed as the *Rab*, "the great one," translated "captain" (2 Kings 25:8), and "officer" (Est. 1:8) having others under him. This will form the government of Egypt in the Age to come. As Psalm 22 declares:

"All the ends of the world shall remember and turn unto Yahweh; and all the kindreds of the nations shall worship before thee (Christ). For the kingdom is Yahweh's and he is the governor among the nations" (Ps. 22:27-28).

(4) — The Conversion of Egypt (vv.21-22)

Ultimately, when the Kingdom is fully established, and the Temple is built in Jerusalem, representatives of Egypt will follow the throng of worshippers from all nations that will "go up from year to year to worship at Jerusalem" (Zech. 14:16). In doing so, the nation will fulfil its vow to Christ. Thus:

"And Yahweh shall smite Egypt; He shall smite and heal it; and they shall return (Heb. *shuwb* — "turn" not necessarily "return") to Yahweh, and He shall be entreated of them, and shall heal them."

The great disease of Egypt is leprosy, the symbol of sin. Yahweh, as the great Physician, is alone capable of healing this. He shall do so for Egypt when the people humble themselves before him. He will "rebuke the beast of the reeds" (Ps. 68:30 — mg.) so that it will be brought into submission to Him, and accept His terms of redemption.

(5) — Egypt Forms Part of A United World (v.23).

In figurative language the prophet describes how that a "highway" shall be made to unite Egypt with Assyria. References to the highway are found in Isa. 62:10; 11:16, and there refer to the "way of righteousness" to be established by Christ.

In the days of Isaiah, the world was divided between Assyria and Egypt,

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and they were mutually hostile one to the other. Therefore, in miniature, these two nations represented the whole world.

They will do so also in the time of Christ's return, for the world will again be divided into two mutually hostile groups that Christ will discipline, convert and heal. We have the healing of Egypt, or the south, here; and the healing of Assyria, or the north, outlined in Micah 5:5-8.

The Truth, as the highway of righteousness providing free access into all territories, will be the unifying factor of the Millennium.

(6) — Egypt Submits To Israel As The First Dominion (vv.24-25)

Recognition of the status of Israel will be one of the conditions that Christ will lay down before the nations (see Ezek. 39:23). Therefore, in this prophecy, it is represented as the "third" between Egypt and Assyria. Not third in rank, however, but the intermediary through which the blessings of the Kingdom shall come, and the world will be united under Christ. "As thou has been a curse, so I will save you, and you shall be a blessing," is the promise of Yahweh through Zechariah (Zech. 8:20-23. See also John 4:22). Thus will Israel become a "blessing in the midst of the land," and with the Temple set up at Zion, the channel through which all nations will be brought to Christ, and to live in peaceful harmony with each other.

In the final blessing which Isaiah declares will be pronounced on the latter-day Assyria and Egypt, there are found expressions previously reserved for Israel: "Blessed be Egypt My people" (speaking of conversion), and "Assyria the work of My hands" (speaking of a transformed people). To Israel, alone, however, is reserved the statement: "Israel Mine inheritance," for in the Age to come, Yahweh manifested through Christ and the saints, will take up His dwelling there (Zech. 2:12).

Summary

Thus Christ will first move against the remnant of Gog's forces left in Egypt, and, after securing its acceptance of his demands, will leave an occupying force of his own in that land, as he moves north against Gog's forces assembled at Jerusalem. The subsequent education and transformation of the people and nation will take some considerable time after Armageddon; but sufficient will have been accomplished to permit the Jews of the dispersion, in the western countries, to return to Egypt preparatory to entering the Land. Egypt will have been prepared to receive them, and Christ's next move, in his work of conquest, will be to move north against Gog in possession of Jerusalem. This will be considered in our next Prophetic Supplement, God willing.

— HPM.

Israel Independent In Oil

Domestic oil consumption has been more than met, thanks mainly to the captured Egyptian oil field at Abu Rudeis, situated on the Gulf of Suez, halfway between Sharm el Sheikh and Suez. Consisting of 80 wells on the mainland and 13 underwater six miles offshore, production was resumed on July 14th, 1967, yielding four to four and a half million tons of crude annually — almost exactly the consumption of Israel at that time. Three additional wells have been drilled in the sea and production increased to six million tons, providing some for export.

— A. Check.

Ignorance No Excuse

Willing ignorance in relation to the Truth is not a trait of an earnest brother or sister. Their ears should at all times be kept open to divine instruction, whether that instruction is pleasant or otherwise. It must not be forgotten that God instructs by means of faithful ministers of the Word (2 Tim. 2:2).



Logos

SUPPLEMENT of BIBLE PROPHECY

SUMMARY

From Volume 36 onwards, we have included a number of Supplements to "Logos," including some given over to Bible prophecy, in which we have attempted to set in order the events that shall occur from now to the Millennium. These have appeared in the following numbers: Vol. 36: pp. 74, 194, 313, 429; Vol. 37: pp. 72, 192, 317, 437; Vol. 38: pp. 150-159. Usually each supplement contains eight pages of matter.

In these articles, we have given Scriptural reasons for concluding that we are living in the epoch of Christ's second coming, and that the events in sequence are as follows:

- (1) — *Christ returns first to raise the dead, and judge them.*
- (2) — *Whilst engaged in this work, Russia will complete the invasion of the Middle East and the subjugation of Egypt.*
- (3) — *After the judgment of the household, Christ will send forth Elijah and his assistants to Israel scattered abroad, to proclaim to Jewry that Messiah has returned, and that they should prepare to make their way back to the land.*
- (4) — *Meanwhile the world will be involved in war, and the armies of the nations will converge on the Middle East.*
- (5) — *Christ will emerge from Sinai on a work of conquest, and will first discipline and subdue the Arab nations.*
- (6) — *He will then turn his hand towards Egypt, and will "smite and heal" that nation, destroying the remnant of Gog's host that will be left there as an occupation force, whilst his main army will move north to Jerusalem.*

In vol. 37, pp. 438-439, we outlined the circumstances indicated by prophecy, that will bring Russia first down into Egypt, and then cause Gog to withdraw his main forces from that country to Jerusalem.

In doing so, we provided an explanation of the statement of Daniel: "Tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy . . . and shall plant the tents of his power between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him" (Dan. 11:14-45). Our last Supplement (see pp. 150-159 of this volume) provided an explanation of Isaiah 19, particularly in relation to the smiting and healing of Egypt to be undertaken by Christ at his return.

ARMAGEDDON

The Nations Drawn To Jerusalem

In *Eureka* vol. 3, pp. 603-604, Brother Thomas provides a definition of the word Armageddon, based upon the Hebrew equivalents of the Greek terms. He suggests that it is compounded of three Hebrew words, that are given a Greek dress in Revelation 16:16. Thus *arma* does duty for the Hebrew *arema*, a heap of sheaves; *ge* for *gai*, a valley; and *don* for *dun*, judgment.

With this definition, therefore, the word Armageddon does not relate to a place-name, but is an expression of the Divine purpose in judgment. Actually, there is no place called Armageddon in the land of Israel. Even if it could be related to Megiddo (and the Greek form is not the equivalent of the Hebrew; for the former has only one "d" in the original, and the latter has two), there is no Hill of Megiddo in the land, but only a valley; whereas "arma" relates to a heap or a hill.

Nevertheless, there is a specific "place" to which the nations will be gathered for this initial judgment (Rev. 16:15), and its symbolical name is Armageddon.

What is its literal name?

The prophets show that it will be Jerusalem. There is a fitness about this that satisfies the principles of justice. It is fit that that city which witnessed Jew and Gentile gathered together 1900 years ago to condemn and crucify the Son of God, should again be assembled there to witness his glory and power. Thus Zechariah declares that Yahweh will "gather all nations against Jerusalem to battle" (Zech.

14:2), and his statement is supplemented by other prophecies.

Joel declares:

"I will gather all nations, and will bring them down into the valley of Jehoshaphat" (Ch. 3:2).

Brother Thomas writes (*Eureka* vol. 3, p. 603):

"He (Gog) shall besiege Jerusalem; and to do this he must occupy the Valley of Jehoshaphat, a narrow glen which runs from north to south, between the Mount of Olives, which is before Jerusalem on the east, and Mount Moriah, and through which flows the Kidron. Of this valley, it is said in Joel 3:2, 12: 'Yahweh will gather all the nations (that is, the forces of the nations) into the Valley of Jehoshaphat, and will plead with them there.' 'Yehoshaphat', in Hebrew, signifies 'the judgment of Yah'. Joel also styles the glen, the Valley of Threshing: 'Multitudes, multitudes', says he, 'in the Valley of Threshing; for the Day of Yahweh is near in the valley of threshing'. . . . Apocalyptically, the same locality is styled Armageddon — 'And he gathered them together in a place called Hebraistically, Armageddon'. Yahweh gathers them together without their perceiving the hand that led them on to the slaughter. 'I will', saith he, 'gather all the nations against Jerusalem to battle'. Various derivations have been given of this mystical name; for such it is, inasmuch as there is no such name of a place in the land of Israel. Micah says: 'Yahweh shall gather many nations as sheaves into the floor, that the Daughter of Zion may arise and thresh them' (Ch. 4:11-13). The floor of threshing of

which they are to be made the chaff (Dan. 2:35) is the valley of Jehosaphat. Under this aspect of things, they are a heap of sheaves, upon the threshing floor; and this idea is represented by the word."

Only One Invasion Of Palestine

There have been attempts made by some, to abandon the exposition of Brother Thomas in relation to the invasion of Gog, and to set forth the idea of two invasions of the land.

However, a careful consideration of the prophecies will show that such a concept is untenable.

For example, it is obvious that there cannot be a further invasion following the overthrow of Gog, for immediately afterwards, the land is cleansed (see Ezek. 39), which would surely be inconceivable if it were due for a further invasion. And it can hardly be reasoned successfully, that the invasion of Zechariah 14, or Joel 3, will be subsequent to that of Ezekiel 38, because, in each case, the invader is destroyed by a powerful earthquake that splits the mountains (see Ezek. 38:19-20; Joel 3:16; Zechariah 14:14).

A succession of such earthquakes is an impossibility. In fact, an earthquake of the dimensions of that described in these three places will be a major disaster, affecting the whole world.

At the same time, we do not dispute that there are two stages in Christ's conquest of the nations. On the contrary, this is clearly stated. The first relates to the smiting of the Image; the second to the grinding to powder of its metals. Or, to put it another way, the first is the overthrowing of the confederated nations under Gog in the Land; the second to the invasion by Christ of the land of the enemy, as Micah 5:6 and Revelation 17:14 indicate. Thus he will first defeat the latter-day enemy of his ancient people, and then "rebuke strong nations afar off."

Should any reader desire further thoughts upon this, we shall be happy to answer any questions upon it.

Christ Moves North To Jerusalem

From Egypt, Christ, in company with a contingent of the glorified saints, will move north from Egypt to embattled Jerusalem, in order to "pour out the judgments written."

In Isaiah 63, reference is made to Christ as the Victor of Bozrah, and he is described as appearing in "dyed garments" as a result of his conquest there. This has led Brother Thomas to conclude that there will be a preliminary skirmish at Bozrah before Christ moves on to Jerusalem to complete the rout of Gog's forces. Ancient Bozrah is south east of the Dead Sea, so that it is customary to trace the route of Christ from Egypt to Jerusalem via Bozrah.

However, a careful consideration of the references to Bozrah impress us with the belief that Bozrah, like Armageddon, is a mystical name, and relates to the outpouring of judgment upon the forces of Gentilism which, however, will be initiated with the destruction of Gog's might at Jerusalem.

We therefore propose to consider in detail, Isaiah's references to Bozrah.

The Sacrifice Of Bozrah As Proclaimed By Isaiah

In two highly dramatic prophecies, expressed in apocalyptic language, Isaiah predicted the coming triumph of Israel over its enemies. In Chapter 34, he represents the nations as being summoned to view the great sacrifice of Bozrah, that they might recognise in the fate of Edom (Idumea - v.6), a foreshadowing of their own destiny; whilst, in Chapter 63, he draws attention to the mighty Conqueror who shall preside over the sacrifice, and destroy Edom with great slaughter.

The prophecy of Chapter 34 extends into the following chapter. It speaks of the destruction of Edom in the "day of Yahweh's vengeance, and the year of recompense for the controversy of Zion" (v.8), and this conquest is shown to be preliminary to the glory that shall be revealed in Israel, and by the presence of the Redeemed in Zion in the day of their triumph.

It is obvious, as one reads the chap-

ters, that the prophet was concerned with a power greater than ancient Edom, and that his words have application to the time of the end.

Furthermore, the Edomites must not be confused with the Ishmaelites; the former nation was completely destroyed, the final remnants of it being overwhelmed in the destruction of Jerusalem in A.D. 70; on the other hand, the Ishmaelites relate to the Arabs.

Prior to the birth of Esau, his mother was told that her son represented a certain nation and manner of people. It is obvious that in prophecy, Edom came to represent the power of the flesh in political manifestation. In the latter days, the political organisation of Gog will be representative of this.

The latter-day prophecies of Edom, therefore, will find their fulfilment in the Divine judgments to be poured out upon the Gentiles, including the Gogian confederacy.

Writing of Isaiah's references to Edom, C. C. Walker stated in *The Ministry of the Prophets: Isaiah*, p.498:

"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 the few hundred square miles of territory that properly belong to Edom in his day . . ."

If the prophecy is not limited to ancient Edom, to whom does it apply? The answer is given by Isaiah himself in language that is unmistakable:

"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" (Isa. 34:2).

In other words, the prophet saw in the destruction of Edom, a type of the destruction that is to come upon the Gentiles as a whole.

How was Edom destroyed? The Maccabees subdued the Idumeans, and gave them the choice of conversion or the sword. Many accepted the first, were circumcised, and were

absorbed into Judah; the rest perished.

That will be the fate of Gentilism in the day when the Lord shall return to subdue the power of the flesh, politically and otherwise, and to reign as king. Thus the fate of Edom in the past foreshadows that of Gentilism in the future.

At the epoch of Christ's manifestation in the earth, the nations of Europe and Asia will be confederated under one head, called in the Apocalypse "Babylon the Great," or in the prophecy of Daniel, "the fourth beast." In the latter place, it is shown in fierce and dreadful aspect; with iron teeth and brazen claws, "devouring, breaking in pieces, and slaying the residue" of nations (Dan. 7:7, 8, 19).

This fourth beast, in its latter-day manifestation, will wield tremendous ecclesiastical and military power, compelling men to acknowledge the spiritual supremacy of the pope, and the political power of Gog, then enthroned in Constantinople.

But though the Gogian confederacy will wield such power and influence among men as is unprecedented in history, the iron shackles by which it will bind the nations to its chariot will be broken by the Lord Jesus; and whereas it will be destroyed, they will be liberated to enjoy the felicity of the Kingdom over which Christ will rule. Daniel declared:

"I beheld till the beast was slain, and his body destroyed, and given to the burning flame (the destruction of Gog). As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time" (or 1,000 years — Dan. 7:11-12).

This fourth beast, to be completely destroyed, symbolises the power of the flesh in political manifestation. It is antitypical Edom, and for that reason, in Isaiah 34, the nations are called upon to consider the overthrow, and consequent desolation, of the ancient Kingdom of Edom, as a warning of what its latter-day organisation (of which they will form a part) shall suffer as its fate.

The Gentile Fort To Be Breached

The prophet saw the sword of Yahweh bathed in the political heavens, and coming down with devastating force upon Idumea (Edom), "the people of His curse" to judgment (v.5). This was divine judgment, recompense and vengeance in the "day of Yahweh" (v.8).

When divine judgment is again revealed world-wide, the result will be disastrous for the powers that be. The "host of heaven shall be dissolved," and the heavens shall be rolled together as a scroll, and their host shall fall to the earth" (v.4). This will be seen in the complete overthrow of the Gentile institutions, then irreparably destroyed. There will be an utter end of all systems and forms of man's government. Those in high office, whether kings, presidents, prime ministers, or statesmen of lesser order will be deposed, ejected from their positions of eminence and power, and divested of their authority to rule. A new aristocracy then will take control in the name of Yahweh (Rev. 5:9-10; Isa. 32:1).

The full weight of this divine judgment is represented as coming upon Bozrah (v.6). Bozrah was the capital of Edom (Amos 1:11-12; Gen. 36:33), and after centuries of desolation had hidden it from public view, it was rediscovered by the celebrated traveller and archaeologist, Buchhardt, in the early nineteenth century. Bozrah means "a fortified city". It is significant that the word "Rome" in Hebrew also means "fortification," and that Babylon was situated in the "plain of Dura" which likewise means "wall" or "rampart," or fortified place.

Etymologically, therefore, Bozrah, Babylon and Rome are linked together by a common meaning. Bible prophecy, likewise, links them as one, for Babylon the Great, Mystical Rome, and typical Bozrah, all relate to the same thing: the "lofty city" of the Gentiles that Yahweh will bring low in the day that Zion is elevated (Isa. 26:5). This city, of course, is antitypically a system, and of that system the Gogian confederacy is a manifestation in the time of the end. The widespread power of Gog will "wall in" the

political and religious institutions of the flesh against assault. But the wall will be breached through the zeal of Yahweh of armies (Isa. 9:7). Yahweh's sword will be bathed in heaven, and will come down upon the "people of His curse" to judgment.

It is interesting to learn that the Jews understood the prophecies concerning Edom as having a double application, and relating ultimately to the Gentiles. C. C. Walker, in *Ministry of the Prophets* (p.508), quotes Jewish writers to show how they saw, in the oppression they suffered from Rome, the "rule of Esau." They referred to the Roman Captivity as the *Jaluth Edom*, and considered the miseries they suffered from AD 70 onwards to be an antitypical application of the oppressions their forefathers had suffered from ancient Edom. In their understanding of the prophets, therefore, the destruction of the Fourth Beast would be tantamount to the overthrow of Edom. These references indicate that the Jews often had a deeper conception of their scriptures than many give them credit for!

Edom Devastated And Wasted

Isaiah paints in vivid colours the effect of Yahweh's sword bathed in the political heavens of the "people of His curse." He presents a picture of a city and people desolated by war, wasted by famine, given over to eternal desolation by a divine judgment that will not only deprive the land of its inhabitants, and leave it to impure beasts and birds, but shall render it completely uninhabitable, as was Sodom and Gomorrah (Isa. 34:9-15).

In Revelation 17 similar judgments are represented as being poured out upon Babylon the Great, linking the two prophecies as one.

The prophecy of Isaiah 34 had a primary fulfilment in the literal city of Bozrah and the land of Idumea, and the measure of the destruction then wrought shows how terrible will be the "time of trouble" that shall reduce to ashes the political and the religious system known in scripture as Babylon the Great — antitypical Edom.

One writer, speaking of the effect of

the retribution against Idumea, has written:

"I would that the sceptic could stand, as I did, among the ruins of this city, among the rocks, and there could open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities of the world. I see the scoffer arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ancient city cries out to him in a voice loud and powerful as one risen from the dead; though he would not believe Moses and the Prophets, he believes the handwriting of God Himself, in the desolation and eternal ruin around him" (Stephens, Incidents of Travel).

The Land Inhabited And Restored

In drawing attention to the awful judgments of Yahweh yet to fall upon a disobedient world, Isaiah invites the readers to "seek out of the book of Yahweh, and read" for not one of His prophecies shall fail (Isa. 34:16). And then, as though to emphasise the apocalyptic nature of the chapter, and to demonstrate that there is something typical in it beyond the mere overthrow of historical Edom itself, the prophet adds:

"None shall want her mate; for my mouth it hath commanded and His spirit it hath gathered them" (v.16).

These words refer to the wild beasts and unclean birds that the prophet had earlier stated would inhabit Idumea consequent upon its downfall. For that purpose the Spirit would gather them together with their mates, as the birds and beasts were gathered by Yahweh into the ark at the time of Noah.

But the prophet continues by saying that Yahweh has divided the inheritance of these birds and beasts that they might possess the land of Edom for the age, and dwell therein from generation to generation (Isa. 34:17). Birds and beasts here represent the nations as they do in Daniel's prophecy. Daniel 7 states that the "rest of the beasts" shall outlive the Fourth Beast for a "season and a time" (i.e. one thousand years). When antitypical Edom, or Babylon the Great, is destroyed, its territory will continue to

be inhabited by the different nations of the earth. These are the birds and beasts of Revelation 17 and Isaiah 34. They are represented as unclean because they are Gentile powers.

Yahweh will appoint them their position in the Kingdom (Isa. 34:17). Moreover, on their behalf, He will cause the "wilderness of Idumea" to become fruitful once more. This is the wilderness that John saw, in which sat the woman representative of Babylon the Great (Rev. 17:3-4); it is the territory of the Fourth Beast, called in Psalm 2, the land "of the Gentiles," the "uttermost parts of the earth," soon to be given into the hands of the Son of God. Though very populous today, and in many places extremely fertile, it is spiritually a wilderness, a solitary place in which is very little growth to Yahweh. This is to be changed:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. 35:1).

Who are the "them" on account of whom prosperity is to be brought into the wilderness of the nation? It is the "wild beasts of the desert" and the unclean birds of Isa 34:14, who shall inhabit the land of Edom when it is reduced to a wilderness. Thus, Yahweh will bring prosperity to the nations (the birds and beasts) when He has destroyed the religious and political systems of the Gentiles (antitypical Edom or Babylon the Great).

The subsequent verses of the prophecy indicate how Yahweh will tame the unclean birds and restrain the wild beasts. Wise and divine government will replace the maladministration of today so that:

"The ransomed of Yahweh shall return, and come to Zion with songs of everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

So Isaiah's prophecy concerning the destruction of Edom concludes with a picture of glory revealed in a disciplined and redeemed Zion. It is an exhortation to those who are fearful of heart to "faint not," but rather to lift up their heads in anticipation of the Lord's coming, and the glory that shall follow in its train.

TREADING THE WINEPRESS OF BOZRAH

In vision, Isaiah (ch. 63) saw the Victor of Edom emerging triumphant and glorious from the holocaust of Bozrah, and the marching on to the help of Israel. He saw his glorious garments dyed with the blood of the slain. He wondered why this should be so, and was told that he, the Victor, will tread the nations as men do the grapes in the winepress; and the symbol of victory was the life-blood of those who will be crushed underfoot, shown sprinkled upon his raiment.

The vision is obviously symbolic, and many have failed to grasp its true apocalyptic significance because of a strained literal interpretation of it.

The prophecy is in a perfect setting. It is preceded (ch. 62:10-12) by one that calls upon Israel to make every preparation to receive its Messiah — to “cast up” or, restore the highway, to “gather out the stones” in readiness for the approach of the Mighty Victor who shall revive the greatness of Israel, though the Jews are unaware of his personal identity.

It is followed (ch. 63:7-19) by one that speaks of the loving-kindness of Yahweh, and the return of His mercy to His people, Israel. They, on the other hand, are represented as thoroughly humbled by the manifestation of divine power, and ready to plead forgiveness (v.17) for the rebelliousness they have revealed in past ages.

The one seen approaching from Bozrah comes “in the name of Yahweh.” And when he shall tread underfoot the enemies of Israel, who will have invaded the land under the Russian Gogue, the dismayed and scattered remnants of the Jews in the land (Zech. 13:8-9) shall exclaim with joyfulness: “Blessed is he that cometh in the name of the Lord” (Mat. 23:39).

But who is he that so cometh?

Israel does not know, for they have returned “in ignorance of the Messiahship of Jesus, and the truth in him” (*Elpis Israel* p.445), and in the drama of the prophecy, they are represented as questioning the Victor as to his

identity:

“Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?

“I that speaketh in righteousness, mighty to save!

“Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

“I have trodden the winepress alone; and of the peoples there was no man with me; yea, I trod them in mine anger, and trampled them in my fury; and their life-blood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance was in my heart, and the year of my redeemed is come; and I looked and there was none to uphold; therefore mine own arm brought salvation unto me; and in my fury it upheld me. And I trod down the peoples in mine anger, and made them drunk in my fury, and I poured out their life-blood on the earth” (Isa. 63:1-6).

This quotation is from the Revised Version, which follows the Septuagint in uniformly placing the setting of the verses in the past tense. For example, where the A.V. changes from the past to the future, as in v.3: “I have trodden . . . and will tread,” these other translations have: “I have trodden . . . yea, I trod.”

Another significant variation in the text is found in v.3, where the R.V. has the plural “peoples” instead of the singular “people.” Though there will be none of the “peoples” (i.e. nations) with Christ in the day of his triumph, there certainly will be many people, for his resurrected and glorified friends will accompany him. Into the hands of the saints will be placed the honour of “executing vengeance upon the heathen, and punishments upon the people (“peoples” - R.V.), to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written” (Psa. 149:6-9).

The prophecy equates “the people”

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who are not with the conqueror of Edom as those whom he treads down in his anger, and tramples in his fury. They are not the glorified saints, but the nations at large.

The Victor of Edom, therefore, is not the Lord Jesus as an individual travelling in glorious isolation after treading underfoot the nations, but the Spirit of Yahweh manifested through the multitudinous Christ.

In Revelation 19, which should be linked with this prophecy of Isaiah, Christ is set forth as "King of kings and Lord of lords," and his garments are similarly represented as stained with blood after successfully leading his armies against his enemies. In Song of Solomon 3:6 a similar question to that of Isaiah 63 is asked, and the answer is given that the one emerging from the wilderness is the antitypical Solomon, surrounded by his warriors, all girded for war.

The Significance Of Bozrah

As shown above, it seems conclusive that Isaiah 63 should take its place with the other prophecies relating to Edom, and instead of denoting the direction from whence Christ will approach Jerusalem (as some commentators suggest), it should be interpreted figuratively as depicting the general overthrow of the nations, or the flesh in political manifestation, here termed Edom (Adam).

The word "Edom" means "red," whilst Bozrah can signify either "fortification," "sheepfold," or "vintage." If these two words are taken in the appellative sense, they can denote, in general, the "blood of the sheepfold," or "vintage." The nations are to be figuratively gathered into the "sheepfold," or "winepress," here figuratively styled Bozrah, and which will become for them "the place of slaughter." In this land, the battle of Armageddon will take place (Rev. 16:15). The nations (Edom) will be gathered into it as the sheep into the fold, or the grapes into the vat (Bozrah), and there Yahweh will execute vengeance upon them in fury, because of their iniquity and wickedness, and their blasphem-

ous repudiation of His mercy and principles.

Thus humbled, the tribes of Adam (Edom) will be reduced to a state of readiness to accept the way of righteousness which the Lord shall proclaim to them (Isa. 63:1). The prophet elsewhere declares:

"When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (ch. 26:9).

Thus, the Lord will not only be powerful in war but also "mighty to save" (ch. 63:1). The bloodshedding of Armageddon is sacrificial in its purpose, for without it the consummation of Yahweh's plan in the earth would not be accomplished. Without the humbling of Gentile pride, there can be no establishment of the Kingdom, no restoration of Israel, no redemption for the sin-dominated masses of humanity.

But in all this vengeance and fury justice will be tempered with mercy. The hand of Yahweh will be constantly outstretched to save any who might hearken to Him. The nations, like Israel, will be "sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9:9). True grains of corn will be saved from the chaff of the nations, to be planted in the Kingdom of God, and bring forth fruit to His glory.

Yahweh's Salvation

Prior to the manifestation of divine fury that shall result in a penitential confession and supplication of the Jews to the Victor of Edom, the Spirit declares:

"I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me" (Isa. 63:5).

The speaker is the Spirit (Yahweh) and His arm through whom salvation will come is the Lord Jesus, whose name *Yahshua* (Gr., Jesus) means "Yah's salvation." His salvation will be offered to the Jews at a time when they shall be completely humbled.

The outlook will appear so hopeless

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to Israel as to show that there will be no possibility of succor by human means.

The triumph of Edom (the flesh in political manifestation) will seem beyond all doubt. Jewry will be threatened with annihilation, as two-thirds of the people in the land will be cut off (Zech. 13:8-9). The remaining third, in utter misery, and in realization that there is no hope from man, will raise their despairing cry to heaven (Deut. 4:30; Jer. 29:13-14; Ezek. 37:11).

And He who will "never leave nor forsake" those who put their trust in Him, will "bring down the strength of Edom to the earth" (Isa. 63:6), in fury and vengeance manifested through the multitudinous Christ, that His name and purpose, and His people and nation, may assume that position of prominence and elevation over all others, that He, from the very beginning, has intended and designed.

Thus, at last, "the elder shall serve the younger," and Jacob, transformed into Israel, a Prince with El, shall have the ascendancy of Esau (Edom).

From the conclusions above, therefore, we believe that the reference to Bozrah in Isaiah 63 should be considered figuratively, and that no major battle will be fought there in the future, but that this will await the arrival of the Lord Jesus and the saints at Jerusalem (Zech. 14). This seems to be Brother Thomas' conclusion also, for in *Eureka* vol. 2, pp. 549, 561-562, he refers to the earthquake and mutual slaughter that shall take place at Bozrah, though elsewhere he clearly states that this will be at Jerusalem.

Christ, therefore, will proceed from Egypt to embattled Jerusalem, to destroy the forces of Gog which will then be in possession of the city; but further consideration of this must await our next Prophetic Supplement.

— HPM.

ECCLESIASTES STUDY

(Continued from p. 407)

VERSE 14

"In the days of prosperity be joyful"

— Though we may not have the power to change the conditions under which we are forced to live, this should not create in us a listless, fatalistic acceptance of our lot. Our days are a mixture of good and evil, and we should learn to rejoice when the occasion demands it; and when it is otherwise we should consider Yahweh's unflinching goodness. He causes the sun to shine, He gives rain and harvests in season — thus, even in adversity, man is able to reflect on Yahweh's steadfast love for His creation. Adversity is a necessary experience in the life of a saint, being instrumental in providing the conditions whereby faith and obedi-

ence can be exercised to the purification of character, and fitting him for entry into the Kingdom with life eternal (Heb. 12:1-11; James 1:2-4).

"Yahweh has set the one over against the other, than man should find nothing after him" — Yahweh mixes good and evil day together. The result is most confusing as far as man is concerned. This "consistent inconsistency" frustrates him and effectively prevents him from prognosticating future events with any degree of accuracy. This teaches us that Yahweh alone rules in the heavens, and controls the destiny of nations on earth, that He, only, has the power to foretell what shall eventuate in days to come, and to see clearly the end from the beginning (Isa. 41:21-23; 45:7; 46:9-10).

A Wider Expanse

There is nothing harder to conquer than the individual point of view. Yet conquer it we must, if we are to open our mind to the fulness of the Truth, for sun, moon and stars existed before we were born.



SUMMARY

From Volume 36 onwards, we have included a number of Supplements to "Logos," including a series devoted to setting in order the events that shall occur from now to the Millenium. These have appeared in the following numbers: Vol. 26: pp. 74, 194, 313, 429; Vol. 37: pp. 72, 192, 317, 437; Vol. 38: pp. 150-159, 408-416.

In these articles, we have supplied Scripture evidence for concluding that we are living in the epoch of Christ's second coming, and that the events in sequence are as follows:

1. — Christ returns first to raise the dead and judge his household.
2. — Meanwhile, Russia will complete the invasion of the Middle East, and will occupy Egypt.
3. — The judgment completed, Christ will send forth Elijah and his assistants to Israel scattered abroad, to proclaim to Jewry that Messiah has returned, and to bid them make their way back to the land.
4. — The whole world will be involved in war, and the armies of the nations will converge on the Middle East.
5. — Christ will emerge from Sinai on a work of conquest, and will first discipline and subdue the Arab nations.
6. — He will then turn his hand towards Egypt, and will "smite and heal" that nation, destroying the remnant of Gog's host that will be left there as an occupation force when the main body of the army moved north to Jerusalem.
7. — The representatives of all nations being gathered to Jerusalem to battle, divine judgment, in the form of Armageddon will be poured out upon them.

Our last article considered the prophecy of Israel regarding the dountreading of Bozrah, and set forth the idea that the language is symbolical of the overthrow of Gentile power at Armageddon.

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THE JUDGMENT OF ARMAGEDDON

Jerusalem's Judgment

There has been a spate of theories in recent years advanced in contradiction to the exposition set forth in *Elpis Israel* relating to the exposition of Ezekiel 38, which a close examination in the light of Scripture, will reveal are wanting, and will force one back to the conventional exposition.

For example, most of these contrary theories reject the conception that Ezekiel 38, Joel 3, and Zechariah 14 relate to the same episode. But once this is granted the exposition set forth by Brother Thomas must be acknowledged.

But can it be proved that all three are linked indissolubly together?

Certainly it can.

Note this fact: each one of these three prophecies speak of an earthquake of such tremendous dimensions, as could not possibly be repeated.

Ezekiel declares:

"Surely in that day there shall be a great shaking in the land of Israel . . . and all the men that are upon the face of the earth shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground" (Ezek. 38:19-20).

This describes an earthquake of unprecedented extent. Certainly there could not be two earthquakes of such tremendous force close together. Yet Joel prophesies:

"Yahweh also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but Yahweh will be the hope of His people, and the strength of the children of Israel" (Joel 3:16).

Here, again, is divine intervention at Jerusalem in a time of war; and that, too, by earthquake.

Zechariah adds his testimony:

"His feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and to-

ward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south . . ." (Zech. 14:4).

Now here are three prophecies, all proclaiming an invasion of Jerusalem which is destroyed by Divine intervention, partly manifested through earthquake. Could it be possible that three such devastating earthquakes could take place one after the other, in the time of the end? It is impossible. And this shows conclusively, that the three prophecies in question, all relate to the one incident.

Granted that conclusion, and it is obvious that the exposition of the Gogian invasion and of Armageddon as set forth in *Elpis Israel* provides the correct explanation of the last great battle of the nations.

Those theories of prophecy which separate Zechariah, Joel and Ezekiel 38 into different invasions are simply not sound.

Previous supplements (see vol. 388, p.409) have shown that Armageddon relates to a Divine judgment on the nations. Yahweh, through Zephaniah, declares:

"My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy" (Zeph. 3:8).

That is His purpose, and no more appropriate place for such a gathering could be found than at Jerusalem. In that significant city, nineteen hundred years ago, both Jew and Gentile joined forces to put at nought the Son of God, and to crucify him; how fitting to the crime, to bring representatives of the same two great divisions of mankind to the same city, to witness the power and glory of the one their forefathers previously despised.

So Christ will move north from Egypt for that purpose.

Conditions In The Land

From Daniel 11, we learn that Russia will firstly move rapidly down south through the land of Israel on a lightning attack against Egypt, which country it will occupy. Then, tidings out of the east and north, will cause the same power to move north to Jerusalem, and plant the tents of its power between the seas in the glorious holy mountain.

The Russian attack will take the world by surprise. It will be in the process of saying, "peace and safety" when, unexpectedly, "sudden destruction" will sweep down from the north (1 Thess. 5:1).

Israel, too, will be taken off guard. It is represented as "dwelling safely" in the land. The word signifies "confidently," and can relate to the current confidence of Israel in its own ability and power. But the context would suggest something more than that; and it could be that an epoch of peace could settle down upon the present troubled Middle East, prior to the rapid descent of Gog to "take a spoil and to take a prey."

Ezekiel declares:

"Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee" (v.9).

The expressions denote the suddenness and violence of a storm, as well as the threatening aspect of heavy clouds over the land. Taken together, these figures suggest that Gog's invasion shall burst forth suddenly, rage violently, spread quickly, alarm greatly and then, cease finally.

Storms roar and clash, alarm and destroy; but they do not continue indefinitely. Clouds defuse gloom and fear, but ultimately they disperse. So the very expressions that speak of the aggression of Gog, suggest darkness and gloom over the land of Israel, until, finally, the storm ceases, and in the ensuing calm, the Sun of Righteousness will shine forth in full vigour of power and glory. David prophetically declared:

"He shall be as the light of the

morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (2 Sam. 23:4).

The sun always seems to shine brightest when storm and rain have subsided, and when the clouds of gloom have been driven away. So it will be for Israel and the world, after Gog has been turned back.

The East Versus The West

The Russian Gog will move north to Jerusalem to besiege it (Zech. 14:1). He will be opposed by the merchant power of Tarshish, together with Sheba., Dedan and the young lion powers (Ezek. 38:13).

Who are they?

We see no reason to differ from the exposition of Brother Thomas, that these powers relate to the English speaking world, together with certain Arab countries. We have read the ideas of others, and attempts to set aside the clearly stated expositions of Brother Thomas; but have found them far from convincing.

Moreover, there is one feature in which Brother Thomas has the edge over his opponents: his anticipations, based upon his exposition in Ezekiel 38, have come to pass to the letter. Consider the clear, incisive words of *Elpis Israel*:

"But to what part of the world shall we look for a power whose interests will make it willing, as it is able, to plant the ensign of civilisation upon the mountains of Israel? The reader will, doubtless, anticipate my reply from what has gone before. I know not whether the men, who at present contrive the foreign policy of Britain, entertain the idea of assuming the sovereignty of the Holy Land, and of promoting its colonisation by the Jews; their present intentions, however, are of no importance, one way or the other, because they will be compelled, by events soon to happen, to do what, under existing circumstances, heaven and earth combined could not move them to attempt. The present decisions of 'statesmen' are destitute of stability. A shooting star in the poli-

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tical firmament is sufficient to disturb all the forces of their system; and to stultify all the theories of their political astronomy. The finger of God has indicated a course to be pursued by Britain which cannot be evaded, and which her counsellors will not only be willing, but eager, to adopt when the crisis come upon them" (p.442).

Clear, powerful words; and proven true by events. What has Brother Thomas' critics to show in support of their theories? Generally a vacillating mind on prophecy, and ideas and prognostications governed by passing events.

It may be profitable to consider the various nations referred to in detail, so as to see more clearly, the confederacy from the west which is to oppose Gog and his eastern confederacy.

Sheba

Sheba was an Arab kingdom adjacent to modern Aden. To the Tyrian merchants with whom the men of Sheba traded (Ezek. 27:22), it was known as the spice country. Archaeologists have uncovered some of the glory of this fabulous kingdom, whose queen visited Solomon. A gigantic dam blocked the river Abhanat in Sheba, conserving water for irrigation purposes. Remains of this technical marvel in walls over 60 feet high, still defy the sands of the desert. Sheba became one vast scented garden of the costliest spices in the world, in the midst of which was the original Marib. It lies at the southern tip of the Arabian peninsular on the eastern spur of the mountain range that skirts the Red Sea. Inscriptions speak of cities of 1,000,000 inhabitants in the important kingdom. Concerning recent discoveries, W. F. Albright wrote:

"They are in process of revolutionizing our knowledge of southern Arabia's cultural history and chronology. Up to now, the results to hand demonstrate the political and cultural primacy of Sheba in the first centuries after 1000 B.C."

About 542 B.C., the vast dam burst, and ultimately the desert claimed the

spice kingdom of Sheba. In the days of Ezekiel, however, it was an important and powerful Arab kingdom, and representative of the Arabs as a whole. Isaiah speaks of "all they of Sheba" as ascending to Jerusalem in the age to come, to worship at the House of Prayer for all nations, there to be set up (Isa. 60:6).

If Sheba (as representative of the Arabs) is to protest against the Russian attack, it is obvious that the present pro-Russian policy of the Arab nations must undergo a change. This is also implied by Daniel 11:41-43 where the Arabs east of the Jordan are said to "escape" his attack, though Egypt does not. Once Russia moves into Turkey, thus "drying up" the political Euphrates (Rev. 16:12), all pro-Russian feelings on the part of the Arab nations will undergo a change, and they will align themselves with the Western nations in voicing a protest to Gog. Thus events will force the Jew and the Arab ultimately to move closer together.

Dedan

Who then is Dedan?

Dedan is identified with Muscat on the far eastern tip of Arabia, bordering the Arabian Sea. Brother Thomas remarks:

"The men of Dedan are in the list of the traders in the Tyrian fairs given by Ezekiel (Ch. 27:15). The Dedanim carried thither the ivory and ebony which they procured from 'the many isles' to the eastward, and 'precious cloths for chariots' . . . The Sultan of Muscat now rules the country of Dedan" (ELPIS ISRAEL, p.433).

Isaiah (ch.21) identifies the Dedanim generally with the bedouin Arabs. Ezekiel, therefore, in referring to Sheba and Dedan, selected two Arab tribes that elsewhere are used in Scripture as representative of Arabs generally. But why select them in particular? Because Sheba is to the south, and Dedan to the north-east, and between them they link the south and north borders of Arabia. In Sheba and Dedan, therefore, the Arabs generally (both settled and bedouin) can be identified.

Thus the Arabs generally, will oppose Gog at the time of the end.

Tarshish

As we have suggested above, in spite of all that has been said against the identification of Tarshish with Britain, an unbiased consideration of the evidence should confirm one in the concept that Brother Thomas was correct in his exposition; as, indeed, such extracts, as we have quoted above, serve to show.

Despite the decline of Britain, she is still outstanding in mercantile marine power, and in her commercial interests. She is a merchant power, such as the prophecy of Ezekiel requires.

Tarshish, as a proper name, occurs first in Genesis 10:4, as the name of the second son of Javan, who was the fourth son of Japhet, eldest son of Noah. The Javanese settled the coast of the Mediterranean, the Adriatic, and the Atlantic region above the Straits of Gibraltar. The Mediterranean was named the Sea of Tarshish because, it is probable, the settlements of Tarshish were more commercially enterprising than his other brethren. Brother Thomas wrote:

"The southern coast of Spain, abutting both on the Atlantic and Mediterranean, is considered as peculiarly his. One of his Atlantic settlements was called Tartessus, or, as it occurs in Polybius and Stephanus Brzantinua, Tarseion. Tartessus is probably a contraction of Tarsou nasos. Tarshish's Island, for Tartessus was originally an island formed by the two mouths of the Boetis, or Guadalquiver, and the Atlantic; one of the channels is dried up, so that it is now part of the peninsular" (Herald of the Coming Age, 1858).

It is significant that Britain has occupied Gibraltar (ancient Tarshish) for so long.

Ezekiel wrote:

"Tarshish was thy merchant by reason of the multitude of all riches; with silver, iron, tin and lead, they traded in thy fairs" (Ch. 27:12-13.)

These are products of the mines of

Spain and Britain, which were brought to Tyre in "the ships of Tarshish."

An article on Phoenicia, in *Chambers Encyclopaedia* declares:

"From Tartessus in Spain, outside the Straits, the Atlantic and Bay of Biscay were explored, and a trade with Cornwall and the Scilly Islands was established, and the Baltic Sea possibly was entered in search for amber."

Charles Dickens, in *A Child's History of England* remarks:

"It is supposed that the Phoenicians, who were ancient people famous for carrying on trade, came in ships to these islands, and found that they produced tin and lead, both very useful things and both produced to this very hour upon the sea coast. The Phoenicians coasting about the islands would come without much difficulty to where the tin and lead were. They traded with the islanders for these metals."

It is claimed that a block of tin, bearing Phoenician trade marks, was fished up at the mouth of Falmouth Harbour, England, and is now in the Royal Institute of Cornwall at Truro.

It is further claimed that Britain was once known as the Tin Island. The *Encyclopaedia Britannica* declares:

"There can be no doubt that Cornwall and Devonshire are referred to under the general name of Cassiterides, or the 'Tin Islands'."

Coote's *History of England* states:

"Bochart is of the opinion that the Phoenicians called the island by the name of Baratanac, i.e. The Land of Tin, an appellation which the Greeks softened into Brefania, and whence arose the Roman Britannia."

In the remarkable prophecy concerning Tyre (Phoenicia) contained in Isaiah 23, the decline of Tyrian mercantile marine power is predicted, at which time, it was predicted, her sea-power would "pass over to Tarshish" (Isa. 23:6). Later, in the same chapter, the ships of Tarshish are called upon to howl, "for your strength is laid waste" (v.14). The prophecy thus anticipates the decline of sea power of both Tyre and Tarshish.

Now the Scriptures point to two

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places called Tarshish, both of which have been linked by trade in the past. They are Britain and India. As to the former, Ezekiel 27:12 shows that Tarshish was noted for tin, and the Book of Jonah (1:3) proves that it lay in a far westerly direction from Palestine. Jonah took ship at Joppa for Tarshish, the furthest country to which he could travel. Leaving Joppa, there was only one direction towards which he could sail: a westerly course down the Mediterranean.

On the other hand, Solomon built a fleet to sail to Tarshish (1 Kings 9:26; 10:22). It was based as Eziongeber, a port on the Red Sea, at the top of the Gulf of Aqaba. Those ships could only sail south and east towards the Straits of Babelmandeb from whence they might proceed east or north for India. The produce they obtained points to India as the eastern Tarshish, for some of them are indigenous to that country (2 Chron.. 9:21). It is a remarkable confirmation of the prophetic requirements that British commercial strength developed largely out of the Anglo-Indian Company.

The Phoenicians also sailed east to India. F. C. Hernshaw, writing in *Sea-Power and Empire*, shows how the mantle of Tyre fell upon Britain. He declares:

"The Phoenicians vastly improved the art of ship-building, and in their more seaworthy vessels they were able, on the one hand, to venture past the Pillars of Hercules (Gibraltar and Ceuta) and traffic in tin with the British. On the other hand, in the opinion of some authorities, from the Red Sea they traversed the Indian Ocean . . ."

To summarise what the Scriptures reveal concerning Tarshish:

Tarshish was a son of Javan with whom Phoenicia was identified (Gen. 10:4).

He gave his name to a country identified as the extremity of the then known world (2 Chron. 9:21; 20:36-37).

Tarshish will be identified as a nation at Christ's return (Ps. 72:10).

Its military, political and naval power will be humbled (Ps. 48:7; Isa.

2:16).

Its people will be converted to Christ at his coming (Isa. 66:19).

Its resources will be placed at Christ's disposal when the Kingdom is set up (Isa. 60:9).

A careful analysis of the arguments urged against the exposition contained in *Elpis Israel* relating to Tarshish, indicates that those advancing them have failed to take into consideration all these points of identification, or have been biased in their consideration of them.

"All The Young Lions Thereof"

Notice that these "young lions" are joined with Tarshish by some point of identification. They are "the young lions thereof." It is true that the RSV has rendered this as "villages," but the Hebrew *kephiyar* has, with but one exception, invariably been rendered "lions." As Ezekiel elsewhere uses the word to describe nations (Ezek. 32:2; 19:3), it seems most appropriate to use it here in spite of the RSV. As such it points to the heraldic symbol of Britain.

But who are the "young lions"? There seems no doubt that this is a reference to the nations of the English speaking world. On the basis of such an exposition, Brother Thomas, in *Elpis Israel* was able to make the amazing statement that he did relating to the work of Britain in conjunction with the restoration of the Jews. What an amazing fluke if his exposition was wrong! A fluke so amazing as to be miraculous!

What can his critics offer comparable to that? Does not the fulfilment of his anticipations indicate that he correctly interpreted Scripture? To our mind, it does without any doubt.

Let it be understood, that a "young lion" is not necessarily an undeveloped cub, but a powerful, virile animal in full strength and vigor of life. This aptly describes those nations that have come into existence through the Mother Country. America, Canada, Australia, South Africa are all vigorous "young lions" today.

The prophecy demands that a voice

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of protest shall arise from such. Thus, whilst the initial attack of Russia may take the western world by storm, it will be opposed by those nations whose interests will compel them to do so. The western group of powers will recognise that their future independence is conditional upon the defeat of Russia. What of Britain and the Common Market then? Will she march at the feet of Gog, in conjunction with the other members of the European confederacy that will surely do so? By no means. If Britain remains that long in the Common Market, the crisis of the last days will drive her therefrom, and she will find that her future welfare is linked with the rest of the English speaking world.

Notice, also, that the prophecy demands that each of these "young lion" powers, together with Tarshish their mother country, independently raise a voice of protest against the attack from the north. Here, again, there is a remarkable fulfilment of prophecy. Originally, a declaration of war on the part of Britain would have automatically involved the colonies; but Ezekiel's prophecy requires independent declarations on the part of each of the powers there referred to, including each of the "young lions." This has been brought about in recent years, as Britain has completed the severance from the Commonwealth of her once colonial interests. Whereas America gained her independence by war, the colonies gained it by legislation. The *Statute Of Westminster* in 1931 granted autonomy to such "young lions" as Australia, Canada and South Africa; and this has been made all the more complete by Britain's entrance into the Common Market. Today, an attack by Russia will call for an independent protest from each of the "young lions" as the prophecy requires.

Thus, as Russia will move swiftly down, along the coastal plains of Palestine, into Egypt, the Western World will coalesce in a voice of protest. The attack of Russia will unite Arab and Jewish interests, and will bring the English speaking world back into the Middle East in force. Jerusalem will

be fortified, and will become the focal point of attack. Entrenched in Egypt, the preparations of the Western World in the north, and the confusing incidents taking place east of Egypt in Sinai and Arabia (the significance of which the King of the North will not appreciate), will draw Russia forth "to make away many" (Dan. 11:40-45).

Jerusalem Falls To Russia

Thus representatives of "all nations" will be brought against Jerusalem to battle. But who has brought them there? Here, again care needs to be exercised in the exposition of the Word. In Ezekiel, Yahweh declares that He will put "hooks" in the jaws of Russia, and lead it forth; in Zechariah 14:1, He declares that He will gather the nations to Jerusalem; in Revelation 16:16, it is again stated that the Divine influence will act as a magnet on the nations, and draw them into the place, "called in the Hebrew tongue, Armageddon."

In other words, Yahweh will use the schemes, plans, and policies of men and nations to bring about His intentions. It is His purpose that will ultimately prevail, even though circumstances, for the time, would suggest otherwise.

Initial success will be with the enemy of Israel. Zechariah declares that Jerusalem shall fall before the attack (Zech. 14:2). The Jewish people must be thoroughly humbled, and forced to recognise that true power is with Yahweh, and not with the arm of flesh. They put to much store in their personal ingenuity and skill, in their ability to fight and endure, and must learn the value and strength of faith. This lesson will only be learned through adversity; so that the "time of Jacob's trouble" (Jer. 30:5-7) will be brought to a crisis. Jewish hopes will seem to be completely doomed. Their beloved city will be overwhelmed in disaster and bloodshed; the people will be treated with the greatest indignity; half of the city will be led away as prisoners of war, though the rest of the people shall not be cut off from it.

Thus, at this moment of crisis and climax, the combined forces of the

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Western World will prove ineffectual for the deliverance of the Jewish people, or to stem the onrush of Gogian power. It will see that the whole world must succumb to the Russian attack; and the triumph of Gog will appear beyond all matter of doubt.

Yet, at that psychological moment, when the initial victory is being cele-

brated by the heterogenous forces of Gog, a new and unexpected intervention will take place. Relief will come from the Lord Jesus and the saints marshalled in military array as Yahweh of hosts. But we must reserve our consideration of the interposition of the Lord in the politics of the times for our next supplement (God willing).

— H.P.M.

These supplements are maintained by voluntary contributions of readers.

REVIEWS

TEST CASE FOR CANADA, by E. R. Evans.

This book records the harrowing experiences of the late Brother John Evans in refusing to serve in the Canadian forces during World War 1. Treated with violence, imprisonment and ridicule, he maintained his stand, not only as a conscientious objector to war, but as following the example of Christ in the face of the greatest provocation (1 Peter 2:21-24).

In these tolerant days, it could do some Christadelphians good to read such a book as this, and to learn what some had to put up with before exemption was granted. In the case of Brother Evans, he was not only ill-treated in Canada, but forcibly compelled to travel to England with the Canadian forces, and when there, court-martialled and imprisoned. There he received assistance from Brother Jannaway, and ultimately released, and returned to Canada.

The hardship he endured helped to mould his character, and this provided an example for others to follow. Today, the very toleration extended by the world to the demands of the truth, lessen the demand for resistance, and blur the line of demarcation that should be manifested between the children of light and darkness.

Copies of the book are obtainable from E. W. Farrar, 4 Mountain Avenue, Hamilton, Ontario, Canada.



WATCHMEN IN ISRAEL

Lift up thy voice like a trumpet, and show the people their transgression, and the sons of Belial their sins! I have never heard a man yet, thoroughly imbued with the Truth and love of it, cry out against a hearty and uncompromising castigation of error, as bitter and too severe. Where men's faith is weak, and their minds are full of uncertainty, and they are conscious that their own deeds will not bear the light, you will find them full of "charity," and sensitively fearful of the Truth being too plainly spoken. All their sympathies are with the feelings of the corrupters and transgressors of the Word. They don't want their feelings hurt lest it should do harm! The fact is, they don't want the Truth too plainly demonstrated, lest it should make them unpopular; or they should themselves be obliged to defend that of which they were not fully assured. (J.T.).



Logos

SUPPLEMENT

of

BIBLE PROPHECY



SUMMARY

From Volume 36 onwards, we have included a number of Supplements to "Logos," including a series devoted to setting in order the events that shall occur from now on to the Millenium. These have appeared in the following numbers: Vol. 36; pp. 74, 194, 313, 429; Vol. 37; pp. 72, 192, 317, 437; Vol. 38; pp. 150-159, 408-416; Vol. 39; 249-256.

In these articles, we have supplied Scripture evidence for concluding that we are living in the epoch of Christ's second coming, and that the events in sequence are as follows —

1. — Christ returns first to raise the dead and judge his household.
2. — Meanwhile, Russia will complete the invasion of the Middle East, and will occupy Egypt.
3. — The judgment completed, Christ will send forth Elijah and his assistants to Israel scattered abroad, to proclaim to Jewry that Messiah has returned, and to bid them make their way back to the land.
4. — The whole world will be involved in war, and the armies of the nations will converge on the Middle East.
5. — Christ will emerge from Sinai on a work of conquest, and will first discipline and subdue the Arab nations.
6. — He will then turn his hand towards Egypt, and will "smite and heal" that nation, destroying the remnant of Gog's host that will be left there as an occupation force when the main body of the army moved north to Jerusalem.
7. — The representatives of all nations being gathered to Jerusalem to battle, divine judgment, in the form of Armageddon, will be poured out upon them.

Our last article considered the involvement of the nations at Armageddon.

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Christ: Victor Of Armageddon

When Jerusalem falls to Russia (Zech. 14:1-2); it will seem that the triumph of Gog is beyond doubt, and that all the world is about to succumb to Communism.

True, puzzling news will have been brought to the attention of the Russian leader regarding the appearance of a new power in Egypt that has succeeded in overthrowing the occupying force that he will leave in charge, but that will not give him great concern. He will view the western powers as his main enemies, and the successes that he will already have recorded against them, will auger success for his impending attack in other areas.

He will be confident that he will be able to account for this new power in due course.

Meanwhile, Jerusalem will be prostrate; the western powers fearful at the Communist successes; and the Gogian confederacy triumphant. It will appear as though the powers of darkness must prevail to the uttermost.

At such a time as that, the representative forces of the new Power from Teman will appear at Jerusalem, and the judgments of Armageddon will break upon a startled world. The Sun of righteousness will appear in glory to destroy the forces of darkness (Mal. 4).

This will be the great day of the prophetic word: the Day of Yahweh, referred to by all the prophets.

Moses saw the drama of the occasion, typified in Israel marching on to victory in Canaan:

"Yahweh came from Sinai, and rose up from Seir unto them; He shined forth from mount Paran, and He came with ten thousands of saints; from His right hand went a fiery law for them" (Deut. 33:2).

He predicted the result of this apocalypse of divine power in glory:

"There is none like unto the El (strength) of Jeshurun (the Upright) who rideth upon the (political) heavens in thy (Israel's) help; and with His majesty in the clouds (the saints in glory). The Elohim of the East a refuge, and underneath the Powers of the

Olahm. He shall thrust out the enemy from before thee, and shall say, Destroy! Then Israel shall dwell in safety alone. The fountain of Jacob shall be alone upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel. Who is like unto thee, O people saved by Yahweh, the shield of thy help, and who is the Sword of thine exaltation. Also thine enemies shall be proved liars to thee, and thou shalt tread upon their high places" (Deut. 33:26-29).

In this Scripture, Yahweh is described as the God (*El* — strength) of Jeshurun, the Upright. The heavens relate to the political heavens of the Age to come from whence His law shall go forth to all the world (Isa. 2:2-4), bringing His glory into prominence before all peoples. The phrase, "His excellency on the sky" which appears in the A.V., is rendered by Brother Thomas as "His majesty in the clouds," the clouds comprising the glorified elect (Heb. 12:1; Rev. 1:7) through whom His Majesty will be revealed, when Christ comes to be "glorified in His saints" (2 Thess. 1:10).

The A.V. also has: "The eternal God is thy refuge." However, the Hebrew *gedem*, here rendered "eternal," is translated "east" some twenty-one times, and, according to Dr. Young, relates to "what is before in time or place." Thus Brother Thomas renders it: "The Elohim of the East." These Elohim comprise the glorified saints who, from the east (Sinai and Jerusalem) will move to the help of Israel, and extend the rule of Yahweh throughout the earth. As the sealing work of the Gospel proceeded from the east throughout the world (Rev. 7:2), so the future conquest of the nations will come from the same direction. John, in Patmos, saw "an angel" with great power, and possessing great glory, by which he illuminated the earth (Rev. 18:1). This angel is the multitudinous Christ, who shall "shine as the sun in the kingdom of the Father," and whose brightness will be seen as the light of Zion, destroying the darkness that shall enshroud

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mankind at the coming of the Lord (Isa. 60:2; Matt. 13:43; Isa. 11:9).

At that time, the land of Israel will be cleansed of Gentile pollution, and the nation restored in full glory under Messiah. In consequence, "Israel shall then dwell in safety alone" and its enemies "shall be found liars" in that their boasts against Israel will be found to be in vain.

Moses' vision of the future was based upon the past, inasmuch as he saw the invasion of Canaan under Joshua as typical of Christ's invasion of the land when Gog is in control. Therefore, the verbs describing this are in the past tense (Deut. 33:2). However, Habakkuk recorded a similar vision as pure prophecy (Ch. 3), and though the verbs are rendered by the past tense in the A.V., in the Hebrew they are in the future: "God shall come in from Teman, and the Holy One from mount Paran" (Hab. 3:3). Accordingly, the R.V. margin renders them in that way: "God cometh from Teman."

The word "God" in this place is Eloah, the Mighty One. The Mighty One is the "leader and commander" of his people, behind whom they will march (Isa. 55:4). Habakkuk saw him moving forward in great power, destroying the forces of darkness, and by a tremendous display of divine glory eclipsing the sun, moon and stars that currently shine in the political heavens. There is no doubt that the basis of Habakkuk's vision is to be found in Moses' words, for the very language in which the prophet describes the conquests of the Mighty One, is reminiscent of those incidents that took place in the exodus from Egypt (see Hab. 3). Thus both Moses and Habakkuk predicted the coming conquests of Christ as proceeding from Sinai through to Jerusalem.

Both David and Solomon had similar visions. In Psalm 68 (a Messianic Psalm — cp. v.18 with Eph. 4:8), David predicts the coming victory of Christ with language that sweeps on from Sinai to Zion. Rotherham quotes Ginsburg as justifying the change from the A.V. to: "Yahweh hath come from Sinai into His sanctuary" (v.17).

The *Companion Bible* has: "Yahweh among them (the angelic chariots or cherubim of the future) hath come from Sinai into His Sanctuary."

In beautiful language Solomon also describes the scene (See *Song of Solomon* Ch. 3:6-11). He predicts that the Bridegroom, in company with his bride, will enter Jerusalem by way of the wilderness, to the plaudits of those who shall be saved by his intervention. The "daughters of Zion" (Israel after the flesh) are invited to go forth and behold his regal glory, crowned as King of the Jews; a royal dignity proclaiming a rule destined to extend throughout the world.

The Victory Described

The manifestation of Christ at Jerusalem will be accompanied by paroxysms of nature of an unprecedented extent. Zechariah declares that as the feet of the multitudinous Christ stands upon the Mount of Olives, terrific seismographic upheavals will tear the mount from its foundations. A vast valley will be formed at the point of the natural fault in the mountain that is apparent today, and the declivity thus formed will "reach unto Azal" or the Separate Place, a title designating Jerusalem itself.

It will be instantly apparent to all in the vicinity that the terrible and awe-inspiring earthquake constitutes a divine shaking of the earth, so that both Jews and Gentiles will be moved by superstitious wonder. The quaking earth beneath, and the vast crevasses that will be formed in its crust, will cause those Jews who remain to "flee the valley of the mountains," and not "flee to the valley of the mountains" as suggested by the A.V.

Obviously, with the earth shaking underneath, a storm raging above, and vast chasms appearing where once there were mountains, the tendency would not be to flee towards the forming valleys, but away from them. The elimination of the preposition *to* in Zechariah 14:15, which the A.V. supplies in italics to indicate that there is no equivalent word in Hebrew, supplies the necessary change of meaning to the verse.

The Jews will flee from the awful scene of such terror, whilst superstitious dread shall seize the heterogeneous forces of Gog which will be in possession of portion of Jerusalem. Ezekiel states that the effect of the "great shaking in the land of Israel" that shall take place at that time, will cause the army of the invader to turn its weapons on each other: "every man's sword shall be against his brother", as, in addition to the earthquake . . .

"Yahweh will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone" (Ezek. 38:22).

The ultimate result will be the annihilation of Gog's entire army. It is true that Ezekiel 39:2 states: "I will turn thee back, and leave but a sixth part of thee", but the RSV renders this: "I will drive you forward." This certainly accords better with the context which relates to the drawing of Gog from the north parts, and bringing him upon the mountains of Israel. In fact, the root of the verb is *shasha*, "to lead," and not *shesh*, six.

Earthquake, storm, mutual slaughter, and "pestilence" (Ezek. 38:22) will complete the rout. Zechariah declares:

"This shall be the plague wherewith Yahweh will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult (Heb. "mehuman," panic) from Yahweh shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour" (Zech. 14:12-13).

The effect of unleashing the spirit against these invading forces will be similar to that of the action of nuclear explosion and fall-out. The prophet describes how that flesh, eyes and tongue will alike be affected. He emphasises these parts of the body,

because they indicate that the lust of the flesh, the lust of the eyes, and the pride of life will be humbled to the dust. As with Ezekiel, he speaks of panic sweeping the assembled forces, and his expressions surely indicate that the one event is referred to by both prophets.

But apparently, the fleeing Jews subsequently will re-group their forces and return, to give the *coup de grace* to those of Gog's forces that remain. "And Judah also shall fight at Jerusalem" and gain great spoil from Gog's hosts (v.14).

Other prophets speak of this terrible earthquake and its effects. Isaiah declares:

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of Yahweh, and for the glory of His majesty, when He arises to shake terribly the earth. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" (Isa. 2:20-22).

Joel declares:

"Yahweh also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but Yahweh will be the hope of His people, and the strength of the children of Israel. So shall ye know that I Yahweh your God dwelleth in Zion, my holy mountain; and there shall no strangers pass through her any more" (Joel 3:16-17).

"There shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall" (Isa. 30:25).

A feature of earthquakes is the manner in which they open up subterranean springs and rivers of water. This will be the effect at Jerusalem. Huge streams of water will gust forth to form a river that will flow from Jerusalem to the Dead Sea (Ezek. 47; Zech. 14:8). Joel predicts:

"And it shall come to pass in that day, that the mountains shall drop

down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of Yahweh, and shall water the valley of Shittim" (Joel 3:18).

The Valley of Shittim or Acacias, is a valley east of the Dead Sea, indicating the extent of the change in the land.

The Effect Of The Earthquake

These staggering events will hold the world spellbound for a period. The modern State of Israel will have been completely humbled by the Russian onslaught; the ineffectiveness of the English-speaking world in the face of the Soviet attack will be completely obvious; and yet, in this signal and miraculous overthrow of Gog, his power, too, will be subdued.

The amazing overthrow will be broadcast to the world; but doubtless will be explained away as the result of fortuitous circumstances. Possibly it will all be attributed to the effect of the earthquake, and not at all to Divine intervention. The real nature of the new power that will be manifested in the earth will not be appreciated by the world at large; which will await the next act in the drama. Reports will be published recording the complete annihilation of the Gogian forces, and the amazing effects of the most staggering earthquake in history. They will tell how that springs and fountains of water have opened up in hitherto dry and arid areas (Isa. 43:20); how that an entire mountain has been carved up (Zech. 14:4); and how that the contour of the land of Israel has been vastly changed. They shall record how that:

"All the land is made like the Arabah (RV) from Geba to Rimmon south of Jerusalem; and it is lifted up" (Zech. 14:10).

The Arabah is the deep depression that runs throughout the land along the Jordan rift to the Gulf of Eilat. In the future, the land around about Jerusalem will be depressed, whereas, according to Brother Sulley's exposition based on Ezekiel's prophecy, the deep declivity of the Salt Sea will be

elevated. Geba is about six miles to the north of Jerusalem, and Rimmon about 33 miles south west of the city. All that land, at present very hilly, will be turned into a plain, accentuating the elevation of Jerusalem, which, in consequence, "will be lifted up" (Zech. 14:10). Zion will be then "beautiful for elevation, the joy of the whole earth" (Ps. 48:2 — Heb.).

These tremendous convulsions of nature are the subject of several of the Psalms which speak of the terrifying fear that will sweep the earth as the result of them. Consider Psalms 46 and 47 in that context:

Psalm 46: Yahweh Our Refuge And Strength:

*God is our refuge and strength,
A very present help in trouble.
Therefore will not we fear, though the
earth be removed,
And though the mountains be car-
ried into the sea.
Though the waters thereof roar and be
troubled,
Though the mountains shake with
the swelling thereof.*

Selah!

*There is a river, the streams thereof
shall make glad the city of God,
The holy place of the tabernacles of
the most High.
God is in the midst of her; she shall
not be moved;
God shall help her, and that right
early.
The heathen raged, the kingdoms were
moved;
He uttered His voice, the earth
melted.
Yahweh of hosts is with us,
The God of Jacob is our refuge.
*Selah!**

Psalm 47: Yahweh As Universal Monarch:

*O clap your hands, all ye people;
Shout unto God with the voice of
triumph.
For Yahweh most high is terrible;
He is a great King over all the earth.
He shall subdue the people under us,
And the nations under our feet.
He shall choose our inheritance for us,*

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*The excellency of Jacob whom He loved.
Selah!*

*God is gone up with a shout,
Yahweh with the sound of a trumpet.
Sing praises to God, sing praises;
Sing praises unto our King, sing praises.*

*For God is the King of all the earth:
Sing ye praises with understanding.
God reigneth over the heathen;*

God sitteth upon the throne of His holiness.

The princes of the people are gathered together,

Even the people of the God of Abraham;

For the shields of the earth belong unto God;

He is greatly exalted.

Both these Psalms, and many others like them, take us into the very atmosphere of Armageddon and its aftermath. We thrill to the fear that flesh will manifest at the mighty paroxysms of nature that will take place; whereas the saints will not fear. The Psalms speak of the vast changes that will take place as the result of earthquake: streams in the city of God (Elohim); desolations widespread throughout the earth; ultimate destruction of weapons of war; finally, Yahweh, universally praised as King in Jerusalem.

How beautifully the prophetic Scriptures unravel these glorious songs of Zion.

Among the amazing changes that shall then be brought about, will be the heavy stream of water that will emanate from Mount Zion and flow eastwards towards the Dead Sea. Zechariah declares:

"It shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter it shall be" (Zech. 14:8).

The "former" sea is the Dead Sea (see margin); the "hinder" sea is the Mediterranean. The water that will issue forth from Zion will be divided into two streams (Ezek. 47:1-2, 9 — margin), both of which flow eastward

(Joel 3:18). One pours its waters into the Dead Sea which will become healed (Ezek. 47:8); the other, apparently, flows east, and then north-west, to finally empty its water into the Mediterranean. The present Jordan Valley (with vast changes brought about by the earthquake) will possibly form into a great inland lake of fresh water.

Ezekiel gives a graphic account of this stream of water that will flow out from Zion. He declares that it will flow down the southern side of the elevated mountain, to emerge from underground out of the northern and southern entrances of the Temple, thus dividing into two streams as required by Zechariah's prophecy. The waters of the Dead Sea will be healed (Ezek. 47:8), and will contain fish (v.9). The streams of water will cause also a great growth of trees and plants to spring forth (v.12).

Writing of the vast changes suggested by Ezekiel's prophecy, G. A. Smith in *The Historical Geography Of The Holy Land* made reference to the tremendous contrast in the character of the land then and now, as a result of what will take place. He declared:

"It is in accordance with the grace of God, making that first which was last, and that last which was first, that this awful vale of judgment, to which its inhabitants sometimes gave the name of Hell (i.e. Gehenna), should be the scene of one of the most lively and stupendous hopes of prophecy. To the north of Jerusalem begin the torrent-bed of the Kedron. It sweeps past the Temple Mount, past what were afterwards Calvary and Gethsemane. It leaves the Mount of Olives and Bethany to the left, Bethlehem far to the right. It plunges down among the bare terraces, precipices and crags of the wilderness of Judea — the wilderness of the Scape-goat. So barren and blistered, so furnace-like does it become as it drops below the level of the sea, that it takes the name of *Wady-en-Nar*, or the Fire Wady. At last its dreary course brings it to the precipices above the Dead Sea, into which it shoots its scanty winter waters: but all summer it is dry . . . Ezekiel filled the Wady of Fire with water from the threshold of the

Temple . . . and the bare banks that the sun blisters, he clothed with trees"

But more than that. The prophets, including Ezekiel, saw not the *Wady-en-Nar* flowing with water, but a new valley to be carved out of the mountain to provide passage-way for the waters of Zion to flow to the east on their healing mission to both land and water. These waters will originate from under the altar on the top of Zion (Ezek. 43:12-16), and will flow out of the Temple eastward to heal as they do so. This will be symbolic of the Divine purpose in Christ. The altar is figurative of Christ (Heb. 13:10), and from him shall gush forth a stream of living water consisting of the teaching and laws he shall set forth for the education and discipline of humanity (John 4:10-11; 7:37; Jer. 2:13; 17:13; Isa. 2:2-4). This will have the effect of healing the nations, who are as a "sea of death" (Isa. 57:20).

Conversion Of Judah

Whilst this is taking place, Elijah and his associations will be organising those of Israel as yet not gathered in, that they might return to the land of their forefathers.

Meanwhile, Christ will reveal his identity to those Jews who remain in the land. Their numbers will be sadly depleted. Two-thirds of them will have been cut off during the invasion of Gog, but the final third will be purified and redeemed (Zech. 13:9).

This will be brought about by the dramatic revelation that shall follow the victory of Armageddon.

There will be astonishment among the Jews at the victory, and conjecture as to the new power manifested in their midst. It will be obvious that its leader is friendly to the cause of Israel, and a deputation of the humbled "third" will enter into negotiations with him. A similar sign will be given to those doubters, as was given to Thomas 1900 year ago (John 20:27). They will be shown the wounds in the hands of the strange leader, and enquiry will be made: "What are these wounds in thine hands?" The answer will come im-

mediately: "Those with which I was wounded in the house of my friends."

It should be noted that he does not say that he was wounded by his friends, but that he received these wounds in their house. This purified third must make its peace with its Messiah, and is able only to do so by acknowledging his divine origin.

That is the point of the statement made in Zechariah 12:10:

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

The interchange of the first and third person pronouns in this statement should be closely noted: "They shall look upon *Me* whom they have pierced, and they shall mourn for *him*"

The Jews must learn that they crucified Yahweh 1900 years ago, and not merely Jesus, son of David. The Lord declared: "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth Him that sent me" (Matt. 13:20). Again: "All men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (John 5:23).

The Jews refused Jesus; but, more: in doing so they refused Yahweh. The Jews crucified Jesus, and in doing so, in effect, they crucified Yahweh. Therefore, before they will be accepted in the Age to come, they must recognise that the Lord is more than the son of David; they must accept him as the "only begotten of the Father, full of grace and truth." They must come to recognise that they put Emmanuel to death, "which, being interpreted is, God with us" (Matt. 1:23). Only when they have acknowledged this will they be accepted. The terms by which they will do this, and the ceremony by which they will be brought again into covenant-relationship with Yahweh, we must reserve for a future article.

— H.P.M.