

**THE  
CHRISTADELPHIAN  
WATCHMAN**

**“Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.”**

**(Acts 20:31)**

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**Dedicated wholly to**

**“THE HOPE OF ISRAEL”**

**with a view to making ready**

**A PEOPLE PREPARED FOR THE LORD**

**Volume 3, Number 5, October - November, 2008**

The Christadelphian

# Watchman

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## Contents

<b>Words to the Wise:</b> Exalt Yahweh	87
<b>Editorial:</b> Respect in Worship	88
<b>Exhortation:</b> We Must All Appear Before the Judgement Seat	91
<b>History:</b> A Brief Consideration of Britain (Part 1)	96
<b>Law of Moses:</b> (Chapter 16) The Court of the Tabernacle	100
<b>Encouragement:</b> Even Now we are Greatly Blessed	103
<b>Prophecy:</b> Obadiah (2) Yahweh’s Tidings Against Edom	104
<b>Questions Considered:</b> Israel and Judah	109
<b>Watchman:</b> More on the Economic Crisis	110
<b>Notes from a Student’s Bible:</b> Amos the Burden Bearer	111
<b>Poetry:</b> Don’t Wait Too Long	112

## A New Man

The principle laid down in the Scripture is that MAN HONOURS GOD IN BELIEVING HIS WORD AND OBEYING HIS LAWS. There is no other way in which men can honour their Creator. This honour, however, consists not in a mechanical obedience without intelligence and volition, such as matter yields to the natural laws; but in an enlightened, hearty, and voluntary obedience, while the individual possesses the power not to obey if he think best.

J.T.

## WORDS TO THE WISE

# Exalt Yahweh

All flesh before God is as nothing. He will not allow it to glory in His sight. Adam was banished from Eden for casting dishonour on Him by disobedience. Moses was punished for taking to himself the credit of the miracle at the rock of Meribah. David fell into the hands of God, in three days plague, for exulting in the numbers of his army. The Assyrian was brought down for taking to himself the credit of what God did by him in the punishment of Israel. Mighty and arrogant Nebuchadnezzar was sent to herd among the beasts till he learnt that "the heavens do rule." Herod was eaten up of worms, because he gave not God the glory; and salvation is by God in Christ, reconciling the world to Himself - not of works, lest any man should boast. It is all very reasonable. The Eternal should be first; the first should be highest; the Omnipotent should be feared; the Most Excellent should be worshipped. The Creator of all things, the source of all life, the upholder of the universe, the giver of all good, the fountain of life eternal—should be extolled and held in supreme reverence: "Holy, holy, is the Lord God Almighty, heaven and earth are full of His glory." . . . The education of the Truth is to prepare us to take part in that mighty anthem which will peal forth like the noise of many waters to the honour of the Eternal Father: "Thou are worthy, O Lord, to receive glory and honour, and power; for Thou hast created all things, and for thy pleasure they are and were created."

R.R.

## Discussing Everything and Settling Nothing

You can do nothing for the Truth in this modern Athens that will be recognised by the King at his Appearance if you follow your old ways when you used to "discuss everything and settle nothing," and call it exhortation and teaching. Such is mere twaddle, and will never make you appear before the enemy - the Great Babylon around you - "fair as the moon, clear as the sun, and terrible as an army with banners".

You will only be terrible to your friends.

"Discussing everything and settling nothing" is a weakness that will never grow into strength. No good can possibly come out of it, and will cause no one to wax valiant in the fight or "to turn to flight the armies of the aliens". Such may unprofitably occupy time, but they can edify no one. All their "discussions" and "investigations" amount to nothing.

J.T.

## EDITORIAL

# Respect in Worship

We live in a world where the frog-spirits of the French Revolution, i.e. the spirit of liberty, equality, and fraternity, prevail. This is as it must be, if these are the closing days of the Gentiles which will see the return of the Lord (Rev. 16:13-16). And however welcome a manifestation of this spirit in the world may be as a sign of Christ's imminent return, those not caught up in the philosophy of the world will recognize that this is an "unclean spirit" (Rev. 16:13); an insane spirit of daemonic madness (Rev. 16:14) which has no place in the lives of God's people or His ecclesia.

This spirit of madness can be seen on every hand. It is seen internationally, as small nations 'thumb their noses' at the Superpowers, "the weak saying I am strong" (Joel 3:10). We see it in families where parents have increasing difficulties controlling their children because the world teaches them from an early age that they have 'rights' which their parents must respect. We see it in the work place, where often from the first day of employment the junior employee feels at liberty to call his employer by his first name without invitation to do so. We see it on public transport where the young have no instilled sense of courtesy which impels them to offer their seat to the aged or infirm. We see it in 'gender equality' where, for example, the 'gentler sex' is employed driving massive 430 tonne (gross) Euclid dump trucks at mining sites. The examples can be multiplied.

The challenge for brethren and sisters in every age is to keep the world at bay - to keep its attitudes out of their lives, out of the lives of their families, and out of the ecclesia. The challenge arises because it is so easy to be in the world and be part of it (cp. John 15:19, 17:14-16). The heart of man "is deceitful above all things and desperately wicked" (Jer.17:9). Consequently without due diligence, over time, the attitudes of the world tend to make their way into the ecclesia as the clear line of demarcation between the ecclesia and the world becomes blurred.

But the ways of the world are not the ways of God. For example, the Bible commands that the aged are to be shown respect (Lev. 19:32; 1Tim. 5:1-2). Sisters are not to take on roles which are by Divine appointment reserved for brothers (1Tim. 2:12). Within the 'Israel of God' there are spiritual "fathers" and "mothers" (1 Cor. 4:15; Judges 5:7) who should be respected, and the respect and decorum which should exist in a God-fearing natural family should also exist in the family of God into which we have been adopted (Rom. 8:15; Exod. 20:12; Deut. 5:16; Matt. 19:19; Eph. 6:2 etc.).

Now while it is important for fathers and mothers to be respected in both the natural family and the ecclesia, the matter takes on a far greater degree of importance when it comes to our attitude towards our Heavenly Father. However inappropriate the spirit of liberty, equality, and fraternity is in our

natural and ecclesial families, the matter pales into insignificance when compared to the respect which should be shown to Yahweh. The leveling effect of liberty, equality and fraternity is absolutely, completely, and totally inappropriate in our worship of Him. He is the Mighty El; the Creator of the Universe; immortal and the source of immortality; dwelling in light unapproachable by mortal man; the God in whom we live and move and have our very being. Who are we to adopt an attitude which suggests that we have succumbed to the spirit of liberty, equality and fraternity in our worship of Yahweh, the glorious and mighty El?

The Psalmist exhorts us to make our concept of God as large as we can; to revere Him above all else. He says in Psalm 34:3 "O magnify Yahweh and let us exalt His name together". We magnify Yahweh by making ourselves small in recognizing our insignificance, our sinfulness, our mortality, and the limitations of our thinking capacity. We make Yahweh large by thinking about His creative power as seen in very small part in the heavens above, as well as in the flora and fauna around us. We magnify Yahweh when we think about the intricacies of our mortal frame. The Psalmist declares "I will praise thee, for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well" (Psa. 139:14). We magnify Yahweh when we remember His love and kindness to creatures who are undeserving, for truly He hath done great things for us whereof we are glad.

Lack of respect and familiarity in worship has never been acceptable to Him. When we approach Yahweh in worship we are on "holy ground" (Exod. 3:5; Acts 7:33), and consequently there needs to be about our worship a decorum and respect which is fitting from a sinning mortal to an all-wise, all-powerful, all-knowing, totally righteous Creator and Sustainer of the universe and all that is therein. Reverence in worship is not shown when, for example, in Australia brethren and sisters attend formal meetings of the ecclesia dressed as they would for a barbeque or the beach. Reverence in worship is not shown when there is rowdy chatter about the mundane affairs of life before the meeting begins. Reverence in worship is not shown when musical instruments are employed, which while they may be played classically, tend to be played in worship in a manner which apes the sick society from which we have been called out (Acts 15:14; 2 Cor. 6:17-18). Reverence in worship is not shown when we address the Father as "you" and "your" in prayers. Let us reserve for our communication with the Almighty a language which does not have about it the familiarity and slang so prevalent in the world.

There is a principle that permeates acceptable worship in the Word of God, and it is this - what we offer to God must be our best - the best that we can in the circumstances in which find ourselves. We can offer our best in how we dress; what we talk about before the meeting; how we concentrate during the service; how we address the Almighty in prayer; what and how

we sing; what musical instruments we use, etc.. Some feel that such things are not important. They will say for instance: 'What I wear at formal meetings of the ecclesia is inconsequential because God looks on the heart.' It is true that Yahweh looks upon our heart, but it is also true that what we do, what we say, what we think, how we dress, and how we address the Father, are a reflection of our heart. These things reveal our heart to our brethren and sisters. They openly manifest our attitude to the One we have come to worship. They reveal the extent to which we revere Him. They speak louder than words about whether we have let the liberty, equality, and fraternity of the world affect our worship. They say whether we are about bringing Yahweh down to our level. To do so physically is impossible of course, but sadly, He can certainly be degraded in our thinking so that our attitude to Him is that of familiarity rather than deep reverence and respect.

There is yet another disturbing trend in some quarters, and it is to elevate the Lord Jesus Christ above Yahweh Himself; to make him centre-stage in our worship. Greater love hath no man than this, that a man lay down his life for his friends. This is freely and gratefully acknowledged, but never-the-less we are **not** in a Jesus-centred religion, but a God-centred one. God so loved the world... . God gave his only begotten son. What the law could not do, God did. God was in Christ reconciling the world. God condemned sin in the flesh. Christ's name shall be called Immanuel, God with us. Christ being delivered by the determinate counsel and foreknowledge of God, etc..

But while mistakenly elevating "Jesus" to centre-stage on the one hand, the prevailing trend in some ecclesias is to also simultaneously reduce him on the other. So brethren and sisters will talk familiarly about the one at the Father's right hand as "Jesus". But "Jesus" now is more than "Jesus": he is Jesus Anointed - he is the Lord Jesus Christ. He has been given **the** name (R.V.; N.I.V.) which is above every name that at the name (given to) Jesus every knee should bow and every tongue confess that **Jesus is Lord** to the glory of the Father (Phil. 2:9-11). See Acts 2:36; Romans 1:3-4; 10:9; 14:9.

The New Testament is quite particular about this matter. When it refers to the Son of God in the days of his mortality, or when drawing attention to his sympathetic fellow-feeling with us through being a **past** partaker of sinful flesh, it refers to him as "Jesus". But when referring to the one who has overcome, died a sacrificial death, been raised, been made immortal, and ascended to the Father, it nearly always refers to him as "Jesus Christ"; "the Lord"; "the Lord Jesus"; or "the Lord Jesus Christ". (It is well worth opening a concordance and looking under "Jesus" to see that this is so).

Let us always be aware of how Yahweh views the spirit of the age in which we live, and by prayer, study of His Word, and magnifying Him, keep the mad, frog-spirits of liberty, equality and fraternity out of our lives and our of our worship. As mere mortal creatures of the dust we do well to show great respect and reverence in worship.

G.F.H.

## EXHORTATION

# We Must All Appear Before the Judgement Seat of Christ

*Our exhortation in this Issue of the Magazine takes us to the future when all who are responsible must appear before the Lord to be judged. We do well to give sober consideration to this matter before that awesome time arrives. The material that appears below is the first instalment of the exhortation on this subject. The second will appear in the next Issue (God willing).*

### **The Coming Day of Judgment**

As a people who have received from Yahweh's hand the gracious gift of His Word of Truth and have come to an understanding of its message, one of the certainties that lie in front of us is a summons to appear at the judgment seat of Christ. A day will come, we know not exactly when but it will certainly come, and we will be visited by an angel who will inform us that Christ is in the earth and requires us to be taken to the place appointed for the judgment of His household. Brother Thomas shows us that the place chosen for this work is Mt. Sinai, (Eureka Vol. 2 Pages 545-552, Black Edition), and we believe time will prove his exposition to be correct. Sinai was the place where the Divine Name was revealed to Moses, Exod. 3:1-15, and it is most fitting for it to be the place where Christ should judge those who have been called out of the nations to be a people for God's name (Acts 15:14).

Paul describes the "day of judgment" as being the "revelation of the righteous judgment of God" (Rom. 2:5). Yahweh will be revealed as: supreme righteous, loving, compassionate, merciful and faithful to His promises. It will also be a day when no flesh will glory in His presence (1Cor. 1:29). It will be a time of vindication but also of condemnation. Brother Roberts wrote: "It is gladdening to know that there lies between this corrupt state of things and the perfection of the kingdom of God, an ordeal which will prevent the entrance of 'anything that defileth', which, as fire, will try every man's work, and thin down, by a process of purification, the crowd of those who do no more than say 'Lord, Lord!' It is comforting to know that wrongful suffering will then be avenged, that secret faithfulness will then be openly acknowledged, that unappreciated worth will be recognized, and that evil doing, unpunished, unsuspected, and unknown, will be held up for execration, in the face of so august an assembly as that of the angels, presided over by the Lion of the tribe of Judah. This is part of the glad tidings concerning Jesus Christ. "(Christendom Astray - Lecture 5).

## **The Earth shall be filled with the Glory of Yahweh.**

It is the purpose of Almighty God to fill this earth with His glory, not the glory of man. He is going to accomplish this by populating it with people who were taken out of the Adamic race by hearing and obeying the Gospel, and after judgment being clothed with Spirit nature. Every one of these individuals will thus be a manifestation of Spirit, mentally, morally and physically. It is only when the earth is fully populated with such people that it will be filled with the glory of Yahweh. We learn from the Apocalypse that sin and death are going to be eradicated from the earth. Chapter 21:4 records ***“And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”*** To attain this perfect state nothing incompatible with Divine Spirit can continue on, no secret unacknowledged sin will be carried through into that age, no hidden grudge or hard feelings against any of the members of that body will be perpetuated into the Kingdom, for all will be a manifestation of Spirit in that day.

When the Lord Jesus Christ returns to the earth he will have many angels with him (Matt. 16:27). These will be involved in the work of gathering the responsible to Sinai, and also assisting to lay them bare before the judge. The apostle Paul wrote ***“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 good or bad”*** (2Cor. 5:10).

In this verse the word ‘appear’ is the translation of the Greek word ‘*phaneroo*’ meaning ‘to make manifest,’ thus our lives will be exposed for what they have really been. Christ warned ***“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). This will apply to both those who reject the Truth after having known it, and also those who profess to receive it. In Hebrews 4:12 Paul speaks of the power of God’s Word to reveal the inner workings of the heart. He wrote: ***“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”***

The apostle has in mind here the inward examination of an animal brought to the altar as an offering. The priest with a sharp cutting instrument would open up the animal to examine its inwards for any blemishes, likewise at the judgment seat the Word of God will, as a sharp sword pierce to the innermost recesses of our hearts discerning those thoughts and actions which spring from the flesh, and those which are generated by the Spirit. The Word of God will be the instrument which will lay us bare and make us manifest before the Judge. What Yahweh will be really interested in will be how we responded to His Word. Did we reverence it? Did we tremble at it? Did we lightly try to talk away its

meaning, or make the word accommodate those things we wanted to do, or wanted to believe? These are the type of things that will be probed and revealed at the judgment seat of the Lord Jesus Christ.

### **The Books will be Opened**

When the responsible, both the resurrected dead and those living at the time of Christ's coming, have been gathered for judgment we are told in Revelation 20:12 - ***"And I saw the dead, small and great, who had stood before the Deity, and books had been opened; and another book had been opened, which is the book of the life; and the dead had been judged out of the things which had been written in the books, according to their deeds"*** (Brother Thomas' translation). In this verse our attention is drawn to two books, one being ***"The book of the life"***. This is the book in which the names of the redeemed will be eternally written. The other book contains the every day records of the time of our probation. It is out of this latter book that we will be judged. But we must ask the question: Does Almighty God have a large library of books into which every day He writes a record of our thoughts, motives and deeds? I do not believe He does for I don't believe He needs books of that nature. Our brain is capable of recording the whole of our lives. Paul wrote: ***"...for we shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God"*** (Rom.14:10-12). The Spirit will unlock our memories, (John14:26) and we will confess before Almighty God the simple truths of our lives, of our motives, of why we did the things that we did, and why we did not do the things which we should have done. In this way Christ will be able to scrutinize our lives to determine what impact the gift of Yahweh's Truth had upon us. How did we receive the invitation to be part of Christ's bride? Did that become the most precious thing we had? Had it changed our lives? At the judgment seat will the Lord see in us the reflection of his own character? These are the sort of issues that will determine our eternal destiny.

### **Builders together with God**

In 1Corinthians 3, Paul again takes us to the Day of Judgment. He first establishes that we are all builders. Not only are we building things into our own lives, but we are also building things into other people's lives. In verse 9 he says: ***"For we are labourers together with God: ye are God's husbandry, ye are God's building."*** In this interesting figure Paul speaks of the ecclesia as God's building, but also as the labourers working together with God to gather the materials and erect the building, which is to be a temple for Yahweh to dwell in, (verses 16-17). Verse 10 continues: ***"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon."*** The apostle thus told the Corinthian ecclesia that when he preached the gospel in their midst,

introducing them to the Lord Jesus Christ, he had laid the only foundation among them that can be laid for the building of that temple.

In 1 Corinthians 3:12 Paul writes, ***“Now if any build upon this foundation gold, silver, precious stones, wood, hay, stubble;”***. Here he is speaking of the materials with which we build, some are durable and some are not. When we look at all the varied activities of life some are purely mundane and are related only to the present, while others with a spiritual content springing from the Word of God are thus related to eternity. Wood, hay and stubble, or straw, are all useful in their right place but all will in time degenerate and decay. Likewise many aspects of life, although beneficial for present comfort or enjoyment, contribute nothing to our eternal well being. These are the things represented by wood, hay, and stubble, and the lesson to be learnt is that we must get our priorities right and seek to develop the more durable qualities, related to eternity, in our lives.

Gold in the Scriptures represents a tried and proven faith. When we give time to the study of God’s Word we are strengthening our faith and building gold into our lives. When we encourage others or strengthen them in their faith we are building gold into their lives. Silver is a metal with outstanding reflective qualities. This is interesting when we consider that the purpose for which we have been called out of this world is that we might become reflections of the Divine character, this being the basis of our redemption. When we endeavour to practice the Truth, or encourage others to do so, we are building silver into our own lives and those of others.

Precious stones are hard, beautiful and durable, most being made of common materials that have been subjected to intense pressure and heat in the heart of the earth. Such stones symbolize brethren and sisters, the common stock of humanity, who under the influence of the Word of Truth and the trials of life have been prepared by Yahweh to be “His when He makes up His jewels”. We must take heed to what we are building! Are the activities we are engaged in related to eternity?

### **The fire of judgement**

The apostle wrote: ***“Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire”*** (1 Cor. 3:13-15).

Why does the apostle Paul liken the judgment seat to fire? The reason becomes apparent when we find that the Scriptures use fire to represent both Yahweh and His Spirit. When He came down upon Mt. Sinai we read ***“the sight of the glory of Yahweh was like devouring fire on the top of the mount in the eyes of the children of Israel”*** (Exod. 24:17). Moses in Deuteronomy 4:24 speaks of Yahweh as ***“a consuming fire, even a jealous God”***, and there are many other references that could be mentioned. Also

the Spirit is symbolized by seven lamps of fire (Rev. 4:5). It came upon the apostles in the form of tongues of fire (Acts 2:3) Jeremiah found the Spirit word to be a fire in his bones that he could not resist (Jer. 20:9).

So Paul's use of fire as a figure of judgment in 1Corinthians 3 is very appropriate, for Christ will be looking for a bride fit to be clothed with Spirit nature, and Yahweh will not bestow immortality on any person whose character is incompatible with His Spirit. This is why the Word of God is to be the standard of judgment, and why it is so important for us to study it that it might change our thinking and way of life and so bring us into harmony with the Spirit. At the judgment seat, Christ will closely examine our thoughts, motives and actions so that all that is incompatible with the Spirit can be figuratively burnt up and gone for ever. Fire however is also a purifying agent and those qualities the Word of Truth has developed in us will be made to shine forth in the fullness of their beauty.

We will continue the theme of the judgment seat in the next issue of the Magazine (God willing). We will then consider further aspects of the process of judgment and also the glorious community of people that will come forth from Sinai to reign on earth as kings and priests.

A.H.

## Providing the Essential Oil

We all know that light, as a scriptural figure, represents the enlightenment that results from the indwelling of the Truth. The oil from which this light is combusted, is the instruction contained in the Holy Oracles. With this oil, the wise have their vessels abundantly supplied consequent on their obedience to the precept which tells them to let the word of Christ dwell in them richly. Whatever lack of success there may be in the public tokens of the Lord's coming, their love of Yahweh's testimonies in their daily readings is like David's.

The foolish, on the contrary, have neglected the daily reading and study of the Scriptures, and find their vessels empty on the arrival of the crisis in which only visible signs interested them. Their minds are a blank and a waste in Divine things. Having given themselves up to the present evil world, its literature, its pleasures, its honours, its friendships, and its pursuits - they find themselves unfurnished for the relation of things which the Lord's coming introduces. They make a great and frantic endeavour to get into a state of readiness. "Too late" is the only suitable response to their excited appeals. Spiritual preparedness for the Lord's coming is not a thing that can be hurried up in a moment. It is a state reached by a process of growth, and that process is indicated by Peter, when he says, "As new born babes, desire the sincere milk of the word that ye may grow thereby."

R.R.

# HISTORY

The Nations in Relation to the Time of the End  
Future History of the Earth's Greatest Nations Briefly Outlined

## A Brief Consideration of Britain

### PART ONE

Britain is only one of the original ten; she, however, is not comprehended in the phrase "The Kings of the Earth" because her territory forms no part of the contentious Empire symbolised in the Apocalypse by "the Earth." She will therefore not assemble herself with the Kings to make war against the "Faithful and True One," who comes from Edom with dyed garments from Bozrah, but will be the land extending the wings of her protection over a people scattered and peeled, whom she will bring as a present to the Lord in the land of Israel.  
J.T. (1843)

Our previous articles have briefly touched upon Abraham's descendants. Through that family only, has God given great and mighty promises the fulfilment of which will shortly startle the earth. These promises were an offset, and a definite contradiction, to that taught by the serpent, and which has produced for mankind misery, strife, devastation and death, viz., that Eternal life is a possession of mankind (Gen. 3: 4). These covenants to David and Abraham, besides testifying that Jew and Arab will be, in the end, at the head of the nations and will live in peace in each other's company, also indicate that all nations of the earth shall be blessed in Abraham and his seed (Christ). It thus testifies that salvation is of the Jews (Jhn. 4:22); that out of Judah, Shiloh (a Saviour King) should come (Gen. 49:10); that Israel shall be restored; that their land and people are the "apple of God's eye" (a tender spot). At the moment, Europe persecutes, murders, and manhandles Jewry regardless of God's decree, viz., "I will curse them that curse thee" (Gen. 12:1-3). History reveals that all Israel's persecutors have and shall sink; and that nations now existent shall be made to submit, and humbly bow before the Jew (Isa. 60). In a sentence then, all this world armaments now manifest throughout the earth shall redound upon the heads of present Gentile nations to the ultimate exaltation of Jewry.

#### **Britain Second to the Seed of Abraham**

In view of such a crisis we place the British Empire as next in importance in God's Word to that of Abraham's descendants. Why this conclusion? We hope shortly to show. In the meantime, God has chosen the British Empire to guard Israel, until their King relieves Britain of that charge. Abraham's sons had developed into powerful kingdoms with a high standard of

civilisation when the British were savages. Job and his friends, descendants of Keturah, being examples.

### **Early History**

It would appear that the inhabitants of this island were descended from Japheth through Tarshish (Gen.10:4-5). As savages, they struggled through the Stone Age. The writer, whilst recently in England [i.e.1937], spent an evening at the home of a brother who collected as a hobby relics of that Stone Age period. There has also survived that age, certain pictures scratched upon stones from which it is discovered that they hunted, fished, and shared the forests with many wild animals, which sometimes ate them, and which sometimes they ate. Gradually they improved their weapons, spearheads, arrowheads, knives and hatchets. For a period they were worshippers of wood and stone; remnants of which are seen at Stonehenge and elsewhere throughout the Island. Improvements in navigation brought the Phoenicians to their shores, wherein they traded in tin, slaves, and skins, terming the island, Baratanac (land of tin). From that period, B.C. 1100, Britain began to make headway in navigation, weaving, paper, pens, etc., all having previously originated from Egypt, relics of which may be seen in the Cairo and British Museums. In the year B.C. 600, whilst the British were still savages, Jewry was overpowered by Babylon and put to dire persecution. They were later taken as slaves by the Medes and Persians, the Grecians, and the Romans, all of whom persecuted and murdered those descendants of Abraham. These four universal Empires have since passed into oblivion in preparation for that fifth great Empire (Dan. 2:40-44).

At that period, Britain was still in a barbaric condition. In B.C. 55 the Roman Legions visited and later conquered the Island, with the exception of Scotland. Rome proved of great value to Britain, building strong roads, bridges, comfortable homes, and beautiful public baths, introducing even at that early period, hot water systems. So solidly did they build, that certain roads and buildings are still in use.

The announcement of the birth of the Jewish King in Bethlehem caused much concern about this period to Rome's ruler in Palestine (Mat. 2:2), and was the occasion of the massacre of all Jewish boys of two years old and under in that village. Israel's king was miraculously saved and is today reserved at God's right hand, waiting to receive his kingdom and to return. At his [first] appearance he became the peace of mankind: no other being has made such an impression upon the world, so that throughout the British Empire a date [which is numbered from the time] of his birth is essential today on every document in order for it to be valid. He confounded the learned of the temple at the age of twelve, and stepped forth from the obscurity of country life at the age of thirty. His character was unimpeachable and has commanded the utmost devotion and respect of friend and foe during the past 1900 years. He had only the education of a

carpenter's home, yet became the world's greatest teacher. His doctrine was destined to overthrow paganism, and eventually to bring the world to his feet. This great Jew, spake to Israel only, and his address had solely to do with a kingdom which he was to establish on the earth, as outlined to David and Abraham his fathers (Luke 1:33). At the close of his ministry he was crucified at the hands of Rome. After three days God raised him, and he was seen by over 500 disciples, and has since been reserved by God until his enemies should be made his footstool, when he will return to govern the world in righteousness from Jerusalem.

### **Early Christianity**

In A.D. 70, Rome destroyed Jerusalem, and razed its temple to the ground until not one stone was left upon another (Mat. 24:2), and Jewry was scattered throughout the earth (Ezek. 21:27; 22:15). During this time, certain apostles carried on Christ's teaching, which was to play a most important part in Britain. This doctrine of God's Kingdom on earth, as outlined to David and Abraham, was preached to the whole world (Rom. 10:18), and led to the Apostles, like their beloved leader, to suffer violent deaths.

Certain teaching concerning the God of Israel and His Messiah reached Britain when that country slowly emerged from paganism to civilization called Christianity. This movement first received its name publicly at Antioch (Acts 11:26), when little groups called Ecclesias (called out ones) met to remember Christ each day of the week. The good news of this Kingdom under Christ spread from Jew to Roman.

Such a belief had certain retarding effects and restricted national aspirations, for in its espousal all interest in the social, national, and religious life of Rome was renounced. They became solely associated with the Commonwealth of Israel (Eph. 2:12); their sole hope being centred in their guide, head, and king, Jesus Christ, and the complete fulfilment in those glorious promises to Abraham and David. Thus as good citizens, they paid to Caesar all that was due to him, but were disinterested in the affairs of the Empire. Such a stand naturally gave rise to rigid persecution of the Christians (Acts 17:6).

The Ecclesias which were formed began to make progress. However, as foretold by Paul, men of corrupt minds entered in, not sparing the flock. Quantity, and not quality, made for rapid increase in numbers. So began a broadening of their doctrine, and some even interested themselves in politics. Increased numbers led to greater responsibility on the part of the elders, and these began to accept privileges as a reward for their duties. Eventually these offices were gained solely by education; those gaining a diploma being termed Clergy.

### **Rise of the Apostasy**

About A.D. 300, Britain was under the powerful influence of Constantine, a Roman General and Statesman. He, foreseeing the rise of Christianity,

and the waning of paganism championed the former system. He became at once exceedingly popular and powerful and eventually gained control of the world. His first act was to renounce all persecution of Christians, who, in their turn, elevated him to head of the church, over which he appointed a Bishop. This personage was later termed "father," and eventually became known as "Pope" (A.D. 500.) The church assumed the name of "The Holy Apostolic Roman Catholic Church," which now held political, as well as religious sway throughout the empire of Rome. The doctrines of the Church were altered to meet the demands of both Pagans and Christians, and for the first time in history, the Trinity of the God-head was taught.

That great hope of Israel, i.e., those great and mighty promises to Abraham and David, vanished completely from Church and people, and today are practically unknown. In its place, the lie first espoused by Eve through the serpent was again adopted, viz., that eternal life was a present possession, and that the soul on the death of the body (which, they say, is merely a casket) wings its way to heavenly bliss. Such a great change of doctrine was not without stubborn opposition, causing persecution to be again introduced, this time by the Church itself against their objectors. Particularly did this operate from the time of Phocas (A.D. 608) and continued for 1260 years.

The first group to object against Constantine was a small yet determined sect called the Donatists. They stoutly refused the person of the Emperor and claimed nought but Christ as their head, declaring the Trinity heresy, and that eternal life was not a present possession, but a matter of hope following baptism. They taught that the one and only gospel preached by Christ centred in the covenants to Abraham and David and had solely to do with this earth which is to be glorified under Christ's reign (Rev. 5:10). These "came out" from amongst the Church and met each first day of the week to remember their Lord.

Christianity (so-called) soon spread throughout the whole of the British Isles (A.D. 600), and its power and influence held sway until the reign of Henry 8th A.D. 1588. This king, on the refusal of the church to sanction his divorce from Katherine in order that he might marry Anne Boleyn, denounced the Pope. He immediately set about organising what is known today as the Church of England. This Church conferred upon that King of many wives, the title of "Supreme Head of the Church." Many other non-conformist churches followed, the Lutheran and Presbyterian ranking foremost in importance. In studying the various doctrines of these sects, we find little or no alteration from the Mother Church of Rome from which they sprung.

J.M. (Snr).

(Part Two will be continued in the next issue, God willing).

# THE LAW OF MOSES

*Epitome of Chapter 16 of "The Law of Moses" by Bro. Roberts*

## The Court of the Tabernacle

The smoking frankincense (symbolising prayer - Rev. 5:8) on the twelve cakes of shew-bread (representing Israel) in the Holy Place (Exod. 25:30), tell us that the class in Israel who are reckoned as the true and final Commonwealth of Israel are those only who are as an odour of a sweet smell to the Creator in the genuine thanksgiving and praise that ascend continually from their circumcised and enlightened minds. Abraham's faith and obedience is required from such.

### **The Walls of Polished Gold**

The next feature which challenges our attention is the walls of the Holy Place. They were covered with gold, probably polished so that the inside would be dazzling in its effect. This became a speaking parable of that mental condition that renders men acceptable to God, for gold is the symbol of a tried faith (1 Pet. 1:7), without which "it is impossible to please God" (Heb. 11:6).

The exit from the Holy Place was through curtains or hangings suspended on five gold-sheathed pillars of shittim wood, standing in sockets of brass. They were of "blue, purple, scarlet, fine-twined linen" (Exod. 26:36), and represented Jesus through whom we enter into the antitypical "Holy Place" by immersion into His name. We have previously seen that the veil which separated the holy from the Most Holy was of similar material, and likewise represented Jesus. It was suspended by four pillars which suggested the four gospel writers who have exhibited Jesus to the world. What is suggested by these five pillars? It is significant that the epistles were composed by five men - Paul, James, Peter, Jude and John.

The structure is remarkable. It would not be possible to fit together a portable chamber that would be more solid whilst standing, or more easily taken down when the time came to resume the journey. There were no need for nails or hammers - merely a process of fitting together adjusted parts. The basis consisted of 100 heavy sockets of silver, which were let into or laid on the level ground - each socket weighing about a hundredweight, and having a square hole on its upper side to receive one of the two tenons at the bottom end of each gold-covered board. Two sockets went to one board to hold it in its true position. There were in all forty-six boards, each board about four and a half metres (15 feet) in length (or height as it would reckon when reared on its end), and 69 cms. (2 feet 3 inches) in breadth.

They were made of shittim wood covered with gold from end to end on all sides. The sockets being placed in the correct order on a ground plan

measuring two sides of about 15.3 metres (50 feet) each and one end of 5.5 metres (18 feet) across, the boards would be reared upon their ends close together, forming a square enclosed on three sides—the east side being left clear for the curtained door. There were four corner pieces, each formed of two boards coupled together above and below and let into four sockets underneath. But boards standing on end would not be very stable, so they were bound together by bars passing like hoops round a barrel along the entire length of the tabernacle on the three sides. The bars had hold by brackets or rings solidly fixed in the boards. The bars were four in number, and to receive them there were four rings on the outer surface of each board at regular intervals from top to bottom. In addition to these four bars on the outside of the boards, there was a middle stay shot through the centre sideways of each board, midway between top and bottom, having the two bars above and two below. There would remain a tendency in the side walls at the open end to fall in. To correct this a cord was fixed to the top of each board by a hook, and carried to a pin stuck in the ground some distance outward from the base of the board. Thus keyed together, the walls of the tabernacle possessed great cohesion and stability.

What are the spiritual lessons to be derived from the mechanical features of the Tabernacle? As a whole it represented the structural allegory of God's purpose, elements of which may be fitted into the details of the Tabernacle's structure. There were, for example, 52 gold-covered boards, and there may be as many prominent names as that among the servants of God. There were two boards braced together at the corner pieces - here were always pairs at the turning points of Israel's history - Moses and Aaron, David and Samuel, Ezra and Nehemiah, and so forth. Unlike other elements of the Law and Tabernacle, however, it is impossible to say with certainty if this was the allegory intended in the construction.

### **The Tabernacle's Unique Coverings**

The framework of the tabernacle being set up, it was next clothed in a remarkable manner. Four coverings were laid over it so as to form a roof and hangings on three sides, leaving the door end clear. The four coverings were not all of the same material, nor of quite the same dimensions or pattern. The first was of similar character to the door-hangings, and the veil - a composite fabric of blue and purple and scarlet, on a ground of fine linen. It was formed of ten parts or curtains, divided into two sections of five each. Each curtain was about 12.8 metres (42 feet) long, and 18.3 metres (60 feet) in breadth; and had 50 loops of blue down one side at regular distances, and 50 gold hooks or buttons down the other, allowing of their being fastened together. Five were fastened together into one curtain; and the one curtain so obtained was spread over the tabernacle lengthways, from side to side, so as to fall over and cover the west end and sides of the tabernacle. The other five were fastened together in the same way, and laid over the forepart of the tabernacle. From the dimensions given, this part

would just reach to the door end, but not fall over the end. The second covering was of goat material, whether skin or hair does not appear, as "hair" is not in the original. It was probably goat's hair woven into a kind of thin matting. It was formed in the same way as the first covering of separate curtains; tacked together but the curtains were eleven in number, instead of ten - two unequal sections, of five curtains and six; also in length they exceeded the curtains of the first covering by 92 cms. (3 feet). They were laid across the tabernacle over the first covering in the same way as the first covering on each side by one cubit, or 46 cms. (18 inches); also, being broader, through the front section, having six instead of five curtains, it overlapped the first covering on the west end, and also fell a little way over the door front, forming a sort of head or frieze to the entrance 2 cubits or 92 cms. (3 feet) deep.

The third covering was of rams' skins dyed red, and the fourth of badger skin, or seal skin. These coverings do not appear to have been divided into curtains, but were probably stitched together in one piece, according to the shape of the skins used. They would be drawn over the goat's hair curtains, and form the outer roofing or protection for the whole.

The literal purpose served by these coverings is obvious. Resting on the sloping cords all round the tabernacle, they would not only afford protection to the holy interior with its vessels, whether from sand or the desert, or the ravage of rain storms, but they would impart to the whole structure a certain air of gracefulness and majesty, which was becoming the habitation of the Holy Presence in Israel's midst. For Scriptural reference to the matters referred to above, read Exodus 26. H.P.M.

### **"Occupy till I come"**

"Be ready! Watch!" This does not mean that we are to secrete ourselves, as in a cloister, or dismiss the practical affairs of life from a due attention. "The order of the day" from our Commander is, "Occupy till I come." "Be faithful in the least." Attend to all your matters in a wise and cheerful and godly spirit; at the same time, never let God out of your sight. Read and pray always in their proper measure, and "remember the Commandments to do them." In such a line of things, it matters not at what stage or moment the Lord's presence is announced. R.R.

### **The Benefit of Trial and Suffering**

The man who has come through trial and suffering is a more complete and more precious man in every sense than one who does not know what trouble is. He is qualified to judge justly by other men, and to sympathise with the erring; and we must remember that the object of God's operations toward us in the Gospel, is to develop an order of men who will be qualified to be the associates of Jesus in the administration of the divine law in the earth, in the day of Messiah's glory. R.R.

## ENCOURAGEMENT

# Even Now We Are Greatly Blessed

It is helpful to recollect the fact referred to by Paul, when he says, "There hath no temptation taken you but such as is common to man" (1 Cor. 10: 13). At the worst, we are only fellow-sufferers with the common stock of which we form a part. As the brethren of Christ looking for his appearing, and striving to qualify ourselves for that event by the self-denial of all ungodliness and worldly lusts, we are not worse off than those whose portion is in this life, and to whom the great and precious promises of God are as the mere froth of fanaticism. Nay, we are much better off than they even now.

It is in many senses true that "godliness hath profit both for the life that now is and for that which is to come." There is no true happiness in the world. With all the fuss and the show of importance, with all the colour and apparent zest of pleasure following, with all the display and the honouring of one another, there is a gnawing worm at the heart. Only the young are delighted, and they but for a short time. A cloud settles on all mortal things for the blithest and the most spirited. It must be so.

Though disfigured, we are in the image of the *elohim* as a race. We are mentally constituted for friendship with God. It is impossible we can have peace and joy in alienation from Him. "Vanity and vexation of spirit" must come of all attempts to employ existence without Him. The world is not happy: it cannot be. It is of the Lord that the people weary themselves in the fires of vanity. But in the Truth, we are reconciled to God, and if we are living in a state of reconciliation (that is, doing those things in which He has declared His pleasure), then we are living in a state of peace. There may be - there is - much deprivation to be endured - many crosses to be carried - many present advantages to be sacrificed as the result of trying to live the lives of saints in the present evil world; but, with all the drawbacks, we are happier in our activity, have more interest in existence, and can indulge in a more effective manner in the pleasure of anticipation, than those who know not God and obey not the gospel of our Lord Jesus Christ.

The world has all the chafe and fretfulness of an evil state without any of the alleviations that come with the gospel. Therefore, let us rightly estimate our position. Let us realize that even now we are greatly favoured in knowing God, or rather in being known of Him, while as regards the measureless futurity of the ages that are to come, it is difficult to express, and impossible to exaggerate, the glory of our standing as " fellow citizens with the saints and of the household of God."

R.R.

# PROPHECY

## Obadiah (2)

### Yahweh's Tidings Against Edom

*"We have heard tidings from Yahweh, and an ambassador is sent among the nations, saying: Arise ye, and let us rise up against Edom in battle" (Obad. 1:1 R. V.).*

This rendering of the Revised Version is to be preferred to that of the Authorised. It transposes the word "rumour" with the word "tidings." It was not mere rumour that the prophets of Yahweh heard, but a definite declaration of impending doom against Edom. The "we" who heard these tidings, were the prophets of Israel, for many besides Obadiah spake of these same things. In fact, the subject of Israel's ultimate triumph over Edom, the sin-power of the Gentiles, is the theme of all the prophets, even though they may not have specifically mentioned the nation by name.

#### **Nebuchadnezzar: Yahweh's Ambassador**

In the verse quoted above, the word "and" is equivalent to "that." We thus read: "We have heard tidings from Yahweh, that an ambassador is sent among the nations . . ." It is the prerogative of a king to send out ambassadors, and here Yahweh acted in His capacity as King of Israel (1 Sam. 12:12; 2 Chron. 9:8; 1 Chron. 29:11). Edom had cruelly persecuted His nation, and now an ambassador had been sent forth among the nations, to stir up war against Edom, and bring home to her reprisals for her unseemly conduct towards Israel. This ambassador was Nebuchadnezzar, the great dictator of Babylon. Though he seemed to wield supreme power among men, and to be master of his own destiny, Nebuchadnezzar was, in reality, but the tool of Yahweh, doing His bidding among the nations. The prophets of God were enabled to see this mighty man in his true stature. Yahweh through Jeremiah describes him as "My servant" (Jer. 25:9-11), performing His will as would a slave its master; Ezekiel represented him as the "sword" of Yahweh, executing His vengeance upon the nations for the benefit of His saints (Ezek. 30:24); Habakkuk showed that Yahweh guided the development of Babylonish power, and that when the King had performed the Divine will, it would recede (Hab. 1:6).

The profane student of history does not see this of course. He can tell the chain of circumstances that brought any man to power, or nation to prominence. He cannot see behind the dramatic events of history, to the purpose of God in national affairs. But the student of the Bible views history from the Divine perspective. He sees nations brought to the fore that God's purpose might be executed in the earth, so that history, to him, is the manifestation of the Divine plan of the ages. Yahweh guides the destiny of nations, for the benefit of His saints (Rom. 8:28; Mat. 24:22).

In "Elpis Israel," p. 322, Brother Thomas has written: **"The great incidents of history, which have given rise to successive kingdoms and dominions, from the overturning of the kingdom and throne of God and of David His anointed in Judea, by the Chaldeans, to the present time, are but events predetermined and arranged in the purpose of God, and revealed in the sure work of prophecy. Not a kingdom has been established, nor a king dethroned, but it has formed a move that has contributed to the maturity of the present crisis which will ultimate in the introduction of the Kingdom of God. . . . It is He to whom all things are subjected, for 'He ruleth in the kingdom of men, and giveth it to whomsoever He will and setteth up over it the basest of men' (Dan. 4:17). This is the reason why men and women, with so little wisdom, or rather possessed of so much folly and imbecility are able to rule the nations without setting on fire the course of nature. When their wickedness and stupidity become obstacles to His purpose, he removes them out of the way, and introduces other actors upon the stage. In this way He controls and regulates the world's affairs, but in every interference, He shapes the course of events towards the consummation predetermined from the foundation of the world."**

Thus Yahweh used the might of Babylon, and the ambitions of Nebuchadnezzar, to bring to fruition His purpose with the nations. For the same reason, some seventy years later, He assisted the Medes and Persians to succeed in their attack upon the Chaldeans. The blasphemy of Belshazzar, and of Babylon, demanded that the nation be punished, in order that Yahweh's Name may be honoured. Thus it was removed out of the way, and other actors introduced upon the stage of international affairs.

#### **Deep-seated Enmity Between Israel and Edom**

There always existed enmity between Edom and Israel. It commenced when the two twins, Esau and Jacob (the progenitors of the two nations) contended for the birthright and the blessing. It flared into national hostility when the children of Israel approached the borders of Canaan from Egypt, and found their way barred by the territory of Edom. Moses sought permission from the King of Edom to pass through his territory, giving assurance that the privilege would not be abused. The king refused the request, however, and was prepared to fight if the Israelites had persisted in moving forward. But because the Edomites were descended from Abraham, the Israelites were forbidden to make war upon them, and commanded to pass around their land (Num. 20:14-21).

The subsequent history of Israel and Edom reveal an almost constant state of antipathy one with the other. Edom was ever ready to rejoice when disaster or adversity struck at Israel. Overshadowing the hostility of these two smaller States, however, there was the larger rivalry of the nations of the North and South. For many years, the countries of the Middle East were dominated by the antagonistic powers of Egypt and Assyria. In the year 612 B.C. this was brought to an end by the overthrow of Nineveh. The Assyrian

Empire had been seriously weakened, both by incessant warfare that had drained her available manpower, as well as by an invasion of Scythians who, descending from the north, had swept down through Assyria to Judah itself. Weakened by these reverses, Nineveh fell a prey to an attack by the combined forces of Media and Babylon. The city was destroyed, as Nahum the prophet had predicted, never to rise again (Nahum 2:10; 3:18-19).

There were now three claimants for world dominion: Media, Babylon and Egypt, which, under Pharaoh Necho (2 Kings 23:33-34) had revealed a new strength in world politics. Pharaoh Necho struck at the opportune moment. He led an army to the Euphrates, defeating Judah en route (King Josiah was killed in this battle), intent upon consolidating his power in the intervening countries (2 Kings 23:29). He was opposed by Nebuchadnezzar, the son of Nabopolassar, King of Babylon, and at the battle of Carchemish, the Egyptian forces were routed. Nebuchadnezzar drove them back to Egypt, subjugating the intervening regions (2 Kings 24:7), and incidentally bringing Jerusalem under his control.

Meanwhile, Nabopolassar died, and Nebuchadnezzar hastened back to Babylon to confirm his status of kingship. For three years, Judah continued to pay the tribute he demanded of it, and then it revolted (2 Kings 24:1). Nebuchadnezzar returned to Palestine, and suppressing the revolt, placed Zedekiah upon the throne. For eight years Zedekiah remained loyal, and then, in the ninth, he, too, struck for independence, placing his confidence in the advance of an Egyptian army (Jer. 37:5), though he was warned by the Prophet to submit to Babylon. The ultimate result was that Jerusalem was besieged and taken (587 B.C.), the temple burnt, and the leading inhabitants of the country taken into captivity (2 Kings 24:10-15; 2 Chron. 36: 5-21).

It might have been expected that a common danger such as was presented by the mutual hostility of Egypt and Babylon would have lessened the animosity prevailing between two such nearly-allied peoples as Edom and Israel; but such was not the case. When in 587 Nebuchadnezzar took Jerusalem, the Edomites not only manifested the utmost satisfaction at the overthrow of their neighbours, but behaved with great barbarity towards the unhappy Jews, sharing both in the plunder of the city and the slaughter of its citizens. They allied themselves with Babylon, and not only exulted over the fall of Jerusalem, but invaded the country on their own account, and occupied part of the territory of Judah, settling in the south, and taking possession of Hebron which remained in their hands until the time of the Maccabees.

But it seems as though Edom acted with some duplicity towards Babylon and Israel, for it was also in league with Moab, Ammon, Tyre and Zion against Nebuchadnezzar (Jer. 27:3,6). It had evidently entered upon a "covenant of peace" with Babylon on the one hand (Obad. 7), and a secret pact with the countries of the Middle East on the other. In any case, after

assisting in the fall of Jerusalem, Edom was ultimately subjugated by Nebuchadnezzar when he overthrew the countries of Moab and Ammon on his way to attack Egypt (Jos. Ant. 10: 9, part 7).

But though subjugated by Babylon, Edom was permitted to occupy the southern portion of Palestine, and remained in occupancy when the Jews returned under Zerubbabel, Ezra and Nehemiah. With the Jews once more in the land, the ancient hostility flared up again. The Edomites, known now as Idumeans, were a thorn in the side of Judah during the period of the Maccabees. They waged war one with the other, until, finally, the Idumeans were completely overthrown, and forced to accept the Jewish Law and the rite of circumcision. Edom thus became amalgamated with Judah; and it was by a family of Edomite origin that the Jews were eventually ruled. This was the house of Herod the Idumaeon.

The Herodians of the New Testament were Edomites, and detested by the Jews. Shortly before the siege of Jerusalem by Rome in A.D. 70, the country was ravaged by groups of Idumeans under a leader by the name of Simon. They were finally invited into the capital itself where they proceeded to add to the miseries of the people by dividing them one against the other. Thus as Titus threatened from without, civil war and bloodshed dissipated their forces within. And in the work of pillage and murder, the Idumeans were foremost. To the very last they lived up to their national character.

With the overthrow of the Jewish State, the Edomites pass from history. Thus their record opened with the profane attitude of the father of their nation towards the Divine privileges and promises (Heb.12:16), and it closed with the confusion, violence and bloodshed of internecine conflict within the besieged capital of God's people. With the complete destruction of the remnant of Edom in A.D. 70, the first portion of Obadiah's prophecy was fulfilled.

Josephus wrote up the national character as follows: "A turbulent and unruly race, always hovering on the verge of revolution, always rejoicing in changes, roused to arms by the slightest motion of flattery, rushing to battle as if to a feast."

Thus 800 years of constant hostility lay behind the tidings of Yahweh, proclaimed through the prophet, that an ambassador [Nebuchadnezzar] was about to be sent to the nations to stir up war against Edom. The result of this, the theme of the prophecy, is thus stated in v. 2: "Behold, I have made thee small among the nations; thou art greatly despised."

#### **Edom's Pride to be Reduced - vv. 3-6**

The quarrelsome, belligerent attitude of the Edomites, their reliance upon bloodshed and violence, induced a self-confidence in their prowess and ability to preserve themselves from national annihilation. Even during the conquests of Nebuchadnezzar, when the political world was in a state of flux, and nations were being destroyed and deported, the Edomites believed that they were immune from such disaster. "The pride of thine

heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?" (v. 3). Thus declared the Voice of the Spirit through the prophet. Idumea was a rocky, mountainous country, and many of its inhabitants dwelt in caves dug out of the rocks and hills, thus the allusion to "thou that dwellest in the clefts of the rocks." "Who shall bring me down to the ground?" was the boast of Idumea. Confident in their ability to war, well knowing how difficult the country would be to successfully invade, Edom mocked at the troubles that were destroying other nations. But the answer of Yahweh is given in verse 4: "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down."

The eagle makes its nest on high, in inaccessible rocks and crags, impervious to attack. In this Edom might try and imitate the eagle, but no defence that it could devise would be adequate against the impending attack to be launched by Yahweh's ambassador. Despite their prowess to war, and their duplicity and cunning in diplomacy, Edom would be overthrown.

And not merely overthrown, but completely destroyed. Not mere humiliation but absolute annihilation was decreed. "If thieves came to thee, if robbers by night, would they not have stolen till they had enough? If grapegatherers came to thee, would they not leave some grapes? How are the things of Esau searched out! how are his hidden things sought up!" (vv. 5-6).

Thieves would steal only sufficient for their purpose, and would leave something. Grape-gatherers would leave some grapes for the gleaners to pick, but Edom's punishment was to leave her absolutely bare. This is the sense of the Prophet's words. It has, perhaps, been clouded a little by the translation. The words "searched out" of the Authorised Version is translated by Ginsburg as "stripped bare," whilst "hidden things" is an Hebraism signifying "treasure" (see R.S.V.). Edom was to be "stripped bare," and completely robbed of all its treasures. In other words, the punishment of Yahweh was to be complete and absolute, leaving nothing of the nation remaining. This punishment commenced with the humiliation that Nebuchadnezzar brought upon it, it was completed by conversion to Judaism forced upon it by the Maccabees when nationally Edom passed from the pages of history. And in all this, as the prophet showed, there was shown in miniature, the judgments Yahweh had in store for the world at large.

H.P.M.

## The Revival of Israel

So long as the Jews are scattered, the saints will never sit down with Abraham, Isaac, and Jacob in the Kingdom of God. The revival of the nation is one of the great tokens of the end; a streak of light athwart the night, from the rising dawn.

R.R.

## QUESTIONS CONSIDERED

### Israel and Judah

**Question:** If Yahweh is going to save the tents of Judah first (Zech 12:7) are the Jewish people who have returned to the land today only people of the tribes of Judah and Benjamin, while those not regathered prior to Christ's return, and who remain among the gentiles, are of the other ten tribes?

**Answer:** No! After the Assyrian and Babylonian captivities, the names Judah and Israel became generic terms describing the geographical location of the Jewish people rather than their tribal constituents. The Jews in the land were Judah: those outside it, Israel.

The background is this - following the refusal of Rehoboam the son of Solomon to accede to the request of his subjects to lighten the burdens placed upon them by his father, ten of the tribes revolted to Jeroboam, whilst only Judah and the very small tribe of Benjamin remained loyal to Rehoboam (1 Kings 12:20). This division was never healed, and the two kingdoms became known as Israel and Judah.

The wickedness of Israel superseded that of Judah, and they went into captivity first, although it was not long after, that Judah, likewise, experienced the same fate., Though there was a partial restoration under Nehemiah and Ezra, the captivity of the Jews has continued to the present, and was made absolutely complete with the overthrow of the Jewish State in A.D. 70. Mingled among the nations all identity of the individual tribes has been lost, but it is apparent from the Scriptures that when the Kingdom shall be again set up (Acts 1: 6-7; Acts 15:16), the returned Jewish people will again be segregated into their respective tribes (Ezek. 48). The division, caused by the oppression of Solomon, will be healed by the wise administration of the "greater than Solomon." Ezekiel declares: "Thus saith Adonai Yahweh: Behold I will take the children of Israel from among the heathen (nations) whither they be gone and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ch. 37: 21-22).

In bringing this about, "Yahweh shall save the tents of Judah first" (Zech. 12:7). "The tents of Judah" are those Jews in the Land at the time of Christ's return, no matter from what tribe they originally descended.

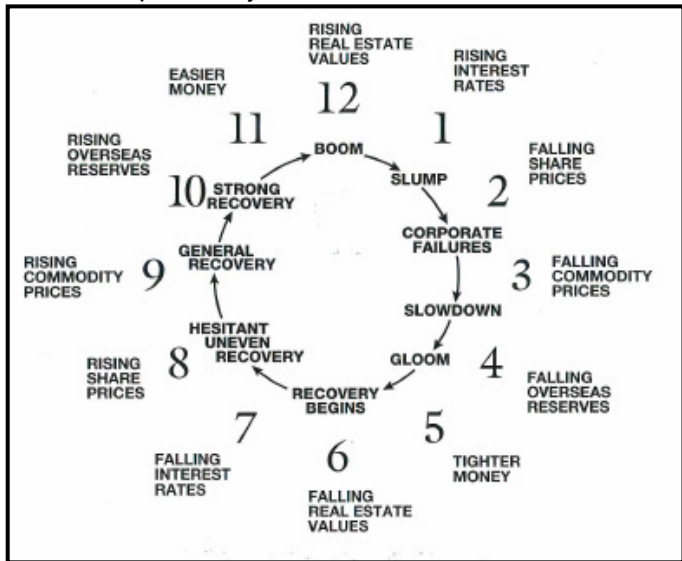
Zechariah's declaration together with Hosea's prophecy (Hos. 3:4-5), which faithfully prognosticates the condition of Israel during the years of the dispersion, overthrows the idea current today among those in the churches known as "British Israelites," that the ten lost tribes are to be seen in the British peoples.

# WATCHMAN! WHAT OF THE NIGHT?

## More on the Economic Crisis

Since our comments in the last issue, the economic crisis affecting the world has considerably worsened with a number of major financial institutions collapsing, with others being on the point of collapse. Men's hearts have certainly been failing them for fear as they have struggled to cope with those things which have come on the earth (Lk. 21:26). World leaders have agonised for weeks as they endeavoured to put together schemes designed to save the World's banking system from complete meltdown. The life savings of millions, including those of some brethren and sisters, have been ravaged. And so the question arises whereto from here? Will the rescue packages which the World's leaders have put in place, work? That question can't be answered definitively without knowing the day and hour of Christ's return. There have been many serious financial crises in the past which the world has weathered reasonably successfully, and if the present crisis is not **directly** and **causally** linked to bringing the world to Armageddon within ten years or so, then the present crisis could pass as financial crises have previously.

It is well recognised that the World's Trade Cycles generally follow a pattern which repeats over and over again. See the diagram. However, **IF** we are living on the eve of Christ's return, a sustained recovery **may** not occur or be slow in coming and this **may** contribute to



World War 3 as the Great Depression did to World War 2. Let us resolve to remain deeply interested and keenly “watch” as we continue to pray “Thy kingdom come”. (**Disclaimer:** Nothing in this article must be construed as offering financial advice which we are neither qualified nor licensed to provide). G.F.H.

# NOTES FROM A STUDENT'S BIBLE

## AMOS: THE BURDEN BEARER

### National Sin brings National Punishment

Key Word: "Punishment" 1:3, 6, 9, 11, 13; 2:1, 4, 6.

<b>1. INTRODUCTION</b>	1:1-2	a. The extent of impending doom	5:1-3
<b>2. EIGHT BURDENS 1:3 - 2:18</b>		b. The urgency of reform	5:4-13
<i>In harsh direct language the herdsman-prophet showed the doom of Middle East nations</i>		c. The call to a changed life	5:14-17
1. Damascene Power to be Broken	1:3-5	d. Woe to covenant holders who change not	5:18-20
2. Philistia to Perish	1:6-8	e, Israel's worship rejected	5:21-24
3. Tyre to be set aflame	1:9-10	f. Israel repeats their father's sins	5:25-27
4. Edom to be devoured	1:11-12	g. Pleasure-seeking leaders denounced	6:1-6
5. Ammon to be overwhelmed	1:13-15	h. The punishment decreed	6:7-11
6. Moab to be cut off	2:1-3	i. The folly of those who think they will escape	6:12-14
7. Judah to be burned with fire	2:4-5		
8. Israel to be driven away	2:6-16		
<b>3. THREE EXPLANATIONS 3:1 - 6:14</b>		<b>4. FIVE REVELATIONS 7:1 - 9:15</b>	
<i>Three discourses proclaiming the sins of Israel and predicting the imminent judgment. They each commence with the solemn cry "Hear this word" 3:1, 4:1, 5:1, cp. 2:4</i>		<i>Five visions with explanations confirming the previous prophecy</i>	
1. ISRAEL'S BASE INGRATITUDE FOR PAST MERCIES AND ..... PRIVILEGES	3:1-15	<u>First Vision</u>	
a. Israel's Responsibilities	3:1-2	1. The Consuming Grasshoppers	7:1-3
b. Responsibilities resting on Amos	3:3-8	<u>Second Vision</u>	
c. The Heathen invited to witness Samaria's sins	3:9-10	2. The Consuming Fire	7:4-6
d. Retribution: the punishment impending	3:11-15	<u>Third Vision</u>	
2. SAMARIA'S SINS DESCRIBED	4:1-13	3. The Plumbline measuring Israel's destruction	7:7-9
a. The women condemned for their heartless materialism	4:1-3	4. Israel's Rejection of Amos	7:10-17
b. The nation invited to fill-up the measure of its iniquity	4:4-5	<u>Fourth Vision</u>	
c. It had refused to respond to Divine discipline	4:6-11	5. The Summer Fruit Ripe to be Taken	8:1-3
d. It must prepare to meet its God	4:12-13	6. The Oppressive Greed & Irreverence of Israel's Leaders	8:4-10
3. LAMENTATION OVER ISRAEL'S FALL 5:1 - 6:14		7. An Impending Spiritual Famine Predicted	8:11-14
		<u>Fifth Vision</u>	
		8. Yahweh over the Altar	9:1-6
		9. Israel to be sifted among the Nations	9:7-10
		10. Yahweh to Finally Restore & Glorify the Nation	9:11-15

## POETRY

### *Don't Wait Too Long*

*If you have a friend worth loving,  
Love him! Yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset's glow—  
Why should good words ne'er be said  
Of a friend— till he is dead?*

*If you hear a song that thrills you,  
Sung by any child of song,  
Praise it! Do not let the singer  
Wait deserved praises long.  
Why should one who thrills your heart  
Lack the joy you may impart?*

*If you hear a prayer that moves you  
By its humble pleading tone,  
Join it! Do not let the seeker  
Bow before his God alone.  
Why should not your brothers share  
The strength of "two or three" in prayer.*

*If you see the hot tears falling  
From a loving brother's eyes,  
Share them! And by sharing,  
Own your kinship with the skies.  
Why should anyone be glad,  
When a brother's heart is sad?*

*If your work is made more easy  
By a friendly, helping hand,  
Say so! Speak out brave and truly,  
Ere the darkness veil the land.  
Should a brother workman dear  
Falter for a word of cheer?*