

Beauties of the Truth

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Saul, Jonathan, and David
Joshua, Jehicho, and the Gospel Age
"Shout with a Great Shout"
The Beasts of Job
Five Wise Virgin's Sue for Inheritance
The Mouths of All God's Holy Prophets

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Saul, Jonathan, and David

"The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." - 1 Samuel 18:1

Before Israel received its first king, the nation "did evil in the sight of the Lord, and the Lord delivered them into the hand of the Philistines 40 years" (judges 13:1). Saul, David and Solomon were Israel's first three kings and each of them reigned for 40 years. That these four periods of time were the same length is significant.

The number 40 in the Bible generally denotes a period of trial and testing. These four periods picture four "ages" where testing occurs:

- The 40-year Philistine oppression during the period of the Judges corresponds to the first world before the flood. Man was placed on trial for life and failed the test. Satan and his allies held

men in bondage and oppressed them; sin and death reigned unchallenged. “Death reigned from Adam to Moses.” Romans 5:14

- The reign of Saul corresponds to the Jewish Age, a time when Israel, God's chosen people, were also on trial. Although Saul's reign started well, it quickly deteriorated. God's typical people failed their test. Instead of turning to the Lord in faith when besieged by enemies, they usually fled in fear. “When the men of Israel saw that they were in a strait ... then the people did hide themselves in caves” 1 Samuel 13:6
- The reign of David corresponds to the Gospel Age, a time when God's son and the church (spiritual Israel) are on trial. This is pictured in God's rejection of Saul in favor of another: “Thy kingdom shall not continue; the Lord hath sought him a man after his own heart:” said the prophet Samuel (1 Samuel 13:14) before David had even been born.
- The reign of Solomon corresponds to the Millennial Age, a time when resurrected mankind will be on trial for life. Under the reign of The Christ-the greater than Solomon -the world will be taught righteousness. Those who pass the test of that age will “enter in through the gates into the city.” Revelation 22:14

While considerable attention is usually given to Saul and David, it is instructive to see how Saul's son Jonathan also fits into this picture.

SAUL

The Philistines had a great advantage over Israel: they possessed the secret of smelting iron. In battle an iron sword could completely sever one made of bronze. In fact only two swords existed in Israel, one possessed by Saul and the other by Jonathan (1 Samuel 13:19-22). No military victory could be obtained over the Philistines by literal sword. The Israelites had none.

When Saul was anointed king, it is said that “there was not among the children of Israel a goodlier person than [Saul]; from his shoulders and upward he was higher than any of the people” (1 Samuel 9:2). And in his first battle, Saul acknowledges that “today the Lord hath wrought salvation in Israel.” The victory was the Lord's, not Saul's.

But we all know that this fine example of faith failed. When Goliath, a man head and shoulders over all his people, challenged Israel to choose a man to wage a personal fight with him, he clearly expected this man to be Saul. But Saul knew the spirit of the Lord had departed from him and he had no desire to die at the hand of Goliath.

The people and their first king had missed the point of all those distressing years of the judges. They had only to turn to the Lord with their whole heart and He would deliver them. Again and again He heard their cry and He found someone to lead them to victory in His might. It was, for example, “the sword of the LORD, and of Gideon.” Judges 7:18

We read that the Lord left certain enemies in the land to “prove Israel, to know whether they would hearken unto the commandments of the Lord which he commanded their fathers by the hand of

Moses” (judges 3:4). But Israel “did evil in the sight of the Lord, and forgot the Lord their God.” vs. 7

JONATHAN

Jonathan was very different from his father. In every experience Jonathan displays a sterling character. If Saul does nothing because he's lost his faith, Jonathan always steps out in full assurance that the Lord will bless him. At a time when Saul had reigned just two years we find him with 2,000 chosen men and Jonathan with 1,000. Yet it was Jonathan who smote the garrison of the Philistines (I Samuel 13:3). In reaction to this provocation, the Philistines came up against these 3,000 men of Israel with 30,000 chariots, 6,000 horsemen, and people as the sand which is on the seashore (vs. 5). The people fled.

Saul had lost his faith. In the next chapter where Saul rests under a pomegranate tree, Jonathan and his armor bearer take on the Philistines. This was not foolishness; it was faith. “Let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few.” 1 Samuel 14:6

The odds were impossible from the standpoint of human reckoning, but human reckoning takes no notice of the Lord and his might. In fact with the Lord on Jonathan's side, the odds were now heavily against the Philistines. Just two men, and faith, and the Lord, and: “there was trembling in the host in the field, and among all the people, the garrison, and the spoilers, they also trembled, and the earth quaked” (1 Samuel 14:15). The result was that the Philistines killed each other.

Many years later at the end of his 40-year reign, Saul died battling these same Philistines. He had achieved absolutely nothing by his reign. He left the land as he had found it, still under an oppressive hand of a great foe. This was exactly the story of the Jewish Age, the age of the Law. Sin and death continued to reign and to oppress mankind.

In the battle that claimed Saul's life, Jonathan, still by his father's side, also died. But he left behind those wonderful memorials to the power and victory of faith which were made so much grander when contrasted to the failure of the power of the flesh.

DAVID

David was thirty years old when he began to reign (2 Samuel 5:4). This means he had not yet been born when Saul began his reign. It also means that Jonathan was MUCH older than David since we find Jonathan commanding men at Saul's right hand at the beginning of his reign and having one of only two swords in all Israel. Samuel's prophetic statement that God wanted someone after his own heart concerned not faithful Jonathan, who was already on the scene, but someone who had not yet been born.

And Jonathan said to David, The Lord be between me and thee, and between my seed and thy seed for ever. (I Samuel 20:42)

When Goliath challenged Israel and that nation's tallest man cowered in fear, it was little David who said, "Who is this uncircumcised Philistine that he should defy the armies of the living God?" (1 Samuel 17:26). Eliab, David's oldest brother, was annoyed by this display of simple faith. David was obviously blind to the realities of the situation. But David was showing a simple trust in the Lord's ability to do the impossible wherever and whenever He wished.

We all know what happened. David's pebble from the brook found its mark just as individual promises of God personally selected from the brook of living water stand ready for our times of need when Satan assails. We remember how the Lord Jesus in the wilderness of temptation, when confronted by the adversary's challenge, placed the pebble in the sling of faith and hurled it with the force of total conviction: "It is written "Thus saith the Lord ..." "God has promised ..."

Jonathan undoubtedly saw everything that happened between David and Goliath on that fateful day and how it must have warmed his heart! This little lad shared the same faith, was equally convinced that the fierceness of the opposition meant nothing when you had the power of the Lord God on your side. David had the same zeal, the same attitude, the same total trust in God. Jonathan himself would undoubtedly have gone up against Goliath but for the opposition of his father Saul.

When we see the animosity Saul expressed toward David, we are reminded of the hatred the leaders of the Jewish Age had toward the antitypical David. Those of natural Israel in the time of our Lord were not men of faith. They were proud of their own ability, proud of their meticulous care in keeping the rituals of the Law. When confronted with one after God's own heart, they eventually killed him.



And Jonathan said to David, ... The Lord be between me and thee, and between my seed and thy seed for ever. (1 Samuel 20:42)

But the "soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (1 Samuel 18:1). What beautiful words, for the faith of Jonathan illustrates for us the faith of all those worthy ones of old who "subdued kingdoms, wrought righteousness ... waxed valiant in fight, turned to flight the armies of the aliens" (Hebrews 11:33, 34). There were, of course, occasions when Saul's anger was directed at Jonathan to the point where he tried to kill him. - 1 Samuel 20:30-33)

Jonathan, a much older man than David, was embraced in a loving union with the much younger man. Jonathan recognized that it was young David that God had favored. Though Jonathan would be the natural successor to his father, he recognized in the young man the choice of the Lord and that he would be the next king, not himself. So he did a

remarkable thing: he stripped himself of his robe, his garments, his bow, and belt and placed it upon David (1 Samuel 18:4). It was the highest honor he could bestow upon David.

Clothing possesses something of a wearer's personality, so in giving clothing the wearer gives himself symbolically to the other. To receive any part of the dress that had been worn by a sovereign or his son and heir was deemed the highest honor that could be bestowed upon a subject. This is nicely illustrated in Esther 6:8, 9, when the king's apparel was to be placed upon the man that the king delighted to honor.

So full was the heart of Jonathan with the one desire to honor and acknowledge the will of God that he at once bowed to this choice of the Lord. If this was the Lord's choice, then it was Jonathan's choice too. What a wonderful attitude. Would we have been as ready to stand back for others to take high privilege? Most assuredly yes, if we have the right heart attitude.

David refused to wear Saul's armor in the face of Goliath. It did not fit him. It was the armor of the works of the flesh and would have weighed him down, inhibited him, rather than helped him in any way. That is also what the flesh does to us. It weighs us down and limits us. But David accepted Jonathan's robe of faith.

Jonathan gave all that he possessed, but David had nothing to give in return except his esteem and love (1 Samuel 20:17). The ancient worthies have left us their lives as an example and encouragement. For these gifts we can make no return except to wear worthily these garments of courage and trust in the service of God.

Jonathan also gave David his sword, that precious sword symbolizing the promises of the word of God. It was not a gift for the faint-hearted. Saul had a similar sword but forgot that it must be grasped with faith. Jonathan demonstrated just what that sword could do in the hands of one who trusts in the Lord's power. The Lord may use thousands or He may use just one to achieve His victories. He is not limited by the power of the flesh.

We, brethren, now have the sword of Jonathan, and his bow, and his girdle. Why are they entrusted to us? Because the Lord sees that we have the ability to take Him at His word and to go forth in the certain knowledge that He that is for us is far greater than all those that be arrayed against us. In trusting hands these are the most devastating weapons this earth has ever known. And God has put them into our hands so that they may be used in the continual battle with the enemies of the soul.

“And David spake unto the Lord the words of this song, in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul” (2 Samuel 22:1). If we are properly exercised, at the end of our course we shall be able, like David, to sing this song of victory given to us by the Lord.

- Donald Holliday, England

Joshua, Jericho, and the Gospel Age

It was 1575 BC when Joshua led more than a million Israelites out of the wilderness to an encampment point a mile or so outside the high walls of Jericho. Archaeologists say those walls were approximately 20 feet high on three sides; a steep natural cliff dropping off toward the Jordan River protected its eastern side. This was the twentieth city to be constructed there. Each previous city had been destroyed, only to be followed by the building of a new one on the ruins. People built cities where there was water and this place had a perennial spring of water. The ruins of so many previous cities beneath it raised the Jericho of Joshua's day to about 50 feet above the surrounding plain.

Several thousand people lived in Jericho and it had abundant supplies of both food and water. If a foreign invader took the usual approach and tried to starve the city's inhabitants, he would have a very long siege indeed. Even though the city gates were tightly barred, no one felt safe. These "foreigners" were different. They had a God who dried up the Jordan when they wanted to cross! How could anyone defend themselves against such a God as this?

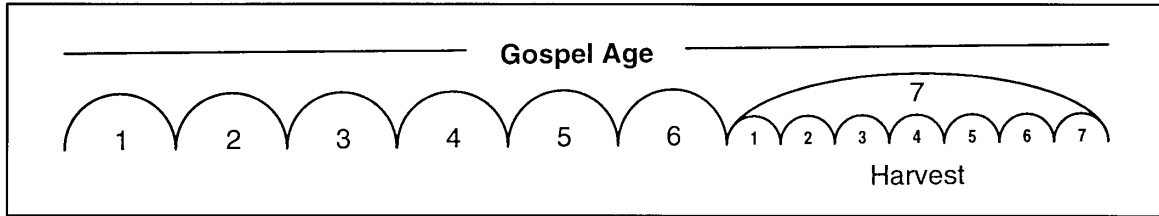
The details of this battle are in Joshua chapter 6. Following the instruction of an angel who told him what to do, Joshua arranged to have the army, the priests carrying the ark, and the people march once around the city. This would be a distance of about a mile and they would, of course, stay well away from the range of the defenders' weapons. The priests sounded trumpets, the march took place, but no one said a word. Only the trumpets "spoke."

The second day was like the first. Likewise the third through the sixth days. The priests blew the trumpets, the people marched, but no one said a word. Early at the dawn of the seventh day, everyone arose. The seventh-day trumpet sounded, then sounded again and again as they marched around the city seven times. At the end of the seventh and last circuit, the trumpets sounded long and the people shouted with one voice. They probably shouted something like, "The kingdom of Jericho has become our Lord's!"

At that moment, possibly as a result of a great earthquake, the city's main defensive wall swayed and fell down, taking with it some of the city's most valiant defenders.

The wall fell outward, filling a nine-foot deep trench and so provided easy access into the city. In later battles Israel was permitted to take a spoil, but this battle was different. Only the metals and iron were to be taken and they were to go into the Lord's treasury. Everyone who lived in the city was killed except Rahab and her family who lived on the northwest wall that did not collapse. The houses with their contents were completely destroyed by fire, one of the few times Joshua burned a city.

Jericho's final indignity occurred when Joshua pronounced a curse upon anyone who would rebuild it. Six or seven centuries later, in the days of Ahab, this curse was fulfilled on Hiel from Bethel, whose firstborn died when the foundation was laid and whose lastborn died when the gates were finished. - 1 Kings 16:34



THE GOSPEL AGE

This first battle under the leadership of Joshua pictures the Gospel Age. The Greek form of the name Joshua is Jesus, and means “Jehovah is salvation.” On the first day of march we read that “Joshua rose early in the morning and the priests took up the ark of Jehovah ’ “ Jesus' resurrection “early in the morning” began the Gospel Age for the church. Shortly thereafter at Pentecost the spirit came upon the church and they “shouldered the cause of the Lord .”

“Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you shout:’ said Joshua. This tells us that the church is not to promote her own ideas. We are to let the trumpets of God do all the talking.

The seven priests blew seven trumpets on seven days (representing the entire Gospel Age period). This has the same meaning and covers the same period as the seven angels who blow seven trumpets (Rev. 8:6 through 11:19) and the seven angels of the seven churches (Rev. 2:1 through 3:22). On the last day, when seven priests circled Jericho seven times, we have a picture of the end phase of the Gospel Age where seven angels pour out the seven last plagues (Rev. 16:1-21).

Jericho typifies the kingdom of this world and particularly its capital. During the Gospel Age literal Rome fulfils this role. Each day the army of the Lord circled Jericho. They did this for six days, picturing six periods of church history where apparently little happened to threaten that great city. But everything changed during the seventh period, the period of our Lord's second presence. The activities of the seventh day of the Jericho siege picture activities at the end of the Gospel Age. We read, “They rose early at the dawning of the day” (Joshua 6:15). The resurrection of the sleeping saints began the harvest of the Gospel Age on earth and the dawning of the Messianic Age in heaven. “The dead in Christ shall rise first.”- 1 Thess. 4:16 It is instructive to compare the events during the final siege of Jericho in Joshua 6:15-20 with the events of 1 Thess. 4:16:

“They rose early.”	“The dead in Christ rise first.”*
“They blew the trumpets.”	“The trump of God.”
“Joshua said, Shout!”	“Voice of the archangel.”
“The people shouted”	“Shout.”

At the end of the seventh and last circuit around Jericho, there was a long blast from the trumpets. Joshua told the people to shout and the main defensive wall fell to the ground. And so at the end of this Gospel Age, at the right moment, the defenses of the kingdom of this world will collapse. We can see how easy it would be for God. Thermonuclear, economic, or religious war could so easily frighten all earth's people to the point of revolution (a symbolic "earthquake"). "Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath." Revelation 16:19

Although all of Jericho was destroyed, Rahab and her family were saved because she had shown kindness to the Israelite spies. So today there are those who are sympathetic to the Lord in antitypical Jericho and we should be compassionate to them.

AFTER THE FALL

There is little in the Jericho picture describing the events of the thousand year kingdom of Christ that follows the destruction of the kingdom of this world. The salvaging of the gold, silver, copper, and iron suggest the return of earth's peoples (of varying nobility) to the Lord. The ancient worthies are resurrected to positions of prominence, particularly Abraham because he died before receiving the land God promised to give him (see Acts 7:2-5; Luke 20:37-40). Even Sodom, Tyre, and Sidon, which would have repented had they seen the works of Christ, will return to their former estate in the resurrection. (Matt. 11:21-24; Ezek. 16:55)

The curse placed upon any rebuilders of the city suggests the loosing of Satan at the end of the thousand years, followed by a little season of rebellion. In effect this is a final examination for the reformed families of the earth, and the ultimate destruction of the rebels for all eternity. (Rev. 20:3,7-10,14,15)

- *James B. Parkinson*

*The order in Thessalonians is reversed compared to the Jericho siege because Paul's main topic is the resurrection of the sleeping saints.

“Shout with a Great Shout”

When Joshua was near Jericho, the angelic “captain of the host of the Lord” said “See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.” (Joshua 6:2) And he gave Joshua a specific strategy. Joshua and his soldiers were to march around the city once each day, for six days, in company with priests who bore the ark, and seven priests who preceded the ark with seven trumpets of rams' horns. On the seventh day they were to march around the city seven times, concluding with a long trumpet blast, when “all the people shall shout with a great shout; and the wall of the city shall fall down flat.” Joshua 6:3-5 The antitypical meaning of this is well known. The seventh day, the sabbath day of which Jesus is the Lord, began in 1874. The priests blowing their trumpets represent spiritual Israel blowing the trumpet of present truth, announcing the fall of antitypical Jericho, Christendom. Worldwide events indicate to us that we are just a short while before the “great shout” of this seventh day.

The Hebrew word for “shout” is *terumah*, which means “acclamation of joy, or a battle cry” (Strong's #8643). During this seventh day, both spiritual and fleshly Israel are going through their own wars, in parallel, and both Israels are nearing the final phase which will sound the “great shout.”



The Angel Appearing to Joshua

In the year 1878 the “double” of fleshly Israel ended. In the same year, Jesus took the position of King, and the special work begun toward spiritual Israel was the proclamation of the King's command: “Come out of her (Babylon), my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:4, 2 Volume pp. 235, 240). This was our returned Lord's first harmonious proclamation concerning the two Israels (though silently, “as a thief in the night” regarding fleshly Israel). His last harmonious proclamation is going to be the “great shout,” and it will be obvious to both Israels.

Another picture which may have two meanings is the Crossing of Jordan. For spiritual Israel, it means smiting the waters of Jordan with the mantle of truth. For fleshly Israel, it may mean a war which will result in the expansion of Israel across Jordan to the boundaries God promised to Abraham. Both

of these experiences will be a time of a “shout” of victory. However, prophecy marks out subsequent trials for both Israels. Spiritual Israel will be taken to glory in a fiery chariot

experience. Fleshly Israel will be delivered through the final anguish described in Ezekiel 38 and 39.



The Walls of Jericho Falling Down

The territorial expansion of Israel and its prosperity will rekindle the already smoldering antisemitism, so that Jews from all nations will be forced to emigrate to the land of promise. Already this is the case for tens of thousands of Russian Jews. In the world economic and social structure, crisis and unrest will break out. To keep the ship of state from being overturned, a life-saving measure will be sought. It will be found and gladly offered: “come and put your trust in my shadow” (judges 9:14, 15). “The Bible points out that about this time the Nominal Church systems of the world will rise to great prominence again in connection with the Civil powers.” Vol. 4, 1916 foreword, pg. 3

But then the “great shout” will sound, ordered by the Captain of the host of the Lord. And then the enemies of spiritual Israel, and of natural Israel, will fall completely.

- *Hercules Gonos, Greece*

The Beasts of Job

When one wants to study prophetic beasts in the Bible, it is customary to turn to either the book of Daniel or Revelation. However, other books of the Bible also speak of beasts in a prophetic sense. In this article we want to address two beasts who figure prominently in the story of Job - behemoth and leviathan.

OUTLINE OF JOB

While the book of Job is generally treated as a general lesson as to why God permits evil, with job representing all of mankind, the story may be treated equally well with job picturing the nation of Israel. After all, Israel is a microcosm of the human race and their experiences; and if mankind has suffered from the permission of evil, Israel has done so even to a greater degree.

The book itself divides into five sections: (1) the introductory narrative; (2) the discussions with the three comforters; (3) the monologue of the fourth man, Elihu; (4) the voice of God speaking out of the whirlwind; and (5) the repentance and restoration of Job.

It is in this latter section, chapters forty through forty-two, that we meet behemoth and leviathan.

JOB'S REPENTANCE

The repentance of Job comes in stages. First, after God speaks from the whirlwind, we find Job uttering these words: "Then Job answered the LORD, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further." Job 40:3-5

Although this is an admission of his own failures, it falls far short of the abject repentance he expresses in chapter 42:6: "Wherefore I abhor myself, and repent in dust and ashes."

It is natural to ask what produced this further degree of repentance. The obvious answer is God's continued discussion with Job in the intervening chapters. This is the presentation of God concerning behemoth and leviathan.

If Israel, indeed, be the antitype of Job, what will bring them to the state of abject repentance necessary for them to assume their kingdom role? The answer lies in examining these two beasts. Both of these two animals are described as being virtually invincible. In fact the point of chapters 40 and 41 is that God alone is able to handle these two creatures.

LEVIATHAN

Although Leviathan is introduced last, we will discuss him first since he is the easiest to identify. Two clues establish firmly who is represented by this beast.

First, in verse 34 of this 41st chapter of Job, we have a summary of his description: “He beholdeth all high things: he is a king over all the children of pride” Can there be a better description of Satan himself? (See Isaiah 14:13, 14.)

Second, we have a further description of leviathan in Isaiah 27:1: “In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that

crooked serpent; and he shall slay the dragon that is in the sea”



Job and his Friends

Here the double identification of leviathan with both the serpent and the dragon links the image with not only Satan, but more particularly with his activity as the dragon, midst the civil governments of the world.

JOB DESCRIBES LEVIATHAN

From verse one through the first half of verse ten God shows Job the futility of man trying to tame leviathan. His strength is just too great.

However, beginning with the latter half of verse ten, God shows that he is in control of the entire situation and he will “repay” or recompense leviathan for all his evil deeds.

“Who then is able to stand before me? Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine. I will not conceal his parts, nor his power, nor his comely proportion” “ Job 41:10-12

Fearsome as is this beast, God admits that he is of “comely proportions” This is reminiscent of the description of Satan in Ezekiel 28:12-15.

The portrayal of leviathan calls special attention to four physical features: (1) his sharp teeth; (2) his tight-fitting scales; (3) his fiery breath; and (4) his hard heart.

The sharp teeth show the insatiable appetite of the Adversary. The tight-fitting scales emphasize his invincibility. The fiery breath emphasizes the ferociousness with which he intimidates all opposition. And the hard heart shows not only his lack of compassion, but also his self-confidence and lack of fear.

It is the teeth and scales that cause many commentators to consider leviathan a characterization of the crocodile. The fiery breath, not common to any natural beast, lends itself to the mythological image of the fire-breathing dragon. In fact, this fire shows the bold and intimidating claims by which the Adversary has imposed himself as the “god of this world”

In verse 18, the expression “his eyes are like the eyelids of the morning” could with equal ease be translated “his outward appearance is as the rays of dawn” or “his focus is on the first rays of dawn.”

If the first of these suggested translations is intended, note the similarity with 2 Cor. 11:14 “And no marvel; for Satan himself is transformed into an angel of light.”

If the second interpretation be correct, this also matches with other Scriptures, most notably 2 Thess. 2:8, 9 RSV “And then the lawless one will be revealed, and the Lord Jesus will slay him with the breath of his mouth and destroy him by his appearing and his coming. The coming of the lawless one by the activity of Satan will be with all power and with pretended signs and wonders”

In verses 31 and 32 we have Satan’s techniques in this final battle of the ages described: “He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

He maketh a path to shine after him; one would think the deep to be hoary.”

The boiling of “the deep,” the sea, is prophetic of the boiling up of humanity in the furors of anarchy “the sea and the waves roaring” (see Luke 21:25).

The shining path, making the deep appear to be “hoary,” or having white hair, refers to the pseudo-knowledge and philosophy which make evil appear as good, again the technique of appearing as “an angel of light.”

BEHEMOTH

This animal, described in Job 40:15-24, is more difficult to identify. We only meet up with him here in Job. Like leviathan, he is invincible. Otherwise he can best be described as “undescribable.” That very lack of specific identification helps to link him with another beast, this one from the book of Daniel.

“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.”
Daniel 7:7

This fourth beast of Daniel, particularly after the little horn rises and displaces three other horns, represents the Papal religio-political government, especially as seen in the so-called Holy Roman Empire.

Like Satan, this mammoth defies domesticating. God is showing Job that once again only Jehovah is strong enough to control the uncontrollable forces which have been unleashed on the earth. In verse nineteen he is described as the most powerful of the creations of God, again an apt description for the wealth and power amassed by this great universal empire. But, as the better translation renders the latter part of the verse, the one who made him has power to raise the sword against him. How true that will be in the final collapse of Babylon the great! The self-confidence of this "behemoth" is shown in verse 23 where he defies even the flood, yea, even the swelling of "the river Jordan" "The river Jordan represents humanity, those under the death sentence, those who have been "judged down" as the name Jordan signifies. Even when these rise up in anarchic rebellion, behemoth retains his confidence. However, it is a false confidence, and this very rising up of the populace brings about the downfall of behemoth -the antiChrist system of Papacy.

THE EFFECT ON ISRAEL

As the events of the second presence have brought Israel to an hour of judgment, they have responded increasingly with a stated need for God to pull them through, but not with the degree of repentance fitting them for the illustrious role they will play in God's kingdom on earth. They still have a natural bitterness for the success of their two greatest tormentors during the dark days of their Diaspora-Satan and his masterpiece, the anti-Christ church-state governments. But when God will show, through the means of fighting for Israel against these very enemies in Jacob's trouble, that He is in charge, that he can indeed bring about the recompense which justice requires, then Israel will bow the knee and say, "I repent in sackcloth and ashes"

- Carl Hagensick

Five Wise Virgins Sue for Inheritance

"And Zelophehad, the son of Hopher, had no sons, but daughters, and the names of the daughters of Zelophehad were Malah, and Noah, Hoglah, Milcah and Tirzah." (Numbers 26:33)

In Numbers 27:1-7, the daughters of Zelophehad, all five, came before Moses to plead a case for their inheritance. They were of the Tribe of Manasseh. Their argument was that their father had died in the wilderness and that he was not in the company of them that had gathered against the Lord with Korah, but had died in his own sins, leaving no sons. They had asked Moses: why should the name of our father be done away from among his family just because he had no son? They said further, give us a possession among the brethren of our father.

Moses did not answer them directly, but brought the case before the Lord. The Lord's answer to Moses was that the daughters were right. "...Thou shalt surely give them a possession of an

inheritance among their father's brethren and thou shalt cause the inheritance of their father to pass unto them.” (Numbers 27:7)

In Numbers 36, we learn that the case of these five virgins was again brought before Israel's high court. But this time it was by the chief fathers of the families of Gilead, the son of Machir, the son of Manasseh, of the families of Joseph, to which Zelophehad had belonged. A difficulty had arisen: should these five virgins intermarry with other tribes, then their portion would pass out of Manasseh's possession to another tribe, causing confusion and strife in the future. What could be done?

In reply to their query, a more specific law was enacted: “This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, let them marry to whom they think best, only to the family of the tribe of their fathers shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers' “ (Numbers 36:6, 7)

It is a wonderful thing to observe how the Lord honored the faith of these five virgins by protecting their interests. At the time they first appeared before the judges, Israel had been in the wilderness. Canaan had not been entered as yet, much less conquered and possessed. Yet these five virgins had been so sure in their faith that God would fulfill his promise to give the land unto his people, that they filed their claim to a portion of it, right then! Wise virgins indeed!

If it were not for these five women, our Lord could in no way have been the inheritor of the throne of David, much less being the “King of the Jews.” He could not have been the inheritor of the throne of David either through Joseph, for he was not Joseph's son, or through Mary, if a woman could not have inherited it. But for this remarkable suit for their inheritance by these five women, it would have been impossible for Jesus, legally, to be King of the Jews!

“If a man die, and have no son (as in the case of Heli, Mary's father) then ye shall cause his inheritance to pass to his daughter.” (Numbers 36:8)

We see how our Lord, then, as the man, Christ Jesus, according to the flesh, had legal title to the throne of David. Numbers 36:6 shows why it was necessary for Mary to be espoused to Joseph, both from the tribe of Judah. And so, from all of this, we see plainly, both from the ceremonial law and the civil law, how God always had his son, Christ Jesus, before his mind, in his Plan of the Ages!

- *George B. Eldridge*

The Mouths of ALL* God's Holy Prophets

(Acts 3:21, Revelation 4:4)

1. Enoch - Jude 14,15
2. Jacob - Genesis 49:10
3. Moses - Deuteronomy 18:15-19, Genesis 22:15
4. Samuel - 1 Samuel 10:23-25, 2:6
5. Job - Job 23:19-30, Job 14:12-15
6. David - Psalms 90:3,4, 104:5, 45:16, 30:5, 37:10-11
7. Solomon - Proverbs 2:21, Ecclesiastes 1:4
8. Isaiah - Isaiah 33:24, 35:1-10, 40:4,5, 25:6-9, 9:6,7, 11:6-9, 45:18, 55:12,13
9. Jeremiah - Jeremiah 31:15-17, 24:5-7
10. Ezekiel - Ezekiel 18:2-4, 16:61-63, 18:21-23, 16:55, 28:25-26
11. Daniel - Daniel 2:34-35,44, 7:13-14,27
12. Hosea -Hosea 13:14
13. Joel - Joel 2:22, 2:32
14. Amos - Amos 9:13-15
15. Obadiah - Obadiah 21
16. Jonah - Jonah 3:1-10, 4:11
17. Micah - Micah 4:1-5,8
18. Nahum - Nahum 1:15,2:3-6
19. Habakkuk -Habakkuk 2:14
20. Zephaniah - Zephaniah 3:8-9
21. Haggai - Haggai 2:6-7, Romans 8:19-22

22. Zechariah - Zechariah 8:20-23, 9:10, 14:9
23. Malachi - Malachi 4:1-2, 3: 11
24. John the Baptist - Matthew 11:7-11, John 1:29

- *Albert Sheppelbaum*

* The Greek text of Acts 3:21 does not contain the word “all” Therefore, while it is not surprising that so many of God's prophets spoke of the "Times of Restitution, the text does not require that we find its mention in all of them.