

The Bible Standard

“Send out your light and truth! Let them lead me;...”

Psalm 43:3

“LIFT UP A STANDARD FOR THE PEOPLE”

Isaiah 62: 10

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WONDERS OF SNOW AND HAIL

“Have you entered the treasury of snow? Or have you seen the treasury of hail, which I have reserved for the time of trouble, for the day of battle and of war?” (Job 38: 22, 23)

In Chapter 38 of the book of Job, Jehovah asked Job many questions as to the wonders of His works of creation and the laws of nature which He established, first as respects His inanimate creation in the earth (vs. 4-30) and then in the heavens (vs. 31-38), and finally as respects His animate creation in natures lower than man (vs. 39-41), which latter kind of questions are continued in Chapter 39.

By this means God encourages reverential meditation on His majesty and perfection and on the wonders and beauties of His marvelous works of creation, as respects the earth and its foundation (Job 38: 4), its measures (v. 5), its dimensions (v. 18), its law of gravitation and its main law of force (v. 6), operative when the angels in triumphant joy declared God’s works (v. 7), and as respects the sea (vs. 8, 11, 16), earth’s canopies (vs. 9, 10), light and darkness (vs. 12-15, 19-21, 24), death (v. 17), snow, hail, rain, dew, frost, ice (vs. 22, 23, 26-30), springs, streams, floods, lightning and thunder (v. 25).

God invites reverential meditation also on the wonders of His marvelous works of creation as respects the inanimate things of the heavens; the constellations (vs. 31, 32) and the stars and their courses beyond the constellations (v. 33), with the clouds and lightning (vs. 34, 35, 37, 38), with the laws that underlie them (v. 36), and also as respects His animal creation (vs. 39-41; Chap. 39).

As Job contemplated these great and marvelous works of God, he was in connection with all of them greatly

impressed with the sense of God’s wonderful majesty, greatness and perfection and, by contrast, with his own littleness and imperfection (Chap. 40: 3-5; 42: 1-6). And as we contemplate the wonders of God’s handiwork on the earth and in the heavens, we should be similarly impressed and affected.



Photographs of Snowflakes

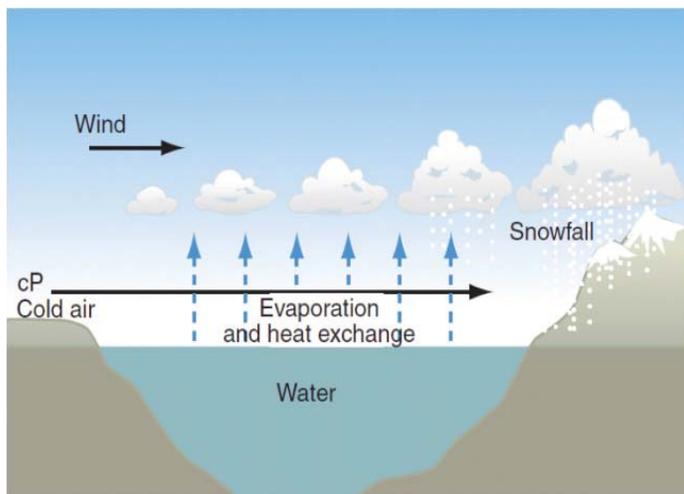
Our text asks particularly regarding investigation of the treasures of snow and hail. At first thought, one might feel that there are no special features to snow and hail to be considered. But God’s wonders are to be found also in these spheres of His handiwork.

In the book, E2, Creation (which we heartily recommend to our readers and can supply—see insert), seven great qualities of the world of matter are discussed; unity, immensity, beauty, sublimity, order, wondrousness and complexity. And within the realm of the first of these, unity, there is much diversity or variety (pp. 169-181). All matter is divided into three classifications: animal, vegetable and mineral, and into three forms: gaseous, liquid

and solid. But within these classifications and forms there is a great multiplicity of varieties, which are manifest on every hand.

In the mineral classification we find many transformations from one form into another. And by applying heat, solids may be melted into a liquid form, and liquids into a gas or vapor, and by withdrawing heat a gas may be changed into a liquid or a solid. Many chemical bodies assume the crystalline state when they change from liquid or gaseous condition into the solid form.

Solids may be produced, for instance, by the evaporation of saturated solutions. See Diagram below.



A large number of definite chemical bodies are found in nature in crystalline conditions, such as, the diamond, which is the purest form of crystallized carbon. There is a large variety of definite geometrical forms assumed by elements and compounds under certain conditions. The structure of a crystal consists of a small group of atoms which assume a regular arrangement in a fixed pattern. A crystal arouses our interest by reason of the regularity of its form, the perfection of its surfaces and angles, its transparency and brilliancy.

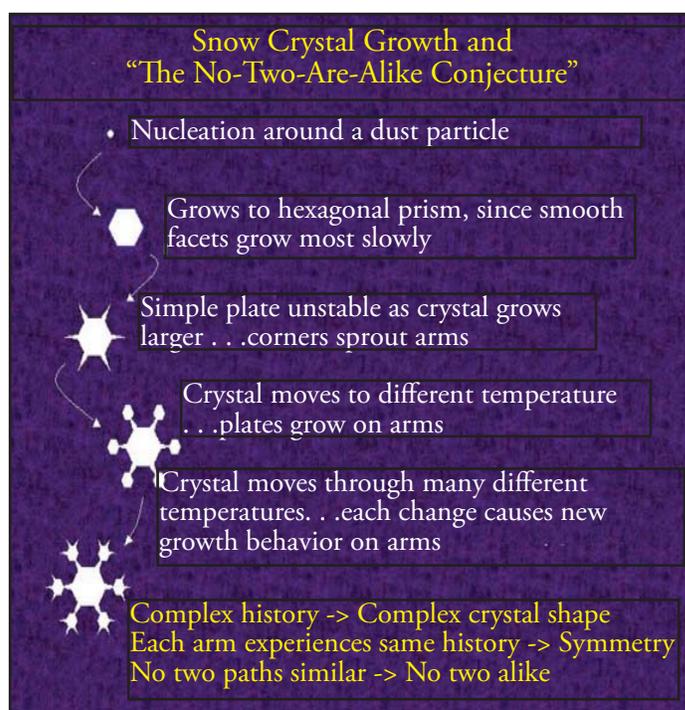
When a crystal can develop freely in every direction it grows in a definite geometrical form, a number of flat faces separated by definite angles. Every mineral when crystallized has its molecules arranged upon its own particular plan, from which it never departs, and which is shared by no other mineral. Minerals can frequently be recognized by the characteristic angles, shapes and patterns of their respective crystals.

When we add heat to a solid to melt it or change its form into liquid, or when we add heat to a liquid to change it into a gas, we do not add a material substance—something that can be weighed, handled or tasted—yet we have added something real, very real. A hot thing is no heavier than it was when it was cold. What we have added is motion, a very special and particular kind of motion, quite distinct from any other, a special to-and-fro motion of the atoms or molecules of which matter is made—vibration.

So, water has a certain amount of heat in it. Its molecules are vibrating at a certain rate and with a certain length of swing to each vibration. By adding heat this motion is increased. If enough heat is added to make the water boil,

it becomes impossible for the molecules to swing more freely and rapidly and yet hold together in the way that makes liquid water. Other things being equal, it is forced to become gas—it disappears as a liquid and passes into the air as water vapor, or gaseous water; and even then more heat can be added to it.

On the other hand, heat can be taken away from liquid water until, other things being equal—such as variations in atmospheric pressure,—the molecules of the water can no longer be related in the way that makes the water liquid. Deprived of too much of that particular kind of motion which we call heat, the molecules have to arrange themselves in a different way, congealing and forming what we call ice.



THE FORMATION OF SNOW

We are now ready to consider the subject of snow; and we find that it is marvelous indeed. Snow crystals are formed at high altitudes directly from the water vapor of the free atmosphere. The moisture does not pass through the liquid stage, but the snow crystals solidify directly from the vapor of the cold upper air and are formed under circumstances exceptionally favorable to freedom of movement of the molecules. This fact accounts for the great variety of forms of snow crystals observed, a variety not approached by any other mineral. Hundreds of different forms have been discovered and charted, and have provided for mankind some of their best designs and patterns.

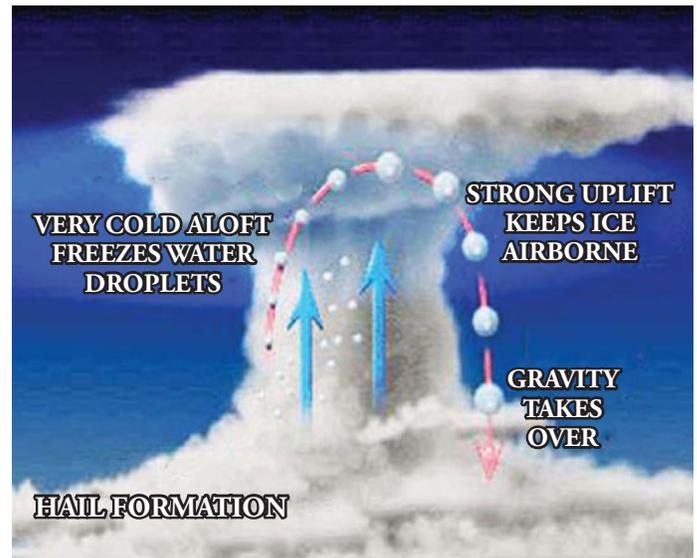
In the midst of this great variety, unity also can be observed, for the snow crystals are almost invariably hexagonal in type, though of endless variety in detail. They are generally in the form of thin tabular plates, long needles, or columnar particles of ice, formed in the air at temperatures below freezing. Many of the forms are exquisitely beautiful. By catching a simple snowflake on a dark background, the beauty of the perfect crystal may be momentarily admired, though it may soon escape and resume its original watery form. But with a special magnifying lens on our camera we are enabled to preserve its beauty by photography.

The illustration on page 66 shows twelve distinctive designs of perfect snowflakes, greatly magnified. Note their beauty. They are all in the form of six-pointed stars. Each of the radiations stems from a common center suggesting the number seven, the number of Divine perfection. The snow crystal is formed upon a nucleus, in the same way as a raindrop, sometimes reaches the ground singly, but more commonly in small coherent masses or flakes—combinations of crystals, measuring even up to 2½ inches in diameter.

The snowflakes are very small at first, but under the varying actions of air, water, wind, temperature and electricity they soon gain in structure and weight, then begin to fall. By the laws of nature that God has put into operation “He says to the snow, fall on the earth” (Job 37: 6), and it obeys His voice. “He gives snow like wool” (Psa. 147: 16).

How entrancing it is to watch the snowflakes fall! Some of them hug others so closely that they become larger and less regular in outline. Then comes a rollicking, boisterous gust of wind to play with them, tossing them up again towards the sky, but, after a moment’s hesitation, as they meet so many of their snow brothers heading toward the earth, they too join the procession and find their resting place in a nice feather bed on earth’s bosom.

At their coming the earth is transformed into a condition of exquisite beauty and majestic silence. The whiteness of the snow is due primarily to the large numbers of reflecting surfaces arising from the minuteness of the crystal particles. They do not keep any part of the white light that falls on their surfaces, but throw it all back. That is why snow is white. Earth’s most dreary scene looks beautiful when covered with a mantle of pure, white snow.



THE FORMATION OF HAIL

Our text calls attention also to the treasures of the hail. Hail is of a different nature than snow, though both are made of water, as we see when they melt. Hail, like snow, consists of ice crystals, or water crystals, as they might with equal propriety be called. There is no chemical difference between snow and hail; both are composed of the same chemical substance—water. The difference lies in the way the crystals are formed as the water vapor or water freezes in the sky, and in the manner in which the crystals cling to each other.



A very sudden cooling of the air when it contains a large amount of water vapor tends to cause the crystals to form as hail. Since the air usually holds more water vapor in summer, and may therefore

get more suddenly cooled by a cold wind than it does when it contains less moisture, we commonly get hail in summer rather than in winter, whereas snow is more apt to be formed in winter under the process of a slower crystallization.

Cross sections of hailstones sometimes reveal definite patterns of crystallization and beauty, though they are not so readily discerned and admired as are the snowflakes. Hailstones vary in size; some have been known to reach a diameter of between four and five inches. Probably the largest hailstones on the record in the U.S. fell in Nebraska in 1928. They were 17 inches around and weighed 1½

pounds. In large quantities, and particularly when in the larger sizes, they in their fall have often done much harm to plant and animal life (Psa. 78: 47, 48), and buildings.

Many other Scriptures refer to snow and hail. Snow occurs in the hilly country of Palestine, in such places as Galilee, Nazareth, Jerusalem and Hebron, though in these places it seldom lies longer than a day, and winters often pass without any. On Mt. Lebanon it lingers until late in summer, and it crowns the summit of Mt. Hermon the year round. A "time of snow" is mentioned in 2 Sam. 23: 20 (1 Chron. 11: 22). "Snow in summer" (Prov. 26: 1), in the sense of snowfall, was decidedly out of place. But snow evidently was stored in large quantities in mountain caves in winter and was then in summer brought down to the cities to be used in place of ice for cooling drinks and for refrigerating purposes. It would doubtless be most refreshing to tired workmen in the time of harvest (Prov. 25: 13).



Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."

John 4: 10

WATER IS SYMBOLIC OF TRUTH

Water, of which both snow and hail are composed, is used in the Scriptures as a symbol of truth, particularly the Truth of God's Word (John 4: 10-14), especially in its cleansing, thirst-quenching and nourishing effects. As to cleansing, we find that Jesus told His disciples, "Now you are clean through the word which I have spoken to you" (John 15: 3); and St. Paul says of the Church, "that He [Jesus] might sanctify and cleanse it with the washing of water by the word" (Eph. 5: 26; Ezek. 36: 25). Our hearts are "sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10: 22); in the type (Ex. 30: 18-21) the laver in the Tabernacle contained water in its bowl and in its base ("foot") for washing, picturing the Truth contained in the Bible, in its New Testament and in its Old Testament respectively, for our cleansing from defilements of sin, error, selfishness and worldliness.

And in Deut. 32: 2 (Psa. 72: 6) God directly connects His doctrine (the Truth), His speech (the utterances of His Word), with water, in the form of "dew" and "small rain upon the tender herb" (easy, elementary truths, especially suitable for the immature) and "showers [heavier downpours] upon the grass" (more advanced truths for the more mature).

SNOW AS A BIBLE SYMBOL



The coming down of rain and snow and their usefulness in refreshing the earth and making it fruitful are in Isa. 55: 10, 11 likened to the going forth of God's Word and its accomplishing His good pleasure and prospering in the thing to which it is sent.

As pure water is a symbol of the pure Truth of God's Word, especially in its cleansing, thirst-quenching and nourishing effects, so snow is set forth in the Scriptures as a symbol of the same pure Truth as it becomes available, in the same aspects. As to cleansing, snow water is mentioned as a special cleansing agent: "If I wash myself with snow water, and make my hands never so clean" (Job 9: 30). The Truth of God's Word is a potent cleansing agent as it becomes available and is understood and applied (as the snow melts). The thirst-quenching and nourishing effects are shown in Jer. 18: 14, where snow and flowing waters are used to symbolize the refreshing truths received in justification and consecration. The coming down of rain and snow and their usefulness in refreshing the earth and making it fruitful are in Isa. 55: 10, 11 likened to the going forth of God's Word and its accomplishing His good pleasure and prospering in the thing to which it is sent. "For as the rain comes down, and the snow from heaven, and do not return there, but water the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the eater, So shall My word be that goes forth from My mouth; it shall not

return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it”—Isa. 55: 10-11. An additional and more common use of snow as a Bible symbol is to denote whiteness in color. In fact, the basic meaning of the Hebrew word for snow, sheleg, is whiteness. Snow’s brilliant whiteness is used as the highest standard of comparison, as well as the symbol of a pure, cleansed condition, in some of the most beautiful and comforting passages of Scripture.



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In reasoning with us God makes it clear and plain to us how though our “sins be as scarlet, they shall be as white as snow; though they be [deep] red like crimson [a fast color, the most permanent of ancient dyes], they shall be as wool” (Isa. 1: 18). He shows us how He has prepared for this: that He Himself has provided the sacrifice for sins; that Jesus has already died, the Just for the unjust, that He might bring us to God (1 Pet. 3: 18), and that God can be just when He receives us, just in His dealings with us, because the justice element of His law has been fully met by Jesus on our behalf (Rom. 3: 26).

He gives us a glimpse of the blessings He purposes to bring to the world of mankind, points us to the Lamb of God, whose sacrifice takes away the sin of the world, and invites all those who have sympathy and appreciation to come now and accept not only life eternal but also favor upon favor—to become a part of Abraham’s seed, which is to bless all the world in the great uplift of the “restitution of all things, which God has spoken by the mouth of all His holy prophets since the world began” (Acts 3: 19-23; Gal. 3: 7-9).

It is a singular fact that if a scarlet or crimson object is viewed through a red glass in the light, it appears white;
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so, though our sins be as scarlet or crimson, when we come to where God will view them through the blood of Christ, they are accounted as white. Though “we are all as an unclean thing, and all our righteousnesses are as filthy rags” (Isa. 64: 6), though we have no righteousness of our own, our faith is accounted unto us for righteousness (Rom. 4: 5; Gal. 3: 6); “you who sometimes [formerly] were far off are made nigh by the blood of Christ (Eph. 2: 13; Heb. 9: 11-14). It is “the blood of Jesus Christ” (the merit of His human sacrifice) that “cleanses us from all sin” (1 John 1: 7). It is Jesus who “loved us, and washed us from our sins in His own blood” (Rev. 1: 5; 1 Pet. 1: 18, 19). Well may we cry unto God, as David did of old (though the fullness of the truth on the subject was not yet then revealed as it is now), “Wash me, and I shall be whiter than snow” (Psa. 51: 7).

In Lam. 4: 7 we read that certain Nazarites in their undefiled condition were “purer than snow.” In Matt. 28: 3 snow denotes the purity of the angel at Jesus’ sepulcher. And as a crowning use of this symbol, it is used to designate the purity of Jesus and of Jehovah Himself (Mark 9: 3; Rev. 1: 14; Dan. 7: 9).

HAIL AS A BIBLE SYMBOL

Since hail is composed of water, though in the form of ice, it also is used in the Bible as a symbol of truth, both secular truth and the Truth of God’s Word, especially the latter. Because, as already mentioned, hail may be very distressing and destructive, it very appropriately symbolizes the hard, distressing truths that God uses, often connected with His judgments, to destroy error, and to humble pride. Hail must be melted before the cleansing, thirst-quenching and nourishing water of which it is composed can be utilized. Symbolically, after tribulation and the hard, distressing truth have done their work and humbled the hearts of men, the cleansing, thirst-quenching and nourishing aspects of the truth come into activity in their blessed work.

“Have you entered the storehouses of the snow, or have you seen the storehouses of the hail, which I have reserved for the time of trouble, for the day of battle and war?—Job 38: 22-23

In our text God indicates that in His great storehouse of truth He has reserved certain supplies (“treasures”—Matt. 13: 52) of hard, distressing truths; and it shows us also that they were reserved for a special purpose, “against the time of trouble, against the day of battle and war.” “This great “time of trouble,” such as never was since there was

a nation, “no, nor ever shall be” again (Dan. 12: 1; Matt. 24: 21), broke out in the great World War in 1914 and is to continue in the World Revolution and the World Anarchy, these three phases of the “time of trouble” being symbolized respectively by the wind, the earthquake and the fire of 1 Kings 19: 11, 12. In its wide sense this “time of trouble” includes the forty-year period leading up to 1914. It is during this great “time of trouble,” this “day of battle and war” when the Christ, Head and Body, comes forth as an army, under Jesus as its Commander, the Captain of Salvation, and attacks and destroys the forces of error, sin and ignorance, led by Satan, the Prince of Darkness, that the treasures of the symbolic hail that God had reserved against this day are being brought forth and used. This coming forth of the Christ and this battle are pictured very graphically in Rev. 19: 11-21 (Rev. 17: 14; see Creation, p. 127, for details), where the truth on secular and religious subjects is pictured by the sword that proceeds out of Jesus’ mouth.



Hail may be very distressing and destructive, it symbolizes the hard, distressing truths that God uses.

The nature of the symbolic hail, the hard, distressing truths, is especially destructive to Satan’s empire, for the Lord Jesus is more and more being “revealed from heaven with his mighty angels, in flaming fire [the fiery judgments of His consuming wrath upon

evil and upon evildoers as such] taking vengeance on them that know not God, and that obey not the gospel” (2 Thes. 1: 7, 8). He consumes with the spirit (the teaching) of His mouth, and during His Epiphany He destroys the great Antichrist system (Satan’s counterfeit of the true Church) “with the brightness [Greek, epiphaneia] of his coming [Greek, parousia, presence]” (2 Thes. 2: 8). Error is surely being put to flight in this day of the Lord’s Epiphany, His revealing, His bright shining, when (Isa. 28: 15-18) “the overflowing scourge” (the Time of Trouble) is passing through, and the hail (hard, distressing truth, destructive of error) is sweeping away the refuge of lies (the doctrines of eternal torment, the immortality of man, the consciousness of the dead, etc.), and the waters (of the truth) are overflowing the hiding place (and will utterly destroy and bring an end to these errors). God through Christ is indeed, through the bright shining of the truth, thoroughly exposing the hidden things of darkness and putting to flight ignorance, superstition and the errors of

the Wicked One (1 Cor. 3: 13; 4: 5; Heb. 4: 12)!

In the book, SITS 6, The New Creation, page 175, it is explained that “the ten plagues upon Egypt were intended in some measure to foreshadow, to illustrate, the plagues with which this Gospel Age will end—the first three and ‘the seven last plagues’ (Rev. 15: 1).” The seventh of the ten plagues upon Egypt is described in Ex. 9: 22-34 as “thunder and hail” and “fire mingled with the hail, very grievous.” In the antitype, here in the end of the Gospel Age, we have indeed been witnessing many controversies (thunderings) and severe judgments of the Lord (fire) mingled with the downpour of hard, distressing truths (hail), and more are yet to follow.



“For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.”
Matthew 24: 21

JOSHUA’S LONG DAY

Another prophetic type, in which hailstones figure prominently, and which has been having a remarkable fulfilment here in the end of the Gospel Age, is found in Joshua 10. The five kings of the Amorites and their armies (vs. 3, 5) who fought against Joshua and Israel when they came into Canaan, represent the five great sifting errors and classes that have arisen against our Lord (antitypical Joshua) and His people (the antitypical Israelites) here in the end of the Age. God in the type (v. 11) “cast down great stones from heaven,” upon the Amorites, and they “died with hailstones.” In the antitype the five great sifting errors (No-Ransomism, Infidelism, Combinationism, Reformism—advocacy of “reforms” which are unscriptural—and Murmursome Contradictionism) and their adherents have been put to flight and completely refuted by the hard, distressing truths that God has been

raining down upon them for their overthrow here in the end of the Age. (For details on the “standing still” of the sun and the moon, see BIBLE STANDARD No. 207.)



And as they fled before Israel, while they were going down the ascent of Beth-horon, the Lord threw down large stones from heaven on them as far as Azekah, and they died. There were more who died because of the hailstones than the sons of Israel killed with the sword.—Joshua 10: 11

ISA 30: 27-33 EXAMINED

Isa. 30: 27-33 also describes prophetically in a wonderful way the conditions here in the end of the Gospel Age, and, among other symbols, hailstones are mentioned. Surely, the Old and New Testament “lips” of “the mouth of God” (Matt. 4: 4) are full of indignation, and His tongue (His teachings) as a devouring flame against all sin and error (Isa. 30: 27) in this great Time of Trouble. His breath (the force and spirit of His Word, His teaching, and also His acts) puts the world of mankind into difficult circumstances, like to one who is up to his neck in water and nearly overwhelmed by an overflowing stream, so He tests and sifts them with destructive troubles in this Time of Trouble (Isa. 11: 4; Rev. 19: 15; Psa. 107: 25-28). Satan, “the god of this world” (2 Cor. 4: 4), has blinded their minds, and as with a bridle on a horse, he has harnessed their figurative jaws, causing them to err in their speech and service (Isa. 30: 28, ASV).

But while mankind in general, are having great difficulties in this Time of Trouble, and their hearts are failing them for fear, God’s true people have a different attitude. They have in their hearts and on their lips a harmonious message, like unto a melodious song (Psa. 40: 3), in harmony with the Scriptures from Genesis to Revelation; this message features matters pertaining to Jesus’ Second Advent, the destruction of Satan’s empire

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and the early establishment of God’s Kingdom on earth with its reign of real, lasting peace. As they see the prophecies fulfilling on every hand they lift up their heads with rejoicing, knowing that their deliverance draws nigh and that “the kingdom of God is near” (Luke 21: 25-32)—they have “gladness of heart, as when one goes with a pipe [a flute] to come into the mountain [Kingdom] of the LORD” (Isa. 30: 29).

However, darkness hates the light, and men in general love darkness rather than light, because their deeds are evil (John 3: 19, 20). Therefore, in this, “the day of vengeance” (Isa. 34: 8; 63: 4), which is a part of “the day of His preparation” (Nahum 2: 3), God is causing the glory of His voice to be heard and is revealing His judgments by the lighting down of His Arm (the Lord Jesus—Isa. 53: 1), “with the indignation of His anger, and with the flame of a devouring fire [the fire of God’s jealousy—Zeph. 1: 18; 3: 8, 9], with scattering [resulting largely from siftings and shakings], and tempest [the Time of Trouble now on the world, beginning in 1914 with the World War, and to increase in the World Revolution, and in Anarchy to progress to a completion], and hailstones [hard, distressing truths that expose sin and error and put them to flight], for through the voice of the LORD shall the Assyrian [Satan’s servants, who rob and plunder God’s people] be beaten down” (Isa. 30: 30, 31).



The way for each person and each family to guard against the arrows of the adversary is to hold fast to the iron rod, exercise greater faith, repent of our sins and shortcomings, and to be anxiously engaged in the work of His Kingdom on earth.

“With the rod [God’s official arrangements, acts and practices] will He smite. And it shall come to pass, that every stroke of the staff of doom which the LORD shall lay upon him [the Assyrian] shall be [accompanied] with timbrels and lyres [harmonious unfoldings of the Truth of God’s Word], when the battles of brandished weapons will He fight against them” (Isa. 30: 31, 32; Rotherham and the ASV, margin; Isa. 13: 4-11; 14: 22-27; Zeph. 2: 13).

“For Tophet is ordained of old; yea, for the king it is prepared; He [Jehovah] has made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it” (Isa. 30: 33).

From the description given here of Tophet, and from the meaning of the word—burning place, we understand that it means Gehenna, the lake of fire and brimstone (Mark 9: 47, 48; Jas. 3: 6; Rev. 20: 10, 14, 15). The impossibility of exit therefrom is expressed in the words, “He has made it deep and large.” The thoroughness of its destructiveness is explained in the words, “the pile thereof is fire and much wood,” and the eternity of its destructiveness is explained in the words, “the breath [power] of the LORD, like a stream of brimstone, doth kindle it.” The king for whom it is prepared is undoubtedly Satan, the prince (ruler) of this present evil world; for he is the antitypical Pharaoh ruling over antitypical Egypt (Isa. 30: 1-14), and the antitypical Nebuchadnezzar of antitypical Babylon (Isa. 30: 27-33).

EZEK. 13: 10-16 AND 38: 22 EXAMINED



OUR VISION IS
CLOUDED BY
SIN AND ERROR

The fortifications of Satan’s empire are daubed with the untempered mortar of sin and error. Many religious teachers say, Peace, when there is no peace (Jer. 6: 14; 8: 11); they claim that the teaching that we are living in the end of the Age and that Satan’s empire is now being destroyed is foolishness and they scoff (2 Pet. 3: 3, 4), and they deceive the people; many of them claim to be Christian, in doctrine and conduct, but put forth a false front; they are as whited sepulchres, having built their strength on a foundation of selfishness and having coated it with symbolic whitewash (Ezek. 13: 10). But God has decreed the overthrow of the Satanic system to make way for His Kingdom on earth (Ezek. 13: 11-15; Rotherham): “It [Satan’s empire] shall fall: there shall be an overflowing shower [of truth]; and you, O great hailstones [hard, destructive truths], shall fall; and a stormy wind [the World War, so far in two phases, from 1914 to 1918 and from 1939 to 1945] shall rend it [a great and strong wind rent the mountains—Kingdoms—1 Kings 19: 11] . . . in my fury; and there shall be . . . great hailstones in my fury to consume it. So will I break down the wall that you have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and you shall be consumed in the midst thereof: and you shall know that I am the LORD.” The city of Jerusalem here stood for God’s professed, though apostate, people. It is used prophetically to picture the great apostate system of nominal Christianity, or Christendom, also called Great

Babylon (Rev. 17: 1-5; 18: 1-4), religious, social and civil, with all its errors and hypocrisy, which will be overthrown in this great Time of Trouble and pass away (Rev. 19: 11-21; 20: 11); and her prophets, her great teachers and public expounders, who have “whitewashed the wall” and who have been prophesying “visions of peace for her,” will be proven to be false prophets (Ezek. 13: 16).

At the very end of the Time of Trouble will come the final phase of “Jacob’s trouble” on Fleshly Israel (Jer. 30: 5-7). Ezek. 38 and 39 show that an aggregation of peoples will go up against regathered Fleshly Israel, to seek to plunder them (E 16, The Chart of God’s Plan, pages 130, 131, for details). God will then fight for Fleshly Israel against these would-be plunderers and thoroughly overthrow them. Ezek. 38: 22 mentions that, among other judgments, God will rain “great hailstones” upon them, showing that He will continue to use the hard, distressing truths, even to the very end of “the day of battle and war,” to destroy Satan’s errors and to help to humble the pride of men, and prepare them to acknowledge Him and to listen to His “still small voice” (Psa. 46: 8-10; 1 Kings 19: 12).

Then God’s Kingdom of peace on earth will come, and there will be “a new heaven [the spiritual control of Christ, instead of that of Satan] and a new earth [a new social order, instead of human society as now organized, which is permeated with sin, error, selfishness, etc.]: for the first heaven and the first earth were passed away; and there was no more sea [the restless, anarchistic masses of mankind]” (Rev. 21: 1; Isa. 57: 20; 60: 5).

REV. 16: 18-21 EXAMINED

The overthrow of Satan’s empire is described also in Rev. 16: 18-21, where, again, hail is used as a symbol. “And there were voices [great proclamations and also contentions for knowledge and liberty], and thunders [controversies], and lightning [diffusions of knowledge, bringing to light matters of the symbolic heavens and earth—the powers of spiritual control and society as now organized]; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great [a great shaking of human society in a general upheaval, such as was never experienced beforehand, and never will be thereafter—1 Kings 19: 11; Hag. 2: 6, 7; Heb. 12: 26-29; Isa. 13: 13; Dan. 12: 1; Matt. 24: 21]. And the great city [Babylon, nominal Christendom] was divided into three parts [religious, social and civil], and the cities of the nations fell: and Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island [less autocratic governments in Satan’s empire, such as republics] fled

away, and the mountains [kingdoms—Rev. 11: 15] were not found. And there fell upon men a great hail [comp. Rev. 11: 19] out of heaven [God is the One who provides the hard, distressing truths], every stone about the weight of a talent [weighty truths, very destructive in their force against sin and error]: and men blasphemed God [Rev 16: 9, 11] because of the plague of the hail; for the plague thereof was exceeding great.”

From our study we see that there are indeed many wonders in the snow and hail, which enhance our appreciation of God and His works. Also, we thank God for the treasures of the symbolic snow and the treasures of the symbolic hail, which He reserved against the Time of Trouble, against the day of battle and war with all error and unrighteousness. We thank Him that they are helping to overthrow Satan’s empire, preparatory to

the establishment of God’s Kingdom on earth, for which Jesus taught us to earnestly pray.



“For behold, I create new heavens and a new earth; and the former shall not be remembered or come to mind —Isaiah 65:17

“THE TIME OF JACOB’S TROUBLE”

“Alas! For that day is great, so that none is like it; it is even the time of Jacob’s trouble; but he shall be saved out of it” (Jer. 30: 7).

THE term “Jacob’s trouble” is found only this one time in the Bible, though this special trouble, which comes upon Fleshly Israel in the end of the Gospel Age, is referred to and described in other connections also. In Jer. 30 and 31 the Prophet encourages Israel with a message from Jehovah regarding their deliverance and glorious condition in the future. During the great day of God’s wrath and judgment against the nations He will deliver Israel from the yoke imposed upon them (Jer. 30: 4-11). The beginning of this day coincides with the beginning of the Millennial Age in 1874, shortly after 6,000 years from Adam’s creation which ended in 1872. This day’s destructive trouble upon the nations began in 1914, with the beginning of World War, Phase I. Israel’s fallen condition was incurable under the Law, and because of their iniquities God punished them (Psa. 107: 17); but He will restore them to His favor and heal the grievous wounds which He inflicted on them because of their sins, and will punish their enemies who persecuted them (Jer. 30: 12-17). He will rebuild Israel as His people (Jer. 30: 18-22; comp. Amos 9: 11; Acts 15: 15, 16). God’s great wrath will not end in the great Time of Trouble until His purposes shall have been accomplished; in the end of the Gospel Age, which laps over into the beginning of the Millennial Age; His people will meditate on this (Jer. 30: 23, 24).



At that same time, especially during the Millennium, Jehovah will become the God of all the families of Israel; they will be His people as the result of their covenant relations (Jer. 31: 1-6). At the beginning of the Millennium He gathers the remnant of Israel out of the land of the north, and even from the least parts of society, and leads great numbers of them back into their inheritance, and makes them glad and prosperous through His blessing (vs. 7-14). After the establishment of the earthly phase of God’s Kingdom He will restore to them their loved ones lost in death (vs. 15-17). He will have mercy upon the repentant ten tribes of Israel (Ephraim, vs. 18-22) and upon the penitent two tribes (Judah, vs. 23-26), and will turn their sorrow to joy. He will restore twelve-tribed Israel to their earthly inheritance, making each one responsible only for his own transgressions (vs. 27-30). He will make a New Covenant with them, for He will write His law in their hearts, so that they all will know Him; and He will forgive their sins (vs. 31-34). Israel will

forever remain God's people; and Jerusalem, rebuilt as a holy city, will never again be uprooted and overthrown (vs. 35-40). For a more detailed exposition of Jer. 30 and 31, see E14, *The Parousia Messenger*, vol. 2, pp. 398-405—(see also PT No. 331 p. 48).

From the above we see that the time of Jacob's Trouble is prophetically applied to the end of the Gospel Age. Jer. 30: 1 contains the heading of the whole prophecy of chapters 30 and 31, vs. 2 and 3 form the introduction and give the subject of the prophecy which follows. This prophecy was to be written in the Scriptures and (during the Gospel Age) was to be studied and meditated upon for encouragement as to the bringing again—a second return—of Israel, after a second exile, from “all nations whither I have scattered you” (Jer. 30: 11), to the Holy Land, which God gave to their ancestors and which they would again possess.

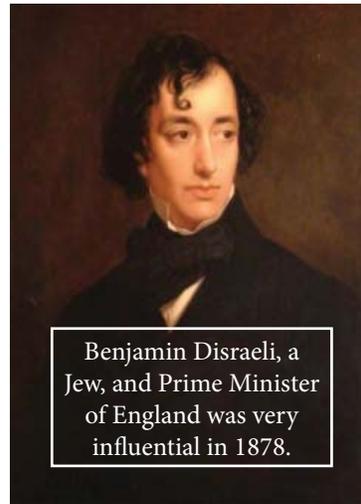


Vs. 4-11 treat of God's judgment on the nations, which accomplishes the deliverance of the twelve tribes of Israel. God here prophesies that as Israel comes into the time of Jacob's Trouble they will experience fear rather than peace and safety; they will under the convulsive pains of severe persecutions be so overcome with terror that one might imagine them to be women in the pangs of childbirth. The cause of their great terror is declared in Jer. 30: 7. It is the great day of judgment (2 Pet. 3: 7, 8), which is ushered in with the Harvest of the Gospel Age and “a time of trouble, such as never was since there was a nation” (Dan. 12: 1; Matt. 24: 21). “That [not this] day is great.” These words point to a time then future; they are like those in Joel 2: 11 (written long before Jeremiah's day); they allude to the great Time of Trouble: “for the day of the LORD is great and very terrible.” Also Jeremiah's expression “none is like it” is similar to that of Joel 2: 2: “There hath not been ever the like; neither shall be any more after it.” This day is for Jacob also, i.e., for all Israel, a time of great distress (Isa. 22: 4, 5; Zeph. 1: 14-18) “it is even the time of Jacob's trouble; but he shall be saved out of it.” —Jer. 30: 7.

THE FIRST PHASE OF JACOB'S TROUBLE

The first phase of Jacob's Trouble began in 1881, while the Jewish people with very few exceptions were still in

exile in various Gentile lands. They had experienced 1845 years of favor from the death of Jacob until their rejection of the Messiah in the spring of 33 A.D. Thereafter came their “double,” or repetition, of a period of disfavor, also for 1845 years (Zech. 9: 9, 12; Matt. 21: 4, 5; 23: 38, 39), which ended in the Spring of 1878. From then on God's favor began to return to Israel (Isa. 40: 1, 2). It was in 1878 that Delitzsch began the general circulation



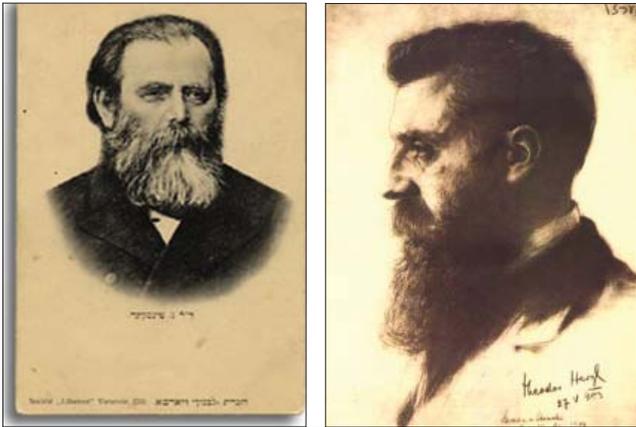
of his Hebrew New Testament and *Disraeli*, a Jew, then Prime Minister of England, influenced the Berlin Congress of Nations to grant England a general protectorate over the Asiatic provinces of Turkey, including Palestine; and the Turkish government amended its laws relating to aliens, which ameliorated the condition of the Jews then

residing in Palestine, as well as partially opened the door for others of them to locate there, with the privilege of holding real estate. In 1878, after Israel's “appointed time” had been accomplished (Isa. 40: 1, 2, margin) and she had suffered “double for all her sins,” God caused His people to begin to be comforted, both in religious and in secular aspects.

But more than this has been needed to bring them back to their homeland, preparatory to the establishment of God's Kingdom on earth (Matt. 6: 10; Num. 14: 21; Isa. 2: 2-4; 11: 9; Dan. 2: 35, 44; Rev. 5: 10). God has been accomplishing this by “fishers” and “hunters” in the first, the regathering phase of Jacob's Trouble (Jer. 16: 14-16). The “fishers” are those who use the attractive bait of Zionism, etc., to attract Jews to their homeland. This work began in 1882, with Leo Pinsker, the forerunner of Dr. Theodor Herzl. Assisting statesmen, Jewish agitators and many Christians also have done much and are seeking to do more to encourage Jews to return to their homeland. The “hunters” are those who pursue to destroy. These also have caused multitudes of Jews to return to their homeland. In 1878 fierce persecution arose in Rumania and Galicia, and especially in Russia, which in 1881 passed the May Laws, as a result of which fiendish persecutions continued in various countries in Europe. Pogroms sprang up in many quarters and unspeakable atrocities were perpetrated against the Jews, especially

in the two phases of the World War. The “hunting” still continues in some countries, though not on such a large scale and with less outward persecution. God by means of this “time of Jacob’s trouble” has been accomplishing His purposes.

REGATHERED ISRAEL INCLUDES



Attracting Jews back to their homeland began in 1882 with Leo Pinsker (left) and Dr. Theodor Herzl (right), fulfilling the prophecy in Jer. 16: 14-16. The “fishers” are those who used the attractive bait of Zionism to attract Jews to their homeland.

TRIBES

In promising to regather the children of Israel, God did not refer merely to the ten tribes (sometimes called Israel, Ephraim, etc.) as distinct from the two (usually called Judah), but rather to all twelve tribes, for all twelve tribes were represented in “the lost sheep of the house of Israel” (Matt. 10: 6), which house was cast off in 33 A.D. That all twelve tribes are meant is clearly indicated in Isa. 11: 11, 12, where both the ten tribes as Israel and the two tribes as Judah are specified: “And it shall come to pass in that day [the same ‘that day’—‘the time of Jacob’s trouble’—mentioned in Jer. 30: 7], that the Lord shall set his hand again the second time [even as He did the first time, at the end of the Babylonian captivity] to recover the remnant of his people . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth [all of which has been going on ever since 1878, but was never done before, for before their Gospel-Age dispersion the twelve tribes had never been scattered to the four corners of the earth].”

Also in Ezek. 36: 22, 24 God refers to all twelve tribes under the name of Israel, when He says: “Therefore say unto the house of Israel . . . I will take you from among the heathen [nations], and gather you out of all countries, and will bring you into your own land.” This regathering

was to precede the full end of the Gentile nations into which God had scattered them (Jer. 30: 10, 11; 46: 27, 28), and was to be from every quarter, to make of them “one nation in the land upon the mountains of Israel . . . and they shall dwell in the land . . . forever” (Ezek. 37: 21, 22, 25).



THE SECOND PHASE OF JACOB’S TROUBLE

Therefore, “in that day,” in the first phase of Jacob’s Trouble God has been gradually breaking Europe’s yoke from off Israel’s neck (Jer. 30: 8), and the ties and restrictions that bound them to Europe have been gradually loosened and severed. But there is also a second phase to Jacob’s Trouble. This is spoken of in SITS, The Battle of Armageddon, pp. 552 and 554, as “the final blast” and as “yet one more wave of anguish . . . the final conflict of the battle of the great day,” and it is described on pp. 552-561.

This second phase of Jacob’s Trouble comes at the end of the period of world anarchy. It is described in Ezek. 38 and 39. The increasing wealth and prosperity of regathered Israel have been arousing the covetousness of the European, Asiatic and African nations and this will be greatly accentuated in their anarchistic remnants. These will bring upon Israel the final stage, the second phase, of Jacob’s Trouble, the last dregs of Israel’s cup of woe. Gog and Magog represent the leaders and followers of nations as enemies of God’s people. In addition, Rev. 20: 8 (“the nations . . . God and Magog”) expressly shows this to be the case in the Little Season, at the end of the

Millennium; and therefore, by parity of reasoning, this is true of the enemies of God's Fleshly Israel in the very end of the Gospel Age. These anarchistic plunderers, as described in Ezek. 38 and 39; Zech. 12: 1-9 and 14: 1-3, will sorely afflict Israel in the second, the final phase of Jacob's Trouble.

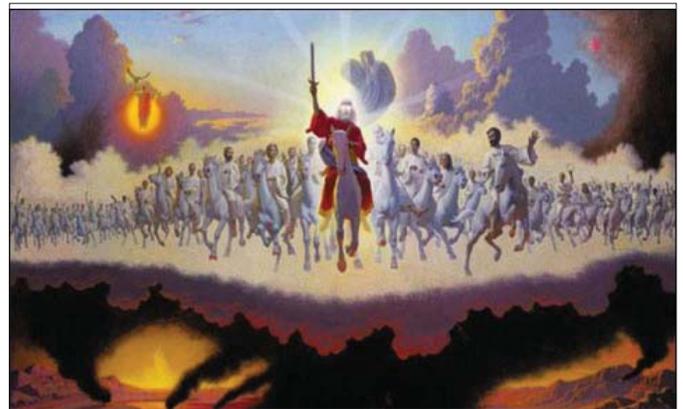


These anarchistic plunderers, will sorely afflict Israel in the second, the final phase of Jacob's Trouble.—Ezek. 38 and 39

Israel's final chastisement because of their unbelief and the miraculous defeat of their enemies will finally open their eyes; "and they shall look unto Me [Jehovah] because they have thrust Him [Jesus] through; and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12: 10, translation by Jewish Publication Society of America). Then Israel, converted as a nation, will recognize their Messiah as having come to them in the trouble ("clouds"—Rev. 1: 7) of the Great Tribulation, for their deliverance, as prophesied, e.g., in Ezek. 39: 22-29; Zech. 12; 14: 1-3; Jer. 30: 7, 8. Then "they shall serve the LORD their God, and David [Beloved, i.e., Messiah—Ezek. 34: 23, 24; 37: 24, 25; Hosea 3: 5] their king, whom I will raise up unto them" (Jer. 30: 9). "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant to them, when I shall take away their sins" (Rom. 11: 26, 27). This does not mean their universal salvation unto eternal life, but, as the connection shows, all Israel's deliverance from their Gospel-Age "blindness [or hardness] in part" and from their punishment for their sins against the Law and Christ, as well as from the condemnation of their Adamic and Judaic sins.

The Lord's reign of righteousness on earth (Isa. 26: 9; 28: 17) will be established first in Israel, among the regathered and converted Jews (Zech. 12: 7, 8; Jer. 23: 5, 6; 33: 14-16; Ezek. 36: 24-38; see E17 The Millennium,

pp. 333-345). They will with joy hail their resurrected patriarchs and the rest of the Worthies and be greatly blessed by their beneficent rule (Isa. 1: 25-27; 25: 9; 32: 1). Then a little later the Gentile nations, broken, exhausted and undone by the woes of the Time of Trouble (Matt. 24: 21, 22), will learn of the great blessings that Israel will be enjoying, and will desire similar blessings for themselves (Isa. 2: 3, 4; Zech. 8: 20-22). In response to their humble petitions for help the Kingdom with its arrangements will be established in one nation after another, until it will become a universal empire (Dan. 2: 44; 7: 27). Fleshly Israel (the secondary earthly seed of Abraham) under the lead of the Ancient and Youthful Worthies (the primary earthly seed of Abraham—Joel 2: 28; 2 Tim. 2: 20) will be privileged to co-operate with the spiritual phase of the Kingdom—the Little Flock and the Great Multitude (Luke 12: 32; Psa. 45: 14, 15; Rev. 7)—in converting and blessing the Gentile world (Gen. 22: 17, 18; 28: 14; Isa. 19: 24; Ezek. 16: 60, 61; Psa. 107: 22). This will be accomplished under Israel's New Covenant, described in Jer. 31, for the blessing of "all the families of the earth."



Israel had false expectations of how their Messiah would come; expecting a king with a great army. They were blinded, expecting the wrong thing. Eventually Israel will be converted as a nation, will recognize their Messiah as having come to them in their trouble ("clouds"—Rev. 1: 7)

Let the whole earth, and especially Israel, rejoice in the coming great blessings, now so near at hand. The promise is sure. God Himself has promised, and has graciously bound His promise by an oath, that we "might have a strong consolation" (Heb. 6: 16-18). The battle of the great day of God Almighty is preparing the whole world for the new day and its great work of restitution (Acts 3: 19-23); and the time of Jacob's Trouble is preparing Jacob's seed for their portion.



Israel's eyes will be opened from their "blindness [or hardness] in part" to the Truth; they will be delivered from their punishment for their sins against the Law and Christ, as well as from the condemnation of their Adamic and Judaic sins.

Though the waking hour be one of clouds and thick darkness (Joel 2: 1-3), thanks be to God for His blessed assurance that the work of destruction will be "a short work" (Matt. 24: 22), and that immediately after it the glorious Sun of Righteousness will begin to shine forth (Mal. 4: 1, 2). "The earth [the present old social structure, based on selfishness] shall be removed like a cottage . . . it shall fall, and not rise again" (Isa. 24: 19, 20). The great Time of Trouble is for the purpose of clearing the way for the new building of God, the new Jerusalem, the new heavens and new earth wherein dwells righteousness (2 Pet. 3: 13; Isa. 65: 17; Rev. 21). "When you see these things come to pass, know you that the Kingdom of God is nigh at hand" (Luke 21: 31).

"Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord and that He may send Jesus Christ, who was preached to you before, whom heaven must retain until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. For Moses truly said to the fathers, 'The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. And it shall come to pass that every soul who will not hear that Prophet shall be utterly destroyed from among the people.'"
—Acts 3: 19-23



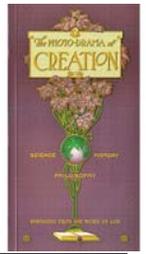
Moments of Inspiration

We hear cliches and quotes all the time but never really think of the truth embedded in them. Sometimes we have to look closer and read between the lines to see the real meaning in the words. Stop and think the next time you hear this saying.

"Better late than never"

For this my son was dead, and he is alive again; he was lost, and is found. And they began to be merry. —Luke 15: 24





The Fate of the Amalekites (Saul Disobeys God)—1 Samuel 15

King Saul, never seemed to enter into the spirit of the Lord's commands. He always manifested self-will; even when given special directions through the Prophet Samuel, he deviated and was reproved.

One failure of King Saul was when called upon to slaughter the Amalekites and drive them out, he did not fully obey. He spared the king, etc. Many have thought it strange that God would give such commands as this and others similar. The most satisfactory explanation is that the whole world is under the death sentence, and that it makes very little difference whether they die by pestilence, famine, or sword. The wickedness of the Amalekites is declared to have come to its full, just as with the Sodomites. The decree was extermination.

Had the slaughtered people, as we once thought, gone to eternal torment, the matter would have been most horrible. However, the entire aspect is changed when we recognize that God's provision for the Amalekites as for the Sodomites is a resurrection, secured by Christ's death. As we have already seen, the Sodomites are to have the privilege of returning to "their former estate," and to human perfection. So all who do not receive a knowledge of God in the present life are to have that opportunity during Messiah's Reign.

Another illustration along this line is that of Sennacherib's army, which was smitten by the angel of the Lord in one night, probably by a sand-storm.—2 Kings 19:35,36.

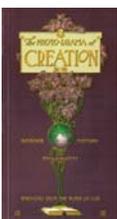
Gross misconceptions of God's character and the Bible teachings accumulated during the Dark Ages, when the Bible was not in existence so far as the masses were concerned. Bibles were very expensive and possessed only by the few; besides, very few could read. They did not know that the worship of an eternal torment deity is the worship of Moloch, which God specially condemned. The dawning light of a New Age shows us God's character of love and illuminates the Bible, making its teachings most reasonable.—Proverbs 4:18.

Questions for Lesson 41

- 1* What kind of a will did Saul manifest?
- 2* What did he do when special directions were given? Par. 1
- 3 Tell about one of Saul's failures in this regard. 1 Sam. 15: 3, 13-15
- 4* What did God tell Saul to do? 1 Sam. 15: 2, 3
- 5* Did he do as he was told? 1 Sam. 15: 7-9. When reproved, how did Saul answer? 1 Sam. 15: 20, 21
- 6* What did Samuel tell Saul? 1 Sam. 15: 22, 23
- 7 Was it right for Saul to slay all the Amalekites? See Expanded Biblical Comments. 1 Sam 15: 3
- 8 Was it right for God to order their destruction?
- 9 Does it make any difference how they died? Par. 2
- 10* Did they all go to eternal torment or where did they go? Par. 3
- 11* Is there any hope for them? When? How?
- 12 What city was similarly destroyed for its wickedness? Gen. 19: 24, 25
- 13 Does the Bible offer any hope for Sodom or other cities destroyed in like manner? See Ezek. 16: 55, 61
- 14* If people have not received a knowledge of God in the present life, will they have an opportunity in the future? 1 Tim. 2: 3, 4. Par. 3
- 15 Tell what happened to Sennacherib's army. 2 Kings 19: 35, 36
- 16* Where did these wrong ideas of God and the Bible accumulate?
- 17 What is the belief in eternal torment a worship of?
- 18* What does the dawning light of a new age show us regarding God's character? Par. 4

p. 41-52

* The questions marked with an asterisk are especially for children.



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