

difficult to relive the sense of relief experienced by Paul and the other travellers. They were now on *terra firma*. In the case of the passengers on the ship tied up for the winter months at Malta, there was joy for the journey to be over. As for those who, with Paul and Luke, had experienced the shipwreck, there would be a feeling of immense relief. For the apostle, who had not wavered in his faith that his Lord's words would be vindicated

that he would testify to him in Rome, there would be nevertheless a feeling of profound gratitude that Rome was now not far away. Moreover, for one for whom fellowship in the Lord was so precious, there was the opportunity to enjoy the company of the members of the ecclesia in Puteoli, and of this we intend speaking in our next article.

(To be continued)

# A new look at a Minor Prophet

John Nicholls

**Joel: Teeth in the Wind, Brother Peter Robinson, 2006.**

**99 pages.**

**Available from the author, 3256 Palmer Drive, Burlington, Ontario L7M 1M1, Canada;**

**email: [robinsonpj@hotmail.com](mailto:robinsonpj@hotmail.com)**

**Price: \$5 US (not Canadian), postage not known.**

**Also available via CSSS, Australia**

**T**HIS BOOK is a useful addition to the expositions of the prophecy of Joel already published in the Brotherhood.<sup>1</sup> We can all benefit from a fresh look at prophecy as the years go by and the world political situation develops. Styles of presentation change, and it helps younger brothers and sisters to appreciate our expositions of the prophecies and the Scriptural reasons for them. The greater our understanding of the prophecies, the clearer our preaching will be, and we will have stronger convictions of what will happen when our beloved Lord returns. An understanding of prophecy thus helps to develop faith.

The exposition under review is a home-produced hardback that is stimulating and sometimes unconventional, as for example his interpretation of the Lord's army of Joel 2:11. Above all, it is soundly based on Scripture, and attempts to integrate Joel's predictions with those of other scriptures.

The basic approach is essentially verse-by-verse, but there are several lengthy digressions. There is one on "the day of the LORD", which includes seven examples of how the faithful saints have been removed from suffering the

judgements that have taken place in various past 'days of the Lord'. There is another on partial and complete fulfilments of prophecies, and another very lengthy one on the sequence of events from Jesus' return to the beginning of his millennial reign. The book is worth reading for this latter digression alone, in my opinion. He suggests that there are three key points in establishing this sequence:

"1. How Christ's second coming is described both as a 'thief in the night', and as lightning that 'shineth from one end of heaven to the other'.

2. That there is BOTH a grain and grape harvest upon Christ's return.

3. The 'Marriage of the Lamb', the 'Marriage Supper' and the 'Supper of the Great God'".

Brother Robinson establishes his key events and then attempts to fit other prophecies in to make a coherent whole, with much success in the opinion of the reviewer. In all, he makes an eighteen-point sequence, and it is a joy to dwell on these things and think about all that is to take place when our dear Saviour appears and takes us to himself, that where he is we may be also (Jno. 14:3).

There is another splendid section on the reaction of world leaders to the presence of the Lord Jesus, with comments from Psalms 2 and 48,

1. *Joel*, Carl Parry (1977), Christadelphian Scripture Study Service, *The Prophecy Given Through Joel*, H. A. Whitaker (1989), Biblia, and *Joel: Prophet of Gloom and Glory*, E. M. Spongberg, Logos Publications, date unknown, deal exclusively with Joel. A recent addition is *An Exposition of Joel*, Chris Maddocks (advertised [Dec. 2007, p. 405](#)). Sections on Joel can be found in *From Hosea to Zephaniah: The Minor Prophets Before The Exile*, Fred Pearce (1979) (pp. 19-40), *The Christadelphian*, and *Eureka*, Vol. 1, John Thomas, pp. 44-5.

and Revelation 17–19. He remarks on how Jesuit priests have linked Revelation 17–19, not with the Roman Catholic Church, but with a satanic figure called Antichrist who will reign over the world from Jerusalem for three and a half years. Many will clearly be deceived by this wicked teaching into thinking that Jesus is an imposter when he returns, and heed the rallying cry of the papacy to go and fight against him.

Brother Robinson has some stimulating comments on Joel 3 and the seven thunders in

Revelation 10, and also on the Parable of the Sheep and the Goats in Matthew 25, which he applies, rightly in the reviewer's opinion, to the nations and not just to responsible individuals.

The book has six useful appendices, and is highly commended to all who want to understand this prophecy better. It transports the mind to the eternal things of the Kingdom of God, which our Lord said we should seek first, along with God's righteousness.

# Out of the earth

News and views from the world of archaeology

Tony Benson

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## Discoveries in the Northern Kingdom

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THE HISTORY of the ten-tribe kingdom of Israel is a turbulent one, with dynasties overthrown and new ones established. About fifty years after its establishment, a new king, Omri, became sole ruler after a period of civil war. Archaeology indicates that under Omri and his son Ahab Israel was a significant power, although the Bible does not speak of this, being concerned with the wickedness of Ahab and his clashes with the prophet Elijah.

The record of Omri's reign is very brief, being limited to 1 Kings 16:23-28, a witness to the Divine origin of the Bible, for a secular history would have trumpeted his achievements. One significant event in his reign is mentioned, however: his establishment of a new capital on a hilltop purchased from a man called Shemer, from whom the city gets its name Samaria. It has been excavated twice, in 1908-

10 and again in 1931-35. These excavations revealed extensive facilities for treading grapes and pressing olives, and about 100 cisterns.

Recently Norma Franklin of the Tel Aviv University Institute of Archaeology, a researcher specialising in the period of the kings of Israel and Judah, was studying plans drawn by the first excavators and noted amongst the cisterns two rectangular chambers. She visited the site to examine them and concluded that they were tombs. They were located underneath the remains of a large palace, believed by archaeologists to have been the palace of Omri and Ahab.

According to Franklin, one of the tombs must have been cut out of the rock when the palace was built, though the other could have been cut out afterwards. Only kings would have been buried in such a location, and the fact that one tomb was excavated when the palace was built indicates that Omri intended it for himself, with the other being for Ahab.

Isaiah 14:18, referring to the triumph of Babylon over the nations of the Middle East, says, "All the kings of the nations, even all of them, lie in glory, every one in his own house", and Franklin says it was the custom in the Middle East for kings to be buried in tombs under their palaces.

**Source:** "Lost tombs of the Israelite kings", Norma Franklin, *Biblical Archaeology Review*, Jul./Aug. 2007.

ONE of the most notorious characters of Scripture is, of course, Ahab's wife Jezebel. In the early 1960s a seal was donated to the Israel Department of Antiquities from a private collection. In a recent study, Dr Marjo Korpel of Utrecht University in Holland presents evidence that this seal was the seal of Queen Jezebel. It is large, befitting royalty, and bears symbols indicating that the owner was both female and royal. Unfortunately the seal is chipped at the top, where the name of the owner appears, so that it cannot be read, but Dr Korpel claims that what remains is consistent with it being Jezebel. Though Korpel, who is an Old Testament scholar, not an archaeologist, says she is ninety per cent sure that it is Jezebel's seal, no archaeological authority has accepted the claim. The problem is that archaeologists do not know where it was