
THE WORLD'S GREATEST LIBRARY GRAPHICALLY ILLUSTRATED (1942)

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(Layout is in landscape orientation and is best viewed expanding zoom to fit width.)

PREFACE

The Chinese have a proverb that “one picture is worth 10,000 words.” In many instance one can correctly say that a single picture is worth 100,000 words, more or less, and such we believe to be true of this volume.

What maps, pictures, and drawings are to the student in an educational institution (either secular or religious) correct, accurate maps giving Bible lands, together with charts and diagrams, which are true to the Word, are to the Bible student. Everything in the world is related to some other thing. All truth is related. This principle is especially true with reference to the Scriptures. If we can have drawings illustrative of the great fundamental teachings of the Scriptures which show the relationship of one line of thought to another, such graphic representations will be of inestimable value to us.

All constructions of any importance are built according to blueprints, plans, and specifications. We see a building under construction upon which many laborers are toiling. They go hither and thither, each doing his assigned work. The architect and the foreman, however, direct their movements and control their efforts. The same thing is true in regard to the Scriptures. God is the great Architect. He has His “plan of the ages” (Eph. 3:11; see marginal reading). Christ is bearing all things forward to a definite goal, “upholding [carrying forward] all things by the word of his power” (Heb. 1:3). When our Lord returns He will usher in the “dispensation of the fulness of the times, to sum up all things in Christ,” etc. (Eph. 1:10).

If one should visit the architect’s room where a great building is under construction, he could study the blueprints, plans, pictures, and specifications, and then go through the place and understand quite adequately what each worker or group of men was doing and could gain a clear-cut, definite idea of each procedure. After a large project has been completed and is in operation, one could study the blueprints, plans, and specifications, together with all drawings and information given thereon, and could understand better the general layout and the purpose which each integral part serves.

In the same manner Bible students have studied most carefully and accurately the Bible in general and certain books in particular, together with great and fundamental principles and plans running throughout the revelation of God. They have been kind and have written for us in many valuable books the results of their research work, for all of which we praise God. All careful students of the Scriptures are aware of the fact that there is a sublime unity inherent in the various books, binding them into one marvelous revelation. At the same time they have discovered the shadow of

the invisible hand of God here and there in the Scriptures, pointing to a definite plan and program which began in eternity before the creation of the world, which is being unfolded through the centuries, and which will culminate in the ages of the future.

For years friends have asked me for diagram and charts which will present vividly and graphically the general scheme of things and the plan of the ages, as they are revealed in the Scriptures. Yielding to this persistent call for such a representation of the great fundamental principles of the truth as they unfold through the ages, I have for some time been constructing charts illustrative of certain phases of truth and have been publishing them in the *Biblical Research Monthly*. With each drawing I have given a short exposition of the scriptures involved therein. As these have appeared in the magazine, there has arisen a demand that they be put in a more permanent form. The present book is my answer to this call. This volume, because of its limited size, can deal only with certain of the great and fundamental plans, principles, and purposes which run throughout out the Scriptures. To assist in laying this before the reader, I have of necessity been forced largely to confine my charts and exposition of certain key books and passages which set forth the outstanding scriptural doctrines.

In producing these charts, I have endeavored to be guided by the principle of simplicity. The mind can take in only so much truth at a given time. If therefore great and fundamental truths can be presented through the eye-gate without involving the inclusion of the multiplicity of other truths, the gain will be great. In these charts with the explanation such as is given, one may construct a framework for his biblical knowledge. Later he can supply the other details by further study. The foundation of a structure is first laid; later the framework erected. The rest of the material is built into the framework. This volume is designed to lay a solid foundation first and superimpose upon it the framework. The student can continue the erection of his scriptural house of knowledge by his own personal study.

On account of extreme positions which have been taken, very unfortunately, by some prophetic students, the study of "dispensational truth" has fallen into disrepute. I must confess that there has been developing in certain quarters and extreme dispensationalism which warps the truth of God, and which confuses students here and there. Extremes are always dangerous. Fanaticism is inevitably tragic. On the other hand, sanity and thoroughness in our study and investigation are always beneficial and inevitably bring blessings.

The word *dispensation* was used by the Apostle Paul several times. In the original it literally means "management of a household or household affairs"; "oversight, administration." The same word is sometimes rendered "stewardship," which conveys the correct idea of the original. But the popular use of the word *dispensation* signifies a period of time during which a certain order exists. For example, we speak of the Mosaic Dispensation and the Christian Dispensation. Paul, in Ephesians 1:10,11, used this word with that connotation, in his discussing the plan of God from eternity past in its unfolding through the centuries "unto a dispensation of the fulness of times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him, I say, in whom also we were made a heritage," etc. It seems clear and beyond controversy that this dispensation to which he refers can be nothing other than what is usually called the great Millennial Age. The time prior to this Golden Era is thought of as having

been broken up into smaller units rendered “times” or “seasons.” In Colossians 1:25 and 26 the Apostle Paul spoke of the gospel, which was given us in Christ Jesus before the foundation of the world, and designated it as “the mystery which hath been hid for ages and generations.” From this statement we can see that the Apostle thought of the period of time from the point designated as “before the foundation of the world” to the time of the coming of Christ as being divided into ages and generations. From this position there can be no escape. (In the article and chart on “Eternity or the Plan of the Ages” we shall see that this is the correct interpretation of the data bearing on this point.) On the other hand, the same writer, Galatians 4:4 spoke of the Jews as being under the elements of the world in bondage during the Law Dispensation. But this servitude ceased when in “the fulness of the time” God sent forth his Son that He might redeem those under the law and might grant to them adoption as sons. In this passage Paul thinks of Christ’s coming nineteen hundred years ago as being in the fullness of the time, which event terminated what is known as the Law Dispensation.

In view of the scriptural use of the idea of various ages into which time breaks up, one is scriptural in the use of the term *dispensation*. In his referring to these various epochs making up time, one can survey the history and study the conditions of various periods and see their beginnings, their distinguishing characteristics, and their endings and can thus think of them as separate dispensations—for the convenience of clear thinking and memory. For instance, beyond dispute the period during which Adam and Eve were in the Garden of Eden may be spoken of as the Dispensation of Innocency, for it had a definite beginning and a specific end and was characterized by a certain order. Again, the period from the expulsion out of Eden to the Flood likewise had a definite beginning and an ending and was characterized by a certain definite order. We are logical, for the sake of analysis and clear thinking, in speaking of this period of time as a certain, definite dispensation—call it what we may. What is true of these two periods of time is correct with reference to others into which history, past, present, and future may be logically divided.

In our splitting up time into various dispensations, let us be careful to avoid all artificiality. We must never read into the sacred text our own preconceived ideas and opinions. On the contrary, we must be sane and logical and avoid all extreme positions here as on any other subject. A glance at the charts and the discussion connected with each one reveals immediately the fact that this book deals with prophetic matters quite extensively. The words *prophet* and *prophetic* have been greatly abused. Etymologically, “prophet” means one who “speaks in behalf of another.” The content of the message is not implied. He might be discussing things past, present, or future. Thus in the Hebrew Old Testament the historical books are called “the former prophets,” whereas the books which we usually call “the Prophets” are designated as “the latter prophets.” This usage is perfectly in accord with the original meaning of the Greek word under discussion.

In our day “prophecy” and prophetic” are used popularly as referring to something in the future. We therefore speak of *prophetic students* and *prophetic teachers*, meaning, of course, those who are studying what technically and properly is called “predictive prophecy.” This special meaning

has established itself in the popular thinking of Christians today. In the light of this fact one is correct in speaking of “prophetic student” and “prophetic conferences” and the like, when one is thinking of those who are studying predictive prophecy.

Unfortunately, many of those who are attempting to study predictive prophecy have allowed the imagination to run wild, have woven fanciful interpretations, and have offered pure human speculation as the true exposition of biblical prophecies. At the present time, as in the past, many earnest students are being misled, especially when men make out schedules and timetables for the fulfillment of prophecy and things do not materialize as anticipated. In such cases the thoughtful person realizes that something is wrong somewhere and will re-study the situation as well as the prophecy; but the great mass of people are not inclined to re-investigate in order to learn where the mistake was made. Many therefore jump to the conclusion that, since certain ones have been mistaken on different points, it is impossible for one to understand prophecy. I am of the firm conviction that this is one of the objects that Satan has in mind when he causes such confusion. The facts, however, that certain men who have sincerely made out schedules for the Lord to fulfill have been in error on many interpretations, and that many things have not developed as anticipated, are no reason why we should avoid the subject of prophecy.

Let those who are studying the prophetic word realize that they are not to turn prophets but are simply to study what God has said. The Lord had a definite, specific idea every time he caused one of His prophets to speak. If I ignore the context, if I force upon the Word a meaning foreign to that which the original speaker had in mind, and if I present my own ideas as the interpretation of the prophet’s message, God will not change His plans and purposes in order that my explanations may be realized. “God fulfills prophecy as written and not as interpreted by the speculations of men.”

My attention has been called by various ones to the fact that there is a dearth of original thinking today. Too many of us, according to a suggestion which I have heard, are simply trying to repeat—but all too often failing—what other and older teachers of the Word have said. Unfortunately, the facts of the case seem to bear out this charge. If it is true that such a condition exists, it is time that we who are endeavoring to present the scriptural teaching on predictive prophecy should make a first-hand, personal investigation of this portion of the Word and should spare no effort nor means to ascertain the exact thought of the biblical writers. Whenever we see anything in the Word and are absolutely convinced that we have not made a mistake in our interpretation, then we should in love proclaim what we see there. In other words, we should be “noble Bereans.” Paul and Silas went to the city of Berea and preached the truth. The people of the audience did not accept as true and final the message. On the contrary, they showed their nobility “in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so” (Acts 17:11). We should note the fact that these Bereans were not gullible but were eager for truth. When Paul and Silas claimed that they were preaching the Scriptures, the Bereans did not dig up some of the works of the rabbis or of their teachers or authorities; on the contrary, they got their Bibles and examined them most carefully and critically. The result was that they saw the truthfulness and the correctness of Paul’s message

and accepted the Lord Jesus Christ. It is perfectly proper for us to study the books that have been written by godly, devout students of the Word to see what truth God has enabled these servants of His to apprehend and to set forth. But the reading of the works of men can never be a substitute for one's personal investigation of the Scriptures. We should avail ourselves of what men of God have written and thank Him for it, but let us always verify by an examination of the Scriptures any position that is advanced by a brother—before we accept it as true.

I once had a conversation with a Bible teacher who enjoys international reputation. I called attention to a certain passage and its meaning. This one immediately acknowledged that the Scriptures taught a certain truth but said that under no condition should one teach it because it was not the generally accepted thought in fundamental circles. This teacher then made the remark that it was “best to stay in the beaten path and thus avoid trouble.” Suppose Martin Luther and the other reformers had taken this position because they were afraid of men and what they might do. Would we have our glorious heritage today? Would history have been what it is? Let us come to the Word with open hearts and minds, desirous of knowing only what God has said in order that we might conform our lives, conduct, and programs to its teachings and proclaim His glorious truth to men as He enables.

The charts here presented I have largely originated. I have endeavored to make them just as plain and simple as possible and at the same time to construct them so that they will give a definite, correct idea of the scriptures.

May the reader receive as great a blessing in perusing these pages and studying the charts as I have had in the preparation of them. Above all, may honor and glory accrue to the Lord Jesus Christ from this volume as it goes forth on its mission.

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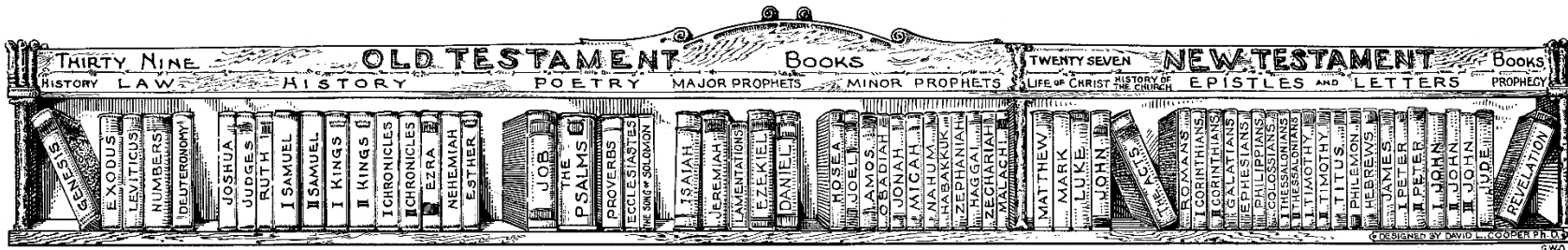
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Preliminary Considerations

THE WORLD'S GREATEST LIBRARY GRAPHICALLY ILLUSTRATED



THE WORD OF THE ETERNAL GOD

The title of this chart is "The World's Greatest Library." These words are not empty but are freighted with the greatest meaning possible. Ashurbanipal, one of the great Assyrian kings, collected at Nineveh, his capital, one of the great libraries of the ancient world. At Alexandria, Egypt, the Ptolemies founded what in that day proved to be the world's greatest library. Its destruction was one of the great calamities which have struck the earth, in that much valuable information concerning the ancient world was wiped out at one blow. Today there are many and famous libraries. For instance, at the Vatican in Rome, one of the world's great collections of manuscripts and books has been gathered. The Bibliotheque Nationale in Paris likewise is one of the world's famous libraries. Our own Congressional Library at Washington undoubtedly stands in the foremost ranks of the accumulation of the world's knowledge in the form of something like two million volumes (according to a statement which I heard in Washington--unofficially however). At the famous universities of Oxford and Cambridge mammoth collections of books are to be found. But of all the libraries in

the world, however, according to information which I have received, the British Museum in London is the greatest. It was my privilege in 1936 and '37 to take advantage of its facilities in pursuing my research work.

After we have faced the facts and looked, at things as they are and have given ample credit where it is due, I am bold to assert that the Bible, the Holy Scriptures, God-breathed, a volume consisting of sixty-six books, is indeed the world's greatest library. There is no volume which can be compared to it. It is indeed peerless. All of the works of men combined pale into insignificance in comparison with it. The world's greatest thinkers who have studied the Scriptures and have surveyed the fields of human thought acknowledge this Holy Book of God as occupying the first place in literature, judged from every standpoint.

THE REASON FOR ITS PRE-EMINENCE

There are reasons for men's pronouncing things good, better, or best; or, on the other hand, as poor, poorer, poorest. There evidently, is a reason why the best thinkers and writers pronounce the Bible as the best of all literature in existence. The reason is that it was God-breathed and written by holy men of God as they were borne along by the Holy Spirit (II Pet. 1:21)

Abundant and overwhelming is the proof that the Scriptures are God-breathed. No open-minded truth-seeker can weigh the evidence for the divine origin of the Scriptures and can arrive at the conclusion that the books of the Bible were written by uninspired men.

There are many lines of proof which lead men to this conclusion, but I shall speak of only one. There is an absolute unity which pervades these sixty-six books that were written over a period of four thousand years by something like forty or more different writers, who lived under dissimilar circumstances and varying environments. That this greatest library of the world was thus given to the human family over a period of approximately four millenniums is evident from an investigation of all of the data. God, during the first four thousand years of human history, spoke at various times. This is seen from the fact that Enoch, the seventh from Adam, was a prophet who spoke for God. Jude quotes one of his prophecies. Lamech, likewise, was a prophet, who uttered a prophecy as is seen in Genesis 5:28-31. Abraham, Isaac, and Jacob are likewise called prophets (Ps. 105:13-16). Abraham, according to Genesis 26:5, "obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." This statement God made to Isaac. There were statutes, commandments, and laws given by the Lord and obeyed by Abraham who lived approximately four hundred years before Moses. We are therefore forced by the evidence to conclude that God gave His revelation in part during the twenty-five hundred years from Adam to Moses. (For a full discussion of this point see Chapter 1 of my volume, *Messiah: His First Coming Scheduled*.)

The evidence therefore is positive that God at various times through the period from Adam to Christ broke the silence and gave that portion of the revelation of His will that met the crises and conditions which obtained at the time of His speaking.

A careful examination of all the Scriptures shows that the plan which is announced in Genesis 3:15 is consistently carried through the Scriptures. This verse is the text of the Bible. All that follows is but the unfolding of that one divine purpose which runs through the ages and which will culminate in the "dispensation of the fullness of the times" when God will head up all things under the Lord Jesus Christ (Eph. 1:10). There are no contradictions in the Scriptures. To the superficial reader there appear some disagreements, but upon thorough investigation those things which seem to be discrepancies prove to be glorious, convincing harmonies.

Should sixty-six books, written by men--forty-odd authors--over a period of forty centuries be brought together in one volume, there would exist irreconcilable incongruities. Should one challenge this statement, let him select sixty-six volumes written by as many men during the same length of time and under as many various circumstances as those under which the inspired authors wrote. Then let him examine these writings and prove that there is the unity which is manifested through-out the Scriptures. Gentlemen, it cannot be done! The Bible is unique from this standpoint. The Bible is a miracle. There is not one chance in a billion that it could have been produced by uninspired men. It is the wonder book of all the ages and is properly entitled "The World's Greatest Library."

No one can claim to be truly educated who has not a working knowledge of this marvelous collection of books of Holy Writ. This fact has been recognized by the outstanding thinkers of the centuries.

AIDS TO BIBLE STUDY

The Greek mathematician, Euclid, is reported to have told the young Ptolemy once, "There is no royal road to geometry." This statement was made to the young prince when he wanted to know if there were not an easier way to gain a knowledge of that science. To those who are wishing to master the Scriptures or to obtain a working knowledge of them, I would say that there is no royal road to such a goal. There is but one way to become acquainted with the Scriptures, which is to study them faithfully with an eye single to know and to do the will of God.

Though one must study very hard to acquire a knowledge of the Scriptures, there are certain aids which will assist very materially in the acquisition of biblical knowledge.

In making recommendations to one who is not acquainted with the vast amount of biblical helps, I would like to suggest in the first place that an earnest student of the Bible should procure the revised translation of the Scriptures. Such a Version, according to my opinion, is essential to the proper understanding of the oracles of God.

There are today a number of editions of the Bible that contain notes and helps, which are indispensable for the beginner. There are also some reference Bibles that are not of great practical value. A person should be very careful, in view of this situation, that he knows what he is purchasing

before procuring one. If anyone obtains any such Bible with helps, he should be very careful not to use the notes as a crutch. On the contrary, he should with an open mind study the suggestions and arrive at his own conclusions—by the help of God.

A good concordance of the Scriptures is of great value—especially for the young student. By this means he can, when he learns to use this help, find any passage for which he is looking.

Maps of Bible lands are indispensable to all—the young student and the mature Christian—in order that they might have a clear picture of the portion of Scripture which they are studying. There are several such excellent works by sane, sound, scholarly authors. Any one of these will be of great service to the student. A good encyclopedia is likewise indispensable.

WHAT SOME GREAT MEN HAVE SAID ABOUT THE WORD

Within this awful volume lies the mystery of mysteries:
Happiest they of human race,
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
But better had they ne'er been born
Who read to doubt, or read to scorn. —Sir Walter Scott

Lamp of our feet, whereby we trace
Our path when wont to stray.
Stream from the fount of heavenly grace,
Brook by the traveler's way!

Bread for our souls, whereon we feed,
True manna from on high!
Our guide and chart, wherein we read
Of realms beyond the sky.

Pillar of fire through watches dark,
Or radiant cloud by day!
When waves would overwhelm our tossing bark,
Our anchor and our stay!

Riches in poverty! Our aid
In every needful hour!
Unshaken rock—pilgrim's shade,
The soldier's fortress tower!

Our shield and buckler in the fight!
Victory's triumphant palm!
Comfort in grief! In weakness, might!
In sickness, Gilead's balm!

Word of the ever-living God!
Will of his glorious Son!
Without thee how could earth be trod
Or heaven itself be won?

Yet to unfold thy hidden worth,
Thy mysteries to reveal,
That spirit which first gave thee forth,
Thy volume must unseal!

And we, if we aright would learn
The wisdom it imparts,
Must to its heavenly teaching turn
With simple, childlike hearts!

—*Bernard Barton.*

The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow-man.

—*Daniel Webster, Speech at Bunker Hill Monument, June 17, 1843*

The stars, that in their courses roll,
Have much instruction given:
But thy good Word informs my soul
How I may climb to heaven. —*Isaac Watts.*

Most wondrous book! Bright candle of the Lord!
Star of Eternity! The only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely. —*Pollok.*

The book of books, the storehouse and magazine of life and comfort, the Holy Scriptures. —*George Herbert.*

We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read. —*Whittier*.

I am a Bible-bigot. I follow it in all things, both great and small. —*John Wesley*.

The world cannot be governed without this Book. —*George Washington*.

The first and almost the only deserving of universal attention is the Bible. —*John Quincy Adams*.

In regard to the great Book, I have only to say that it is the best book which God has given to men. —*Abraham Lincoln*.

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives.
—*Ulysses S, Grant*.

God's Word Stands

God's Word down the ages has stood,
A wonder of glory divine;
As granite out-lasts crumbling wood,
And eternity out-measures time.

God's Word sheds its light like the sun;
How rich, pure and wholesome its ray!
Out-lasting creations of man,
And destined to shine on alway.

God's Word stands as firm as His throne,
And that is forever and aye;
And all who confess it He'll own,
In His kingdom of glory some day.

God's Word is a shelter secure,
A refuge that never can fail;
Though the enemy comes like a flood,
Against it he cannot prevail.

It stands, it stands,
God's Word—it stands.
The ages may come,
The ages may go,
But God's Word —it stands. —Ernest M. Wadsworth.

If American democracy is to remain the greatest hope of humanity it must continue abundantly in the faith of the Bible —*Calvin Coolidge*.

The Bible gives us a picture of a heavenly Father more willing to do things for us than we are ever willing do for our own children. Yet there are many who look upon those who truly expect God to do something or who truly believe that He has promised and will accomplish His promise as though they were touched with some madness. It is more of this divine madness that the church needs today. —*Selected*.

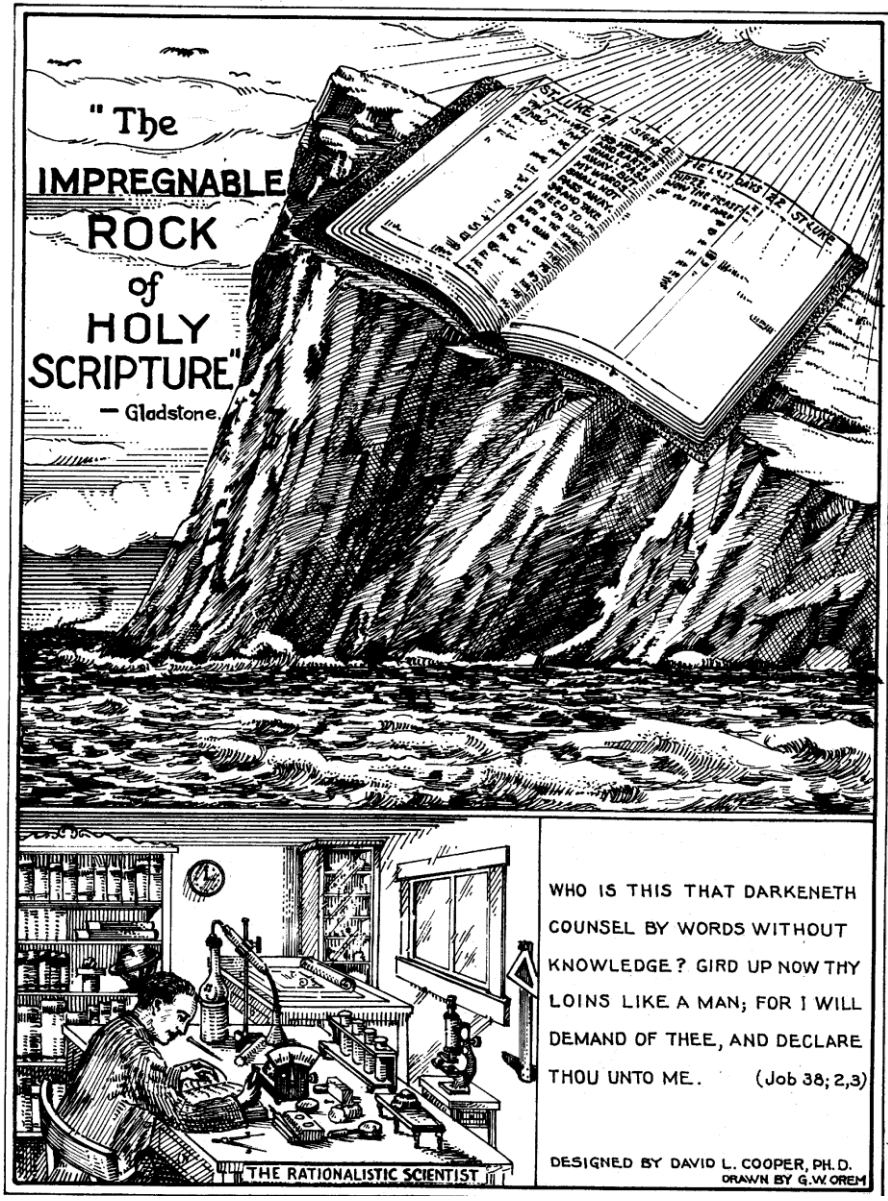
A book that exposes me to myself, that tells me all that is in my heart, that lays bare the very deepest moral springs of my nature, that judges me thoroughly, and at the same time reveals to me One who meets my every need—such a book carries its own credentials with it. It craves not, and needs not letters of commendation from man. It stands in no need of his favor, in no dread of his wrath. —*The British Evangelist*.

The hand of the Lord goes along with the Word of the Lord, and so it becomes effectual; those only understand and believe the report, to whom the arm of the Lord is revealed. —*Matthew Henry*.

Few books can stand three readings, but the Word of God is solid; It will stand a thousand readings, and the man who has gone over it the most carefully is the surest of finding new wonders there. —*Hamilton*.

Many can bring the Scriptures to the mind, but the Lord alone can prepare the mind to receive the Scriptures. Happy are we if we have had our understanding cleared and strengthened by the Master! —*Spurgeon*.

Some day God will sit down with us in that glorious home, and we shall have all the ages in which to understand the story of our lives. And He will read over again this old marked Bible with us. He will show us how He kept all these promises. He will explain to us the mysteries that we could not understand. He will recall to our memory the things we have long forgotten. He will go over again with us the book of life. He will recall all the finished story.... And then the great chorus will be repeated once more, "There hath not failed aught of any good thing that he hath spoken: all come to pass." —*A. B. Simpson*.



"The
**IMPREGNABLE
ROCK**
of
**HOLY
SCRIPTURE**"
— Gladstone.

WHO IS THIS THAT DARKENETH
COUNSEL BY WORDS WITHOUT
KNOWLEDGE? GIRD UP NOW THY
LOINS LIKE A MAN; FOR I WILL
DEMAND OF THEE, AND DECLARE
THOU UNTO ME. (Job 38; 2,3)

THE RATIONALISTIC SCIENTIST

DESIGNED BY DAVID L. COOPER, PH.D.
DRAWN BY G.W. OREM

Wide as the world is His command,
Vast as eternity His love;
Firm as a rock His truth shall stand,
When rolling years shall cease to move.

—Watts.

"THE IMPREGNABLE ROCK OF HOLY SCRIPTURE"

—Gladstone

In the present discussion I shall briefly call attention to the fact that the Scriptures are resting upon the solid rock of historical facts. It is impossible for one even in a very large volume to deal adequately with such a gigantic question as this one. Thanks to the many faithful investigators in every field of human thought who have examined the subject, and who have brought forth unimpeachable evidence that the Scriptures are inspired of God and can be absolutely relied upon. I am thoroughly aware of the fact that many atheists, infidels, skeptics, and agnostics have done their utmost to discredit the Scriptures in the eyes of the people. After all their ingenious work, the Bible remains today and is bringing untold blessings to countless myriads.

The late William Henry Green of Princeton Seminary declared that men have a right to investigate the Scriptures and the foundations upon which they rest just as they examine any other piece of literature and the evidence supporting its claims. In this judgment he was correct. No one need have any fear whenever an impartial investigation is instituted as to the foundations upon which the Scriptures are resting, or whenever they are subjected to the closest scrutiny by the most highly intellectual men—provided such are really honest and are willing with an unbiased mind to examine facts. The truthfulness of this statement has been proved over and over again and needs no further confirmation. The late Dr. Robert Dick Wilson, than whom there has not been a greater Semitic scholar of our generation, declared that no living man knows enough to call in question for one moment any statement that is found in the Old Testament. He spoke in regard to the Hebrew Scriptures because he was a specialist in that field. I am sure that men of the

same caliber who have investigated the New Testament can make just as strong a statement regarding it without any fear of successful contradiction.

In this brief study I wish simply to call attention to the fact that thorough and scholarly investigations have proved that the Scriptures, viewed from every standpoint, are absolutely accurate and are unimpeachable. In the first place, I wish to call attention to *archaeology*. According to *reports* which I have heard and a statement which I read (but cannot now recall the source of my information), David Starr Jordan, who could not be accused of having any extreme leanings toward orthodoxy, declared that not one archaeological discovery has raised any doubt regarding any city that is mentioned in the Scriptures. In fact, the reverse is true. The discoveries have all confirmed the biblical narratives rather than cast doubt upon what is found therein. Just as the hand fits the glove, so the Scriptures fit into the mold which archaeology has found to have existed throughout biblical times. The historical data brought to light by this noble science show that the facts discovered are complementary, and never contradictory, to that situation which is set forth in the Word of God.

The *cosmogony*, for instance, presented in the Scriptures is the highest possible one conceivable by mortal man. All nations have traditions concerning the beginning of things, but all of these accounts are corrupted and polluted by a crass, naive philosophy, a repulsive code of ethics, and gross polytheism. The gods appearing in these accounts are moved by the same base passions as the vilest of men and are guilty of crimes of the lowest types. It is evident that these are but the creation of the fertile, yet blinded, minds of heathen darkness. The immorality and the jealousies of these gods are appalling.

When, however, these gross and impossible conceptions of polytheism and the debased immorality of the gods are removed from the accounts, there is left a residuum of facts which, when examined, square fairly well with the biblical account. On the other hand, there is nothing of a low nature that appears in the sacred record. The highest possible conception of God is presented. He is a high, holy, omnipotent, omniscient, and omnipresent Being, in whom there is no sin nor unrighteousness. Since the biblical account of the beginning of things rests on a plane infinitely higher than the one on which all other cosmogonies are found, there can be but one conclusion, which is that the biblical account was given by men who were borne along by the Spirit of God, and who were given the truth as it was and is.

Another course of reasoning based upon actual facts, which support the proposition that the Bible is the Word of God, is founded upon *fulfilled prophecy*. Many are the predictions by the various seers of Israel concerning nations, kings, and types of government, which refer to things that now are past but, when spoken, were in the future. These are now found to have been literally fulfilled—as spoken. As an example, take the predictions uttered by the various prophets concerning nations living around the Land of Israel. Visit those countries today. Examine the ruins that are to be found there. One can arrive at but one conclusion, which is that the Bible is a correct account and is accurate in its statements. I have had the privilege of visiting Palestine twice, remaining in the Land three months each time. I have been, practically speaking, in every nook and corner of Palestine, Trans-Jordan, and certain portions of Syria, as well as in Egypt. I have visited most of the sights of interest to the Bible student. I have studied the geography, the topography and the positions of sites of various cities in relation to others and to mountains, rivers, streams, and plains, etc. By such a firsthand study, with an open Bible and a heart yearning to know the truth, the conviction was borne in upon my soul in a new way that the biblical account is accurate in its every utterance.

Closely related to the evidence based upon fulfilled prophecy is that which examines *the plan that is set forth in the Scriptures*, and that runs through the ages. For instance, in Leviticus 26 there is outlined very clearly the entire history of the nation of Israel from the time of Moses through the centuries until she, convicted of her guilt, confesses her sin and pleads for God's forgiving grace. Then God remembers His covenant and restores His people to their ancient Land. Parallel with this account is the one in Deuteronomy 28. This is but a recapitulation and an enlargement upon the one found in Leviticus 26. In the latter passage, one sees a clear prediction made by Moses of the Babylonian captivity, the Roman overthrow of the last vestige of the government of Judah, which occurred in 70 A.D., and Israel's world-wide dispersion. This same outline of her history is seen in the national anthem given by Moses and found in Deuteronomy 32. Thus far the history of Israel has run true to form and has vindicated Moses as a man inspired of God when he gave these utterances. In addition to these predictions relative to Israel, there are those by the other prophets which relate to the course of Gentile history. For instance, there are the predictions found in the second and seventh chapters of Daniel and related passages. In these two prophecies the prediction is made that there would be only four world empires, each to succeed its predecessor and take its place. As we shall see in the discussion of these predictions in a later study, there have been but four such empires to the present

time, and everything points in the direction that there will be no others. If prophecy has accurately been fulfilled to date, we may be sure that the unfulfilled portions will be carried out to the very letter when the proper time arrives.

The crowning proof of the absolute inspiration and infallibility of the Holy Scriptures is found in the empty tomb of the Lord Jesus Christ—on the first Easter morning. This proposition is recognized by all students who have acquainted themselves with the facts. The prophets centuries before the coming of our Lord foretold, in a minute way, His life, death, burial, and resurrection. If He filled out the prophetic picture He was indeed and in truth Messiah the Son of God. If He did not, He was therefore not the Saviour of the world.

In the short space allotted for this phase of our study, it is impossible for one to enter into a discussion of this momentous question. This has been examined thoroughly by scholars of the first magnitude. Absolute proof has been set forth by experts in these fields. I therefore ask the reader, who is interested in learning the facts—not in speculating or guessing—which prove that Jesus Christ was raised from the dead, to procure volumes dealing with this question. There are many of them. (This question is briefly answered in *The Eternal God Revealing Himself to Suffering Israel and Lost Humanity*.)

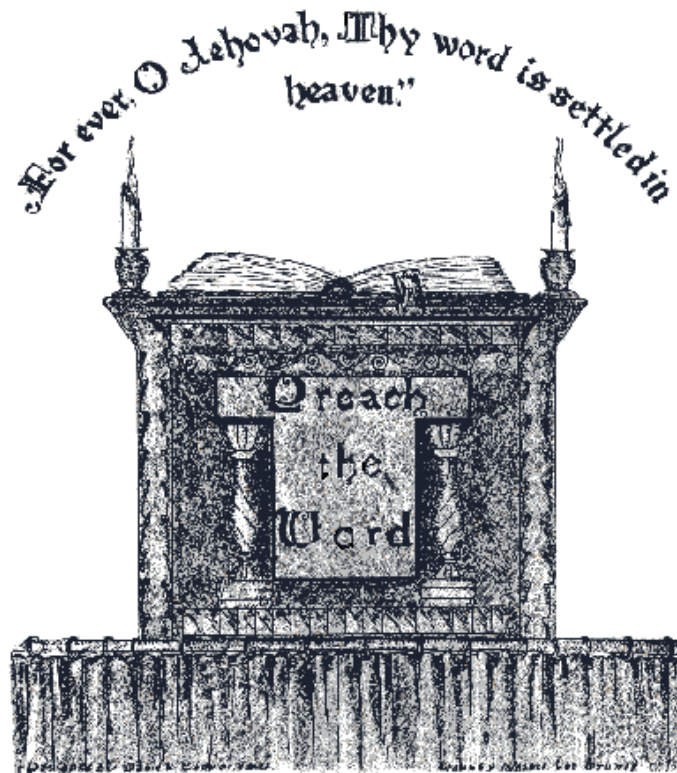
Confirmatory evidence of the resurrection of our Lord and the inspiration of the Scriptures is found in the conversion of the Apostle Paul. I likewise discussed this question in the volume just mentioned. But the data dealing with these two momentous questions—The Resurrection of Jesus Christ and the Conversion of the Apostle Paul—should be studied in the volume by Lord Lyttelton and Gilbert West. These men started out to disprove the biblical account. They were fair-minded. They wanted truth. They made their investigations separately. They came to their own conclusions independently. After they had completed their work and had written their discoveries, they came together to compare notes. To the amazement of the other, each told his story stating that he was convinced of the truthfulness of the biblical account. They therefore became confirmed believers in the absolute inspiration of the Scriptures and the genuineness of the record.

In the illustration, I have called attention to the fact that the rationalistic scientist is the one who is endeavoring to undermine the foundation upon which the Bible rests. Of course, he cannot do that. He can only destroy the faith of those who are uninformed.

In my calling attention to this fact, I think that I am rendering a real service to men and women, because the number of those who are endeavoring today to discredit the Scriptures is legion.

On the other hand I wish to acknowledge the great benefits that have come to the human family through the true scientists. I take off my hat to every real investigator in any field. The fact that a man is a scientist and is acquainted with his special field of labor does not qualify him to step over into the sphere of religion and pose as an expert there. Let him stay within his realm and tell what he knows. At the same time let the theologian become acquainted with the facts of his field and honestly and conscientiously proclaim to the world what he finds in God's Word.

THE MINISTRY OF THE WORD



The banner features a ruler at the top with markings from 1 to 12. Below the ruler, on the left, is an illustration of a man in a chair, possibly a scholar or saint. In the center, the title "Golden Rule of Interpretation" is written in a large, ornate Gothic font, with the first letter 'G' being particularly large and decorative. On the right, there is an illustration of an open book with a crown on top, surrounded by floral motifs.

Golden Rule of Interpretation

When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.

GOD "made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being" (Acts 17: 26-28a). God created man that he should seek after Him. Since without faith no man can be well-pleasing to God (Heb. 11:6), and since "belief cometh of hearing, and hearing by the word of Christ" (Rom. 10:17), it becomes necessary that the Word be preached to men in order that they might have faith in God, turn, and accept the Lord Jesus Christ as Saviour and Master of their lives.

Spiritual values are eternal; material things are only temporal. The universe, with all its systems, shall pass away. Man is destined to spend eternity somewhere. We are travelers through time to eternity. We pass this way but once. If we miss the way now, when life is over, it will be too late; for "it is appointed unto men once to die, and after this cometh judgment" (Heb. 9:27). In view of

these solemn facts one can see the importance of the ministry of the Word. There is nothing therefore that is comparable to the giving forth of the Word of God to men now in order that they might make the necessary preparation for eternity in bliss with God.

Throughout the Old Testament we see that men were called from the various walks of life to proclaim the Word of God. For instance, when Samuel was but a child, associated with Eli at the Tabernacle, the Lord gave him his definite call to the ministry (I Sam. 3:1-21). Never was there a more faithful servant of God than was Samuel. Though he lived in turbulent, uncertain times, he performed his work faithfully and was used of God in a mighty way. In the prosperous days of Uzziah, king of Judah, God called Isaiah to the ministry. The record of his call is found in Isaiah 6. This prophet was not conscripted into divine service; but, when the Lord gave him a vision of Christ in His millennial glory and asked who would go for them (the Holy Trinity), Isaiah volunteered for full-time service and was accepted. The Lord was very specific and told him the difficulties which he would meet and how scanty would be the visible results of his ministry. This prophet was engaged for approximately half a century in doing the will of God, proclaiming faithfully the message in the face of most unreasonable opposition.

During the decadent times of the last kings of Judah, spirituality and loyalty to God were at a very low ebb. God called Jeremiah, the man with a soul and a sympathy for suffering humanity, to meet one of the most difficult situations that has ever confronted a prophet (see Jeremiah 1:4-19). Outwardly his ministry was a failure; but, whenever one preaches faithfully the Word of God, let him remember that there is no such thing as failure. The Word is a savor of life unto life and death unto death (II Cor. 2:15,16).

The Lord called Ezekiel and gave him a definite, specific assignment. (See Ezekiel 1, 2, and 18.) It seems that his call was more specific than that of any of the other prophets and that in a most accurate manner God defined the limits of his ministry, warning him that He would hold him personally responsible for the accomplishment of the task. It is a mistake, however, for one to take the language spoken to Ezekiel and to apply it to one who is not given a definite and specific commission as was that prophet.

From the general trend of the teaching of the Scriptures and from my own personal experience, I am convinced that God calls men into the ministry today just as definitely as He did in ancient times. It is true that He does not give them a miraculous vision, nor speak to them out of the blue as He did to the Apostle Paul. He does not have to do that. He can lay upon them a burden for the work

of the ministry in a way similar to that in which He put "the same earnest care for you [the Corinthians] into the heart of Titus" (II Cor. 8:16). The very day that I accepted Christ as my personal Saviour, God put a longing and an earnest desire in my heart to preach His Word. I lost all interest in other things, and the desire to learn the Scriptures in order to give them out to the people became the absorbing, dominating thought of my life. I remember the very time and place together with the circumstances when God in answer to prayer laid upon my heart the burden of giving the truth of the gospel to Israel. This was as definite a call to this special type of ministry as the call which God gave to Isaiah or to any of the other prophets. My advice to anyone is that, unless God lays definitely the burden of souls and the preaching of the Word upon a man's heart, he should never enter the ministry. Furthermore, it is a conviction of my very soul that the ministry has been prostituted to a professionalism by many who have not had a definite call of the Lord to serve Him in proclaiming the truth. Whenever one enters the ministry as one does a professional career, the cause of Christ will suffer.

Man should look upon the ministry as a high, holy, and sacred calling. Let each minister realize that he is a spokesman for God and that he shall have to give an account to the Almighty for the way in which he has conducted himself and likewise the manner in which he has preached God's Word. Jesus says that men shall give an account in the day of judgment for every idle word which they speak. Since this is a fact, how much greater is the responsibility resting upon every minister of the Word to let his speech and preaching be seasoned with salt that they might minister grace to those who hear. James warned his brethren that many of them should not be teachers, knowing that they would receive the greater condemnation (Jas. 3:1). My appeal, therefore, to my fellow-ministers of the Word is that they constantly recognize the fact that they shall have to give an account for the way in which they have served the Lord.

If men are to preach the Word of God, they must be thoroughly prepared to do so. The Lord Jesus set an excellent example on this point. He called the twelve apostles to be His representatives after His departure, who should go forth into the world to proclaim the glorious gospel. He called His early disciples (John 1) immediately after His temptation. Others followed Him besides these, for the requirement of an apostle to fill the place of Judas (Acts 1) was that the candidate for this office was to be selected from those who had followed Jesus from the baptism of John to His ascension. These early disciples whom He called accompanied with and assisted Jesus on His first great tour of Galilee. Near the beginning of His second tour, the Lord completed His selection of the Twelve. Finally,

on the third tour He sent the Twelve out two by two to go before Him into the cities which He intended to visit. During the six months of retirement from the Holy Land, Jesus gave special training to His disciples. They were indeed students in His school from the time of the beginning of His ministry to His resurrection.

The facts just stated are most stupendous and should be considered by everyone who feels led to enter the Christian ministry. Jesus first taught the apostles for three and one-half years. Let us remember that there was no vacation as in our systems of schooling today. The apostles were with Jesus all the time and listened to His teaching. Furthermore, after having this special training, Jesus would not allow them to go forth to preach without the assistance of the Holy Spirit. The preaching of the Word is the most important work that anyone can possibly perform, since it deals with eternal issues. Jesus, therefore, trained the Twelve for three and one-half years and commanded them to wait for the coming of the Holy Spirit, which thing they did. The Spirit was to refresh their memories in regard to the things which Jesus had taught and to show them things to come (John 16).

The one who is to minister the Word should likewise be filled with the Spirit. It is only by the assistance of the Spirit of God that men can understand spiritual things. Paul declared that spiritual matters are spiritually discerned. The first qualification of the minister of the Word therefore is that he be a regenerated soul and be filled with the Spirit. How may a person know that he is filled with the Spirit? If the Spirit of God dwells in a man, he will bear the fruit of the Spirit in his life (Gal. 5:22,23).

When one studies the history of preaching, one will be impressed with the way in which God has used many men whose education has been limited but who have been taught of the Spirit. All of these men whom God has used in a marked way in the past have been men who have studied faithfully and loyally the Book—the Holy Scriptures. They have grown in grace and in the knowledge of the truth. The discernment which is given to one by the Spirit is no substitute for honest, hard study of the Scriptures.

The Apostle Paul was a diligent student of the Old Testament Scriptures. During his last imprisonment, he wrote to Timothy his final letter, in which he instructed him saying, "The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments" (II Tim. 4:13). Let us remember that Paul, when he was facing death, wanted his books and especially the parchments. Without doubt we may conclude that he wanted to study them. In the same letter (2:15) he urged the young preacher Timothy to "give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word

of truth." Furthermore, he urged him to give himself to reading. These facts show us that the minister of the Word, who is used of God, is the one who is diligent in his study, especially of the Word.

We are living in an age when education is more nearly universal than ever before and when it has developed to a higher point than ever before in the history of the world. These facts demand that the minister today have an education, all things being equal—if he is to command the attention of the masses. If possible, every minister should have at least a college education, but he should be careful in selecting the institution where he is to receive his training. Professors in many colleges and universities no longer believe that the Bible is infallibly inspired of the Lord God Almighty. They consider it simply as a human book, on a par with others written by men, though they do grant that the Hebrews had "a genius for religion." The truth about the matter is that "men spake from God, being moved [or borne along] by the Holy Spirit" (II Pet. 1:21). Many a young minister has had his faith shaken and in some instances wrecked by attending a college, a university, or a seminary, the professors of which no longer hold to "the faith of our fathers." My advice, therefore, to a young minister is that he know absolutely without question the attitude of the professors in an institution which he contemplates attending. If they are not out and out for Jesus Christ and for the infallibility of the Scriptures, with no uncertain sound, he should never attend such a school but should choose one about which there can be absolutely no doubt. (I think that I am in a position to know, because I have attended one college, three universities, and one seminary, besides having done special research work in the leading libraries of Europe and Palestine.)

The young minister should get his college education in an institution about which there can be no question as to its loyalty to Jesus Christ and the Scriptures. If possible, he should attend a good Bible institute after he has finished his college work, or before doing so. The training which one receives in a Bible institute is of inestimable value. The spiritual life and the missionary zeal which one receives in such institutions cannot from the nature of the case, as a rule, be gotten in the average college. Whenever it is possible, a young man should go on and acquire a seminary education, taking the regular master's course, and, if circumstances permit, his doctor's degree.

As anyone pursues his studies, he should be very diligent and not allow his spiritual life to lapse in his efforts to acquire knowledge. If he finds himself slipping spiritually, then is the time to halt, to take an inventory of his spiritual stock, and, by the grace

of God, to get back to his first love. Having done this, he should go forward in his efforts to acquire all the education that he can in order to prepare himself for more efficient work.

The training which anyone receives in schools only prepares him to begin to study in earnest. In such institutions he is simply getting his tools ready so that he can do some real studying of the Word. As noted above, the Apostle Paul continued to study even until death. My advice to all brother-ministers is that they continue investigation of the Word in order that they might know the Scriptures. Ezra was a mighty man in the Scriptures. Of him it is said that he "had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances" (Ezra 7:10). He set his heart to seek the law of Jehovah; that is, to understand its meaning with the purpose in view of obeying it himself and then of giving it to the people of God. It is evident that he was not a timeserver, but that he had the glory of God and the welfare of his brethren at heart.

There are three types of preaching, all of which are good. In my judgment no one of these should be adopted to the exclusion of the others. They are the topical, the textual, and the expository methods. Without question, topical preaching is necessary; for there are certain subjects which must be understood by the Christian in order for him to give forth the testimony that he should in his daily contacts. Thus, the minister, in preparing a topical sermon, after having decided upon a subject, gathers all that the Scriptures have to say on the theme chosen. He then develops it in a logical manner and delivers his message in the power of the Spirit of God. Blessing alone can come from such consecrated preparation and delivery of messages dealing with subjects taught in the Word of God. On other occasions, it is wise to do textual preaching; that is, to select a text and develop it. Of course, the minister must study the context in which it appears and get its exact meaning in its proper setting, giving a full and adequate discussion to the various elements found therein. This type of preaching is also to be commended. Last, but not least, is the expository method, which, in my judgment, should figure very largely in the ministry of every true servant of God. By this method he expounds, explains, and gives the meaning of the exact text of Scripture. It was this method that was adopted by Ezra and Nehemiah in their great revival in Israel. Concerning it we read: "And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading" (Neh. 8:8). God gave His message exactly as He wanted the people to have it. Otherwise He would have given it in a different form. God has singularly blessed the expounding of the Scriptures, book by book. The minister of the Word should study each of the books of the Bible to ascertain the exact meaning which God intended to convey. Of course, he should use any legitimate helps to

assist him in understanding the text. Then he should give forth the message to his people. God has promised to honor such a procedure. The people of God will grow under such teaching. Only blessings can flow from such an exposition and the giving forth of God's Word.

Brethren in the ministry, let us remember that the Word of God is a love-message to us. It vibrates with compassion and sympathy for all. At the same time there are warnings against those things that are injurious to man. God in His great concern for us has given us this message, and He expects us to pass it on to the people.

Again, let us remember that the Word is settled in heaven. It is therefore for us to seek the exact message and not try to force upon any passage a meaning which the words of a given context will not permit. Our distorting the Word will not in the least change it in heaven.

It is verbally inspired. God gave the very thought and then led the sacred writers to choose the exact words to convey the correct idea to the people. One can depend upon any and everything that the Lord has said to us in His Word.

It meets the needs of man's soul. It is the only thing that does satisfy. The philosophies of men leave the soul empty. Countless myriads of people in all generations testify to the all sufficiency of the Word of God.

Men must preach the Word. The minister has no right to use the sacred office of the pulpit for all purposes. It is no place for the discussion of politics, economics, philosophy, or anything else other than the preaching of the Word. Experts in the various fields of thought are constantly giving lectures which are by far superior to anything that the minister can give. Why should the true servant of God leave his divinely-given field and, descending to a lower plane, consume his and the people's time in a discussion of secular subjects? There is no room in the pulpit for book reviews and the like. Preach the Word. Be instant in season and out of season.

God warned the prophets that those who had a dream should tell it as a dream, but those who had His Word should preach it faithfully (Jer. 23:28). Again, the same prophet (26:2) was urged not to diminish anything but to speak all the words which God had said. The Apostle Paul (II Tim. 4:1f) urged that Timothy should preach the Word.

May each of us, brethren, realize our responsibility to God and to men as we enter our pulpits and give forth the message of God. We should do it without fear or favor; that is, without fearing what men might say or without attempting to obtain the favor of any man. May God enable us to fulfill our ministries so that we shall not be ashamed at His coming!

SOME BASIC RULES OF INTERPRETATION

THE GOLDEN RULE OF INTERPRETATION

Since the Scriptures are God-breathed and are very specific, there is only one way for us to arrive at the purpose which the Holy Spirit had in mind in giving His message. God said what He meant and meant exactly what He said. In order to understand the Scriptures, we must know the use of language: the grammar, the specific meaning of words, and the fundamental laws of speech—especially the principles which are characteristic of the Scriptures. Since the space is limited for this discussion, let us look only at the most important and fundamental rules of hermeneutics, the most basic—and indeed the all-inclusive one—of which is the *Golden Rule of Interpretation*.

Jesus gave the *Golden Rule* of conduct which is "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (Matt. 7:12). This is a basic criterion in one's relation to his fellow-men. The *Golden Rule of Interpretation* is just as fundamental in the field of the interpretation of language as our Lord's precept is in the realm of ethics and conduct.

Origen, a great Christian scholar who lived during the latter part of the second and the first part of the third century of the Christian Era, came under the influence of Greek philosophy in the form of Neoplatonism. He adopted some of the so-called principles of this philosophic system and evolved what has become known as the allegorical method of interpreting the Scriptures. According to this theory there is a spiritual meaning of the Bible in addition to that which is plain and obvious. Origen accepted the literal interpretation of the Word but claimed that in addition to it there was this hidden, spiritual meaning. Everything to him was therefore allegorical. He read into the Scriptures this so-called spiritual meaning and built up a mystical system of theology. This method of interpreting the Word wrought havoc in the early church and started what is known as "spiritualizing the Scriptures." Its baneful effects have been felt throughout the centuries. The Christian world has never entirely freed itself from the tentacles of this heathen, subjective approach to God's holy, infallible Word.

The only antidote to this vicious method of handling the Bible is the principle called the *Golden Rule of Interpretation*: When the plain, obvious sense of Scripture makes common sense we are to seek no other sense. We are to stop there and are not to read subjectively into the record something that is foreign to the context. The Word of God is spiritual and does not need our "doctoring" it in order to make it more so. If one man can read into a given context his own ideas and claim that such is the significance of the passage, another can do the same thing and can read into the record *his* conception of its meaning. Whenever we adopt the spiritualizing method, we open the floodgates to every type of speculation, suggestion, and theorizing. We must not therefore go beyond the plain, literal meaning of the Scriptures unless the facts of the context indicate a deeper, hidden, or symbolic meaning. When therefore such evidence is lacking, one must positively accept the literal meaning of the text. On the other hand, if there is absolute proof that the language is, for instance, symbolic, then we are to interpret the given passage in the light of all the evidence, not only of the immediate connection, but in the light of that which is found in parallel cases—if there be such.

But suppose the plain, literal meaning does not make common sense. In that event we may be assured that, since the Scriptures do not make nonsense, a figurative or metaphorical sense is intended. Then we are to interpret such a passage in the light of the usage found in parallel cases.

Almost every word in all languages has not only a literal, primary, original meaning but has derived connotations. For instance, in English there are listed as high as twenty-six meanings for a single word. This fact may be seen by a glance at an unabridged dictionary. Whenever the literal sense of a given word does not fit in with the facts of the connection, we are to select that definition which is in perfect accord and agreement with them. But in every instance, let me emphasize, we are to take the primary, ordinary, usual, literal meaning if possible.

An abridged statement of this most important rule is: "When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual literal meaning, unless the facts of the context indicate clearly otherwise." This rule assumes that all truth harmonizes and that there are no discrepancies between accurate statements of facts. But for those who wish the maxim stated in its unabridged form, I give it in the following words:

"When the plain sense of Scripture makes common sense, seek no other sense; therefore take every word at its primary, ordinary, usual, literal meaning, unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise." If anyone follows this criterion, in the spirit and letter of the principle, he can never go wrong. On the other hand, if he fails to follow it, he can never be right. (May I suggest that the reader memorize and master this rule in order that he may be governed thereby in all his study of the Word?) This principle is true, not only as it applies to the Bible, but also to any written document or oral conversation regarding any subject.

LAW OF FIRST MENTION

"The law of first mention" is another most important principle involved in the Scriptures. What is meant by it is that the first mention of any fundamental word or institution usually presents the general conception of the subject and its use throughout Scriptures.

As an illustration of this law, I need only to call attention to the sacrifices that were required by the Lord from Cain and Abel. The very fundamental teaching concerning atonement for sin, with all its implications, is found in these sacrifices, as recorded in Genesis 4. Once more, the promise and the covenant which God made with Abraham (Gen. 12:1-3) constitute the bold outline of all that is involved in the divine plan which runs through the Scriptures. It becomes therefore of paramount importance that one study words, doctrines, and institutions in their original, initial mention.

INTERPRETATION AND APPLICATION

As we have just seen in our study of the *Golden Rule of Interpretation*, we must seek diligently, by the application of this standard, to ascertain the exact thought of the speaker or writer whose message is studied. When this is learned, we can determine whether or not there is involved in the discussion some fundamental principle. If there is such set forth in the given case, we are at liberty to apply it to a similar situation; but, before we do, we must be certain that there is an analogy justifying such an application. It is at this crucial point that many mistakes are made. All too often efforts are made to see a spiritual lesson in a given scripture and, without due consideration, to apply it to another case which only apparently is analogous.

If we are certain that we have discovered the fundamental, underlying principle in a given case, we are warranted in applying it to a like situation under similar circumstances; for one of the basic tenets of true science is that "like causes under like conditions produce like results." My caution to everyone is that he be certain to discover the exact thought of the writer and that he be absolutely sure in making an application of the principle discovered to a similar situation. Such a procedure is legitimate and proper.

LAW OF DOUBLE REFERENCE

There is what is known among Bible students as "the law of double reference or manifold fulfillment of prophecy." We find many applications of this principle.

The prophets constantly spoke of a local or current event, and, without giving any intimation of a change of scenery, began to describe a more remote and a greater one, which by far transcended the situation which gave rise to the prediction. This principle might be illustrated by a stereopticon which gives the dissolving effect. One picture is thrown upon the screen. Presently it begins to fade and at the same time the dim outline of another begins to appear. By the time the first has faded, the second is in full view. The prophets often blended a prediction relating to the first coming of Christ with one foretelling the second advent. In such presentations the entire Christian Dispensation is passed over.

One must master this rule if one is to understand the messages of the prophets.

THE LAW OF RECURRENCE

A principle which obtains throughout the prophetic word is that which is known by Bible students as "the law of recurrence." According to the meaning of this phrase, after the prophets made a statement relative to something in the future, they often gave a fuller discussion covering the same ground but laying the emphasis in a different place. The second presentation is but supplemental to the first. It therefore clarifies the picture.

As an illustration of this principle, may I note Genesis 1 and 2? In chapter 1 we have a synopsis of the work of the six days of reconstruction. In chapter 2, however, the Holy Spirit gives a second discussion, especially regarding the creation of man. The first account relative to this miracle is found in 1: 26-31. In 2:7-25 is a second and a fuller description together with a record of his residence

in the Garden of Eden. These two accounts are not to be explained upon the basis advanced by the destructive critics—that they came from two sources and are therefore contradictory—but upon the sound, fundamental principle of the law of recurrence.

Another illustration of this important law is found in the prophecy of Ezekiel 38 and 39, which foretells the invasion of Palestine by the nations constituting the great northeastern confederacy. (For the full discussion of this most important and timely theme, see the volume *When Gog's Armies Meet the Almighty*.) In chapter 38 the prophet gives the full description of this stupendous world-changing event. In it he presents the general outline of the incidents that will at that time take place. In chapter 39 he simply covers the same ground speaking of the identical affairs but laying emphasis on different things. One must recognize that this duplicate account, given according to the principle of the law of recurrence, is but a second view of the one prediction.

John, in Revelation 17, 18, and 19, follows this same law. In chapter 16 he gives the outline of events as they occur during the second half of the Tribulation. When we reach the end of chapter 16, we are at the very close of that period; but in chapter 17 he goes back to the beginning of this second half of it and speaks of the overthrow of Babylon the harlot. The facts of this chapter show that this interpretation is correct. Chapter 18 speaks of the literal city of Babylon, which is destroyed at the end of the Tribulation. In chapter 19 we read of the marriage supper of the Lamb and Christ's coming all the way to earth at the conclusion of the Tribulation. Thus, when John pens these three chapters, after having given the outline of the second half of the Tribulation in chapter 16, he is simply following the law of recurrence.

This is a most important law, which finds many applications throughout the Scriptures. The Bible student should master this principle to the extent that he can recognize an application of it whenever he comes across it.

COMPARING SCRIPTURE WITH SCRIPTURE

God gave His Word as He wanted us to have it, and as He wanted us to study and teach it. An investigation of the Scriptures shows that He only gave any portion of it as there was a demand for the enunciation of some new principle or the reiteration and the augmentation of one that He had already revealed. A study of the life of our Lord shows that He often repeated Himself. We are told that circumstances alter cases. After all, people's experiences are more or less of a certain definite type. These and other facts show

why it was necessary for God to repeat certain doctrines in sending messages to various people or groups of individuals. The biblical writers, meeting a local and a similar situation, were forced to repeat many things.

For instance, almost all the books of the New Testament either discuss, refer to, or at least hint at, the great fundamental teaching of regeneration of the soul by the Spirit of God. It was necessary for each writer in meeting the situation before him to refer to this fundamental spiritual phenomenon. To one person or group it was necessary to discuss a certain phase of the doctrine; to another the same writer presented a different aspect of the same teaching. On one occasion, he stated it more fully than he did at another time. What is true of regeneration is also correct of the various teachings of the Word of God.

In view of these facts, we can see how it was that the inspired writers discussed the same subject. If a person is wishing to understand thoroughly any one topic of the Scriptures, it becomes necessary for him to study what each writer has said on the subject. He must, as far as it is possible, get all the facts which called forth the explanation. Moreover he must study it in the light of the facts of its context. When he has thus examined the various passages bearing upon a given question and has gleaned from each reference what is said, he can put all the information together and thus have a complete picture. It is therefore necessary for everyone to compare scripture with scripture. In following this principle he must be absolutely certain that he views each passage in its proper perspective. When he does so, he will see that one account usually supplements another.

EXAMINING QUOTATIONS IN THE LIGHT OF BOTH CONTEXTS

In the New Testament we see many quotations taken from the Old. Whenever we find in the New such a quotation—if we are not familiar with the passage—we should immediately turn to the chapter from which it was taken. Then we should study the entire connection and be certain that we get the drift of thought of the original writer. Speaking figuratively, we must see the quotation in the original setting. When we have done this, we are to study the context of the New Testament in which this quotation is found. Frequently the application will throw light upon the passage in its original connection and vice versa.

Often we observe that a passage is applied in a certain way to something in the New Testament; and, when we examine all the facts, we see that the thing to which it is referred by the New Testament writer does not fill out the complete picture set forth in the Old

Testament connection. In this event we must conclude that the thing to which it is applied in the New Testament is but a partial and an incomplete fulfillment of the original prediction and that God in His own good time will fulfill the passage to the very letter.

As an illustration of this principle, I may call attention to such passages as Isaiah 13 and 14 and Jeremiah 50 and 51. These chapters give predictions concerning Babylon and its being destroyed. When we look at the history of that city, we see that it was never overthrown in the manner or to the extent as set forth in these prophecies. We do know from ancient history that it gradually declined in power and finally sank beneath the historical horizon. It was never destroyed as was foretold. We who believe the Word of God must conclude that Babylon will yet be rebuilt and demolished just as foretold by these men of God. This is confirmed by Revelation 18. I could give numerous examples of this principle, but these suffice. Let us therefore be careful in studying quotations that we examine both contexts and arrive at the definite, specific idea of the inspired writer.

HEBREW POETRY

Thought-rhyme was the fundamental idea of Hebrew poetry. No effort was made at meter, verse, and rhyme as we have in modern poetry. What is Hebrew parallelism? The answer is this: Two statements are made relative to a given matter, one of which is made by the selection of certain words. This or a similar idea is repeated by the choice of different terms. The second, therefore, is supplemental to the first and becomes a comment upon it. Sometimes one of the statements is in literal language, whereas the other is more pictorial and graphic; but each supplements the other.

Upon this simple basis all Hebrew poetry was built. Contrasts were expressed as we see in the Book of Proverbs, which is pure poetry. Frequently three parallel statements, each supplementing the others, were employed. These fundamental conceptions were worked out by the poets and came to involve an entire composition such as one of the psalms. One must however understand this fundamental conception in order to comprehend the poetical books of the Scriptures.

SYMBOLIC LANGUAGE

All peoples, both ancient and modern, have symbols. The Hebrews had theirs. Those appearing in the Scriptures however are of divine origin. In fact, the Tabernacle and the Temple, with all of their ceremonial services, were typical or symbolic of the realities

which we have in Christ. That they had such a significance is set forth clearly in the New Testament. The Book of Hebrews especially interprets the spiritual significance of the ritualism of the Old Testament.

As one examines the types and shadows of the Scriptures, one must be extremely careful not to read into the sacred text something that is not there. A person will do well if he takes as symbolic and typical only those things that are thus recognized by the inspired writers.

Untold damage has been done from time to time by overly zealous people in their attempts to see a typical or a symbolic meaning in certain persons or things in the Scriptures. The safest rule by which to be guided on this point may be stated thus: Recognize only those things as typical or symbolic which are thus designated in the Scriptures, and never give to any passage a typical meaning unless the Scriptures so indicate. To illustrate the point let us look at an example or two. Joseph, we are often told, is a type of Christ. Isaac's taking Rebekah as his bride is also a type of Christ's taking His bride, the church. What inspired writer gives any intimation to this effect? I have never seen anything in the Scriptures to warrant these positions. I admit that there are striking similarities in the cases; but analogies are not equivalent to a "thus saith the Lord." We do well, therefore, to have scriptural authority for whatever we say. One can, by allowing his imagination to run wild, see that a certain person or thing in the Old Testament is typical of something in the New. Another person, looking at the same thing, will see a different signification. Thus there are untold possibilities of speculation and error, which are dangerous whenever there is not a "thus saith the Lord" for a given position.

God has chosen certain things as symbols. For instance, beasts, as we learn from Daniel 7, are employed as emblems of world kingdoms. Whenever, therefore, a beast is thus used in the Scriptures and the facts of the context show that it has this metaphorical sense, one must understand that it signifies a civil government. God never mixes His symbols. Again, a pure, chaste virgin is used as a symbol of the true church. A harlot represents a false ecclesiasticism. God has interpreted these symbols. Man should not attach any signification to them other than that which was given by Him.

I might further illustrate this principle by calling attention to the Lord's supper. The loaf represents the body of Jesus, whereas the fruit of the vine is symbolic of His blood. Whenever we see these emblems, we know their significance and do not attempt to read into them any idea other than that which the Lord Jesus gave them. Whenever we come to a symbol, we must therefore seek the divine interpretation of the same and never deviate from that meaning.

FIGURATIVE LANGUAGE

The languages of all peoples seem to have begun largely with figures of speech—at least primitive writing indicates this position. It is by comparison that we appreciate and understand things. Thus figures have remained in our language and adorn it greatly. In fact, it is most difficult for us to speak without using some figures of speech. The Bible is no exception. One must therefore know the common figures of speech and how they are used in order to understand what the biblical writers meant.

The fact that a figurative expression occurs in a given passage is no warrant for one's taking its meaning and forcing it upon another passage unless the facts of the given context show that the same figure was used in a like manner. To be more specific, let me call attention to the expression found in Ephesians regarding Christ's "having cleansed it [church] by the washing of water with the word" (Eph. 5:26). This statement is figurative language. We must not force this metaphorical sense upon another passage, which might in some way resemble this one passage, unless the facts of the latter context permit such an interpretation.

Let us always bear in mind that figurative language, though ornate and beautiful, stands for definite realities. It is therefore necessary for one to understand the figure and see the reality signified in order to comprehend the message wherever such usage is employed.

OBSCURE PASSAGES MUST BE INTERPRETED IN THE LIGHT OF PLAIN ONES

Whenever anyone sees that a passage is capable of more than one interpretation—viewed in the light of all the facts of the connection—he must select that translation or explanation which accords with plain statements found in other portions of the Word when rightly interpreted. As an illustration of this principle, I may call attention to Psalm 45:6. "Thy throne, O God, is for ever and ever ..." In the original text of this statement there are only four words. Nevertheless, they can be rendered grammatically to make four or five translations. By supplying different words, the number of renderings can be multiplied. This thing has been done by certain ones who have been unwilling to accept the plain meaning. But our one concern is, What did the psalmist have in mind when he by the Spirit of God used these words? One must study the entire psalm in order to see the proper connection; then he must compare all the facts discovered with statements found in other places which are capable of only one interpretation.

It is of utmost importance that one observe this rule. The assumption lying underneath it is that all truth harmonizes. Whenever there are any seeming discrepancies, the trouble lies with our non-comprehension of the data, or lack of the facts.

STUDYING THE EXACT GRAMMAR

In the English language there are eight parts of speech. These, taken together, constitute language. Each of them has a definite, specific use and relation to other parts of speech. It becomes absolutely necessary, if one is to arrive at the exact meaning of a word, that he know grammar, since each part of speech has a definite purpose and since words likewise have accurate definitions. One therefore must, if he is to arrive at the exact idea which the Holy Spirit had in mind, have an adequate knowledge of grammar and the meaning of words.

By conservative scholars, the grammatico-historical principle of interpretation is the only one upon which a person can afford to rely. What is meant by this term? A person must acquire, if possible the historical data concerning any statement in order to see it in its proper perspective. He must, therefore, know the writer, the one to whom a document was sent, for what purpose it was written, and under what conditions in order to evaluate properly the message. He must also know the grammar thoroughly and the significance of language. With such definite information in hand, one can, by the aid of the Holy Spirit, understand, as a rule, the message. I therefore accept the correctness of this method of exegesis.

THE MEANINGS OF WORDS

The student should have a good English dictionary at hand when he studies the Scriptures—unless he has an adequate idea of the vocabulary that is used in the Bible. If a person will only look in an unabridged dictionary of the English language, he will see that some words have many meanings or shades of ideas. This statement being true, one must know these various definitions in order to comprehend rightly the exact meaning of a given passage.

Though I am speaking simply from the English point of view, all Greek and Hebrew students know that the same principles apply with reference to the original text.

Whenever a word does have a number of meanings, we must select that one which will accord with all the facts of a given context, and which will not clash with any other plain statement of truth.

THE DIFFERENCE BETWEEN BIBLICAL AND PRESENT-DAY TERMINOLOGY

Our English dictionaries give the current meaning of words as they are employed now by the best speakers and writers. They also give colloquial usages. The Bible employs a certain definite usage that was current when the Scriptures were given. Words sometimes now have a meaning entirely different from what they had when our translation was made or when spoken originally. For instance, a prophet was simply a spokesman from God who delivered a message to the people. Sometimes he discussed things past; on other occasions, matters regarding things present in his day; and often those things lying in the future. At the present time, the word, "prophetic," as we have already noticed, is largely used with reference to future things. There are many changes that have taken place in our language. This fact demands that we compare scripture with scripture in order to see the usage to which a term was applied then. We must not therefore read back into the Scriptures definitions of words as they are being used today; because, as stated, practices have been introduced and changes have been made which have definitely determined present-day usage. We cannot therefore afford to read back into the Scriptures ideas and definitions of words as employed today unless we see from all the facts that the current meaning is in conformity with the biblical usage.

The Revised Version puts the original meaning of the Word of God in our current vernacular. It is a most excellent translation and presents the message of the original text more nearly accurately than former official versions. For this reason I always insist on everyone's using the Revised Version (ASV 1901).

CONDITIONS OF UNDERSTANDING THE WORD

Every sane, thinking person who knows God and the Lord Jesus Christ wishes to acquire a knowledge of His will to the end that he may avoid entanglements with evil men and wicked women and that he may be associated with the very best people. In Proverbs 2 God has told us how we may learn the secret of such a successful and happy life. An analysis of this chapter yields the following result:

1. The four conditions for understanding the will of God (1-5);
2. The object in acquiring knowledge and wisdom—walking in the paths of justice (6-8);
3. The specific purpose of knowledge and wisdom (10,11):
 - (1) To keep one from evil men (12-15)
 - (2) To deliver one from the strange woman (16-19), and
 - (3) To cause one to walk in the paths of the righteous (20-22).

The objects in view are indeed the greatest incentive to Bible study. In order that we might obtain this knowledge and wisdom, let us endeavor to understand the conditions whereby we may be enabled to acquire these priceless, spiritual gems.

WILLINGNESS TO RECEIVE GOD'S MESSAGE

"My son, if thou wilt receive my words ..." Solomon, inspired by the Spirit of God and in behalf of the Lord, addressed those who are God's sons and put the first condition of the understanding of His Word in the language of the quotation just given. The most fundamental of all attitudes is that of being willing to receive any and everything that God has said. My observations, made over a period of thirty-odd years of special study, have led me to the conclusion that many Christians are not willing to receive unqualifiedly any and everything that God has said in His Word. The rule seems to be that people are willing to accept those teachings with which they have been familiar all of their lives, and which do not go contrary to their own natural judgment and inclination. All too often have

I seen those otherwise excellent men and women who have preconceptions and prejudices. As a rule, their peculiar views color everything at which they look and cause them to interpret all things in the light of their own limited and often-distorted experiences and mentality.

One must, by the grace of God, rise above this level and reach the plane where he can lay aside his prejudices and preconceptions and view any subject or scripture impartially, desiring to know what God teaches in His Word.

As suggested above, all Christian people are not willing to accept and to do what God has taught in His Word. Years ago I met an excellent young lady, educated in a Christian college, who stood as the leader of the young people in her community. She was recognized as a devout, sincere Christian. One day in a general conversation, she made the remark, "I am willing to do anything that God has said in His Word except one. This I will never do." Shocked by such a statement coming from a person like her, I instantly asked, "What is it which God has said, and which you refuse to obey?" Her reply was this: "God says that wives are to obey their husbands. If I ever marry, I certainly will never obey my husband." I am wondering whether or not she has ever had an opportunity of disobeying a husband. I have never seen her since. Of course, this was an extreme case; but let us analyze the situation. She sat in judgment on what God said. It did not coincide with her ideas that a woman should obey her husband. She had set her will that regardless of what God had said she would not do that. I am not arguing whether or not the Scriptures, rightly interpreted, mean that the woman should obey her husband in everything. This young lady understood that such was the Bible teaching. Believing that it was, she definitely and positively said that she under no condition would do that. This attitude of mind and heart would lead her to reject and disobey any other commandment which God has made, and which did not meet with her approval. Such a heart attitude cannot be pleasing to God.

Another extreme case came under my observation which illustrates the importance of being willing to receive what God says. A certain minister was talking to a lady on one occasion about being baptized and insisted that God required her to obey Him in this matter. In fact, he presented baptism as a saving ordinance and insisted that, though she did believe in Christ, she was not saved because she had never been baptized. In order to convince her of the necessity of being baptized, he quoted Mark 16:15,16. Then she replied: "That is not in my Book." He insisted that it was and read it from his own Bible. She still insisted that it might be in his Bible but that it was not in hers. He immediately asked her to bring her Bible and pressed upon her to do so. Finally, she burst forth:

"It is not in my Bible, for I tore it out!" I am confident that the preacher was wrong in his interpretation of the passage. Men are saved by the boundless grace of God but accept His salvation by simply believing on Jesus as Saviour and trusting in Him for redemption. Those who thus accept Jesus are commanded to show their faith in Him by submitting to baptism in His name. But let us look at the attitude of this woman. There was a passage in God's Word which she did not like. She was unwilling to receive the teaching of that passage. Therefore with deliberation she actually and literally tore the page on which the passage appeared out of her Bible. Should there have been another page or chapter which did not meet with her approval, she would have treated it likewise. The attitude of the people at Berea is the only one that a person can afford to take toward any and all portions of the Word: A desire to receive "the word with all readiness of mind, examining the scriptures daily, whether these things were so" (Acts 17:11). One must welcome and receive unreservedly all that God has said on any and all subjects.

LAYING UP GOD'S COMMANDMENTS IN THE HEART

The second condition of understanding the Word of God is expressed in the clause, "and lay up my commandments with thee." David said that he had laid up God's Word in his heart that he might not sin against Him. We must be not only willing to receive the Word—which is literally and verbally inspired—but we must be willing to lay up God's commandments in our hearts. This condition informs us that, if we are to receive God's Word and a knowledge of it, we must actually store up in our minds the very words and utterances that are found in the Scriptures. This thought expressed in modern terms is that we must memorize the Scriptures. We may not be able to do it with exactness, but we can get the thought and the very words if possible.

According to verse 2, we must treasure up the words of God in our minds to the extent that they incline our ears to wisdom and cause us to apply our hearts to understanding. The very words of the Scriptures are powerful and formative in the life of the one who is willing to receive everything that God says. When anyone has actually treasured up the words in his heart until they unconsciously determine his style and phraseology, then he has complied with the second condition of obtaining an understanding and knowledge of God's Word.

PRAYING FOR SPIRITUAL UNDERSTANDING

The third condition for understanding the Word of God is expressed in the following words: "Yea, if thou cry after discernment, And lift up thy voice for understanding ..." The Word of God is spiritually discerned, and, by his intellectual faculties, man can to a limited extent, grasp the thought here and there; but he is utterly incapable of understanding the real import of the words by his human intellect and effort. This is a fact that has been proved in innumerable instances. There are men with gigantic minds who have very poor and distorted conceptions of the Word. On the other hand, there are poor, unlettered, uneducated, people who have a clear grasp of the truth. Paul declared that the Scriptures are inspired—God-breathed— (II Tim. 3:16,17); that spiritual words are combined with spiritual ideas; and that they are spiritually discerned (I Cor. 2:12-16). He urged the Ephesian Christians to pray that God might give them "a spirit of wisdom and revelation in the knowledge of him" (Eph. 1:17). To the church at Colosse, the Lord Jesus gave counsel that they should ask Him to give them "eyesalve to anoint thine eyes, that thou mayest see" (Rev. 3:18). The Psalmist David realized the importance of the illumination which comes from the Spirit of God alone. Hence he prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law." (Ps. 119:18).

I wish to give my own testimony on this point. At the beginning of my ministry I could not interpret the Word but had to depend upon what I was taught in school by my instructors. Finally, my attention was called to the verse just quoted. I accepted it by faith and asked the Lord to open my eyes. In answer to my cry for spiritual discernment, He gave me an understanding that I have for practically thirty years enjoyed. God is no respecter of persons. The humblest child of God may come to Him at any time asking for spiritual understanding and discernment. If he is sincere in his petition and will trust, the Lord will not fail him.

SEARCHING THE SCRIPTURES FOR THE TREASURES OF TRUTH

The fourth and last condition for understanding the Word of God is expressed in these words: "If thou seek her as silver, And search for her as for hid treasures: Then shalt thou understand the fear of Jehovah, And find the knowledge of God." We have all been told that that which costs us nothing is not worth having. We must be willing to labor and toil if we are to get down into the depths of the blessed Word. A willingness to receive God's message, memorizing the Scriptures—learning the very words of the text—and

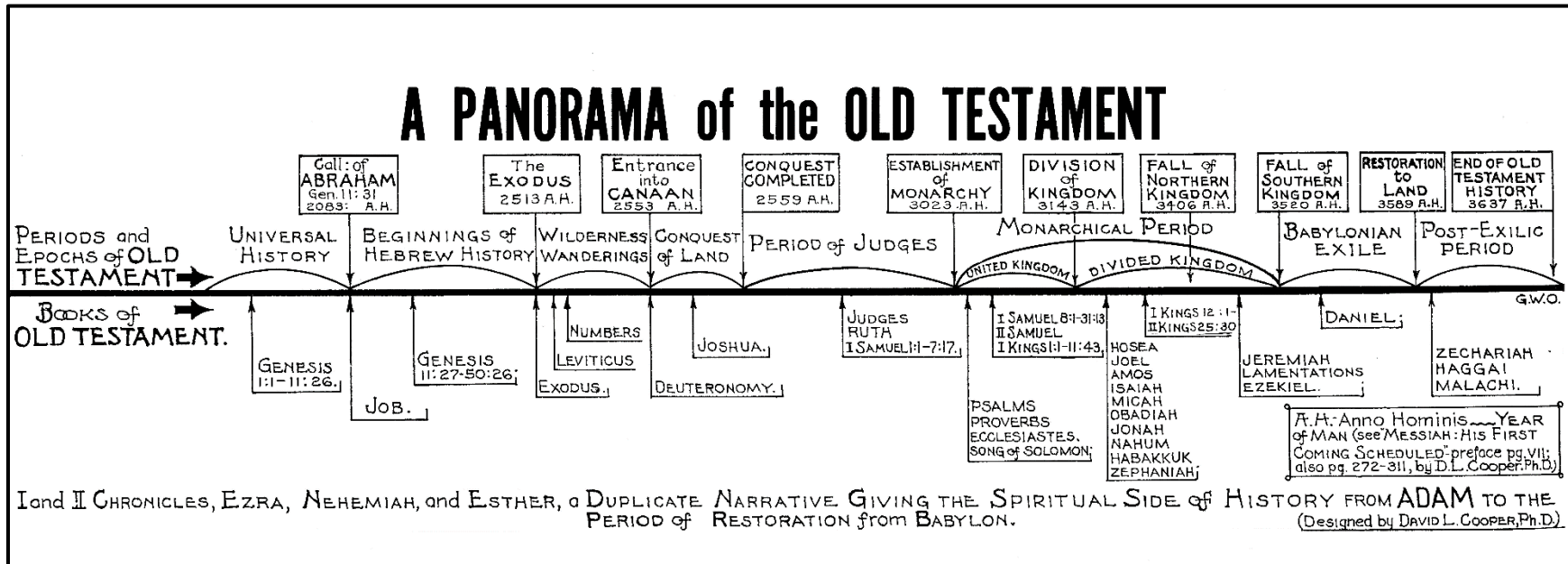
praying for spiritual wisdom are all necessary and essential but are not substitutes for hard, deep Bible study. All Bible teachers will confirm this statement.

Throughout my Christian experience I have endeavored to study hard in order to obtain a thorough knowledge of the Word. I have read many books, but I believe I am safe in saying that I have devoted more time to the reading of the Scriptures alone than I have employed in studying all other books combined. Of course, I have devoted much of this time to the study of the Scriptures in the original Hebrew and Greek. Those who have had the privilege of learning these languages have a decided advantage over those who do not know them. If anyone has this knowledge, he can thank God for it and can dig deeper by far than the average person who does not have this knowledge. Each one should avail himself of every opportunity of acquiring more knowledge in order that he might go deeper and deeper into the Word of God.

When a person complies with these four conditions, there can be no doubt whatsoever concerning his arriving at a very clear, definite idea of the teaching of God's Word. The deeper he digs, the better will his understanding of it be. In order to retain it, he should pass on immediately to others that which he has learned. According to one of the fundamental laws of pedagogy, the student will, by the very fact of his giving out to others, gain a clearer and a better grip upon the truth than he can if he simply neglects to give to others what he learns.

As stated in the analysis of Proverbs 2, one needs to acquire the knowledge of God in order that the Lord may keep him in the paths of wisdom and righteousness. By this the Lord delivers him from evil men, wicked women, and gives him association with the righteous and the just.

OLD TESTAMENT



The word, panorama, means, literally, "seeing all." A panorama of the Old Testament is, therefore, a view of all the books constituting it. To see the thirty-nine books of the Old Testament in their relation one to the other, and to realize the circumstances out of which any one particular book grew, or for what purposes it was designed by the Almighty is immediately to get a glimpse of their beauty. The chart appearing above is designed for that purpose. My earnest hope is that God may use it to stimulate an interest in the study of the Old Testament, for whatever was written aforetime was given for our learning and our comfort (Rom. 15:4). It is my firm conviction that, if the average Christian could see the intelligent unfolding of the Scriptures and the recorded events in their relation

one to another and in their proper perspective, he would delight to read the Old Testament and would receive a great blessing therefrom. It is with this thought in mind that I have made the present diagram.

The heavy line running through the center represents the chronology of the centuries, beginning with the creation and closing with the end of Old Testament history. Above this line are arcs thrown over the various periods into which Israel's history divides. Each closed with some outstanding epoch or event which prepared the way for the succeeding period.

Below this line are bent arrows upon which are written the names of the book or books that give the history of the period or epoch indicated. At the bottom of the chart are the names of the books giving the duplicate account of the history covered by those mentioned above. These are I and II Chronicles, Ezra, Nehemiah, and Esther, which present the spiritual interpretation of this history. The main historical books of the Old Testament are Genesis, Exodus, Numbers, Joshua, Judges, I and II Samuel, and I and II Kings. These narrate the events of history which God has seen fit to preserve to us. There are many invaluable spiritual lessons that may be drawn from these books when properly understood.

The history as recorded in the Bible divides into the following epochs: Universal History, Beginnings of Hebrew History, Wilderness Wanderings, Conquest of the Land, Period of the Judges, The Monarchial Period, The Babylonian Exile, Post-Exilic Period.

The first period, Universal History, covers 2083 years, the record of which is found in Genesis 1:1-11:26. Thus half of the Old Testament period is covered by these eleven chapters. They deal with ancient history, indeed, but every statement is freighted with great significance. This period was brought to a close by the call of Abram to a life of separation. He was living in a heathen environment, which was not conducive to the development of his spiritual life. Melchizedek, king of Jerusalem in Palestine, was Priest of God Most High and was reigning over what might properly be called the kingdom of God at that time. The Lord wanted Abram to enjoy the advantages of spiritual fellowship with this High Priest. He therefore called him out of Ur of the Chaldees and brought him into fellowship with Melchizedek. This is a momentous fact and proved to be one of the turning points in history.

Abraham, Melchizedek, Job, and the heathen king of Babylon, Hammurabi, seem to have been contemporaries. Three of them were servants of the true God and played a great role in the unfolding of the scheme of redemption.

The beginnings of Hebrew history are to be found in the last thirty-nine chapters of Genesis. Abraham, Isaac, Jacob and Joseph are the leading characters. The book which begins so very gloriously—"In the beginning God created the heavens and the earth"—closes with this plaintive moan—"in a coffin in Egypt."

God created the Jewish nation for His glory (Isa. 43:1-7). He allowed them to grow to nationhood in Egypt under a thoroughly organized government. When, however, the time drew near for the fulfillment of the promise, the Lord sent Moses to be the deliverer of His people and to lead them into the land which He gave to their fathers, Abraham, Isaac, and Jacob. By His mighty power He delivered them, brought them out to Mount Sinai, and gave them His matchless Law, entering into a covenant with them. They chose a covenant of works rather than to remain upon the basis of grace. Humanly speaking, this was the fatal mistake which determined the entire career of Israel for centuries. At Sinai she made the Tabernacle, the temporary abiding place of the Almighty, where He met with His people. The Book of Leviticus was spoken from the door of the Tabernacle on the first day of the second year after Israel left Egypt. Numbers gives the historical account of her wanderings during the thirty-seven years from the time of her first arrival at Kadesh-barnea to her return to the same place in the fortieth year. From here Israel started for the Promised Land, going around the territory of Edom, and finally reached the Plains of Moab, east of the Jordan, opposite Jericho. It was at this place that Moses delivered, in his three final orations, his farewell address to the people whom he loved. These constitute the Book of Deuteronomy.

Joshua then took the leadership of the Chosen People and led them into Canaan. In a marvelous way they took the city of Jericho, which was delivered miraculously into their hands. They continued the conquest of the land for six years, taking the hill country which is in the central portion of the land.

After Joshua's death the people began to fall away from God. This period is known as the time of the Judges. The history of these 450 years largely centered around six cycles of events consisting of apostasy from God, of being delivered into the hand of a foreign oppressor, of a cry for liberation, and of the Lord's raising up a judge to deliver them from the oppressor and to restore peace. During this period, every man did that which was right in his own eyes. The historical record is found in the Book of Judges. The Book of Ruth constitutes an appendix to this account, which shows in a most beautiful manner the home life of the peasant class. The period ended with the judgeship of Samuel. The historical record, as shown on the chart, concludes with the seventh chapter of I Samuel.

Then began what is known as the monarchical period when Israel, desiring to be like the nations around her, clamored for a king. The Lord granted this request, but it was not in accordance with His highest and holiest plan. The kingdom was established in the year 3023 A.H. The reign of Saul was a failure, although it lasted for forty years. David, whom the Lord chose to succeed Saul, reigned most brilliantly, although his sin of taking Bathsheba as his wife was a terrible blight upon his career. It was he who really laid the foundations for the Hebrew monarchy. Considered from every standpoint, he was a mighty sovereign. The greatest thing that could be said about him was that he was a man after God's own heart, who sought to do His will, and who penitently turned from his sins. He was succeeded by his son, Solomon, whose reign from an outward standpoint was glamorous. Solomon, by contracting foreign marriages, established friendly relations with kings of the surrounding countries. His was an era of peace and prosperity which the people of Israel had never enjoyed. Nevertheless on account of heavy taxation, to maintain such a splendid court the people were burdened beyond endurance.

Upon the death of Solomon, the ten tribes in the north revolted and established a government of their own, which finally was centered at Samaria. A worship rivaling that at Jerusalem was established at Bethel and Dan. Eventually, heathen practices and teachings permeated this kingdom. When Israel sinned beyond remedy, the Lord allowed the Assyrian monarch to invade the territory and to overthrow the government. This event occurred in the year 3406 A.H. The kingdom of Judah, with its capital at Jerusalem, continued for one hundred and fourteen years beyond this time but was finally overthrown in the year 3520 A.H. by Nebuchadnezzar, the king of Babylon.

During the period of the united kingdom, there was an outburst of song in the form of psalms. Solomon wrote the Proverbs, which is a book of practical wisdom. Ecclesiastes is really Solomon's biography in which he tells how he sought pleasure in every way—except the right one—but did not find it. Finally, he came to the conclusion that man's greatest happiness is wrapped up in doing the will of God (Eccl. 12:13). There were only a few prophets during the period of the united kingdom. Most of them lived during the time of the divided kingdom; that is, between 3143 A.H. and 3406 A.H. In the concluding days of the kingdom of Judah, however, two prophets, Jeremiah and Ezekiel, arose and spoke boldly in the name of the Lord. We do not have any record of the ministry of Ezekiel prior to the fourth year of Zedekiah, although the inference of Ezekiel 1:1 might imply that he did perform some kind of ministry prior to that time; but on this point we cannot be dogmatic. Most of his labors were accomplished after the exiles were taken to Babylon.

Daniel was the outstanding prophet of the Exile. His book stands out as the principal portion of the prophetic word dealing with the *Times of the Gentiles* and the conditions and personages who will be the chief actors upon the stage in the last days of this dispensation.

After the conclusion of the seventy years of Babylonian captivity, those Jews who wished to return to the land of their fathers did so under the leadership of Zerubbabel, the prince of the House of David, and Joshua, the High Priest. The account of their return is found in Ezra and Nehemiah. The prophets of this period are, however, Zechariah, Haggai, and Malachi. It was by the inspiration and the labors of the first two of these men that the discouraged exiles were inspired to rebuild the Temple.

A study of the Old Testament is absolutely essential to the proper understanding of the message of the New. May the Lord use this chart and this brief survey to stimulate such an interest in His precious Word!

These conclusions are confirmed by the statement of Psalm 19:1, "The heavens declare the glory of God; And the firmament showeth his handiwork." In line with this declaration is the statement of the Apostle Paul: "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse" (Rom. 1:20).

A close examination of any phase of phenomenon as we observe it today brings the conviction that this Supreme Being, whom we recognize as the holy, righteous God, has created the world with design and purpose stamped upon everything. Each part of nature contributes its bit to the proper functioning of the whole. There is nothing in the world or universe that is unrelated. This conclusion, drawn from a study of nature, is confirmed by statements in the revelation of God. For instance, Paul, in speaking of the church, consisting of Jews and Gentiles, declares that it was God's plan through this spiritual institution to make known the riches of His grace. This objective was and is "according to the eternal purpose which He purposed in Christ Jesus, our Lord." The marginal reading of the verse is "purpose of the ages." From this expression we see that there are ages and that there is a purpose of the Almighty which runs throughout all of them. It is utterly impossible for us with our finite comprehension to take in such infinite ideas. Nevertheless, such is the scriptural declaration. This statement is in perfect accord with the phrase found in Ephesians 1:11, which asserts that in Christ also "we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will." In this statement we learn that the Almighty, who is omnipotent, omnipresent, and omniscient, works all things—in the material world and in human history—according to His eternal purpose. In perfect conformity with this declaration is another found in Romans 8:28, which asserts that "we know that to them that love God all things work together for good, *even* to them that are called according to *his* purpose." This verse should be studied in the light of the immediate context in order for one to understand it properly. When it is thus examined, it is seen that the omniscient God is working all things together for the good of those who know and love Him.

The Almighty's plans and purposes concerning us do not end with our present earthly sojourn but extend throughout all eternity. In fact, as we learn from the marvelous revelation in Psalm 139, God knew our unformed substance before He called us into existence. His thoughts concerning our welfare for time and eternity are more numerous than the sands beside the seashore. We shall marvel throughout all the future at His wonderful and benign plans and purposes for our enjoyment throughout the ceaseless ages of eternity.

These thoughts should quicken our interest in His plan of the ages; for, only when we understand it, can we enter into sympathetic and harmonious co-operation with Him in whom we live, and move, and have our being, and who has made such wonderful provisions for us in the future.

We are to examine in this study the fundamental truths concerning eternity—past, present, and future. By seeing the scriptural presentation of the truth on this subject, one can fully appreciate the present conflict between science, falsely so called (I Tim. 6:20), and the Scriptures. The popular idea is that there is a conflict—an irreconcilable one—between the revelation of the Bible on the one hand and real science on the other. It shall be shown very clearly that such ideas are absolutely false and that there is positively no conflict between the revelation found in the Scriptures and the real discoveries of science which constitute genuine knowledge. Pseudoscience and an unproved system of philosophy are unworthy of consideration.

It will be seen that every authentically-established principle or fact of science fits perfectly into the revelation that has been given to us in the Scriptures.

All parents should, not simply for themselves but especially for their children's sake, master the facts that are here presented in order to fortify their children against the rationalistic, unscientific theories that are taught in the grammar schools, as well as in the high schools, colleges, and universities. To be forewarned is to be forearmed, we are told.

A proper understanding of the facts that are set forth by this chart will likewise fortify the faithful believer against many of the false theories and doctrines of men. I therefore urge all who are interested in the spiritual welfare of their families and loved ones to study these facts most carefully.

Much of the present confusion that is found on every hand today is due to the misunderstanding of the words and phrases, in both the Old Testament and the New, that are rendered "forever" or "forever and forever." Unfortunately the translators, both of the Common Version and the Revised, have used the English words "forever," "forever and forever," or "everlasting," to render the various expressions that are found in the original text. Only by a clear, scientific study of these various expressions can the real scripture perspective concerning the plan of the ages be obtained.

I wish to urge every reader to study each of the scripture passages referred to on the chart in the light of its context.

THE MEANING OF "FOREVER"

A. THE CONNOTATION OF THE HEBREW AND GREEK TERMS

As suggested above, the proper approach to this theme is an investigation of those terms in both the Old Testament and the New which are translated in the English Version "forever," "forever and ever," etc. In this connection may I say that a misunderstanding of these words has led to countless errors in the past, is wrecking the faith of many, and is causing confusion at the present time. Instead of the danger's becoming less, it is increasing daily. We must therefore give earnest heed to this vast subject.

There are two principal words which are rendered forever in the Old Testament and which demand our attention. One of them transliterated would be spelled *'olam*. The root form means literally *to hide, to conceal*. Since eternity in the past as well as in remote times during man's history is to us more or less obscure by reason of distance, naturally this word which means *hidden* was the word applied to things in both eternity past and in ancient times. That it does refer to eternity which existed prior to the creation of the earth is clearly seen from such passages as Proverbs 8:22,23. "Jehovah possessed me in the beginning of his way. Before his works of old. I was set up from everlasting, from the beginning, Before the earth was." The verses following this quotation show very clearly that the writer was speaking of that part of eternity which antedates time. In the clause, "I was set up from everlasting," the word under discussion appears. It is therefore clear from this verse that our term refers to eternity before the creation of the world. God who has always existed is called "the everlasting God" in this verse: "And *Abraham* planted a tamarisk tree in Beersheba, and called there on the name of Jehovah, the Everlasting God" (Gen. 21:33). The same thought is found in Isaiah 40:28, "Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding." The prophet's conception of God is that He existed before the creation of the world and hence he called Him the everlasting God. Moses in addressing the children of Israel spoke thus of Him: "The eternal God is *thy* dwelling-place, And underneath are the everlasting arms" (Deut. 33:27). He thought of God as being in existence before the creation of the world and spoke of His arms as eternal. In Psalm 93:2 the author asserted that God existed from eternity. Passages which speak of Him as existing in the eternity of the past and which use the word under consideration are numerous, but these examples suffice to demonstrate this position.

In Psalm 90:2 we have the following statement: "Before the mountains were brought forth, Or ever thou hadst formed the earth and the world, Even from everlasting to everlasting, thou art God." A careful examination of this verse shows that Moses is speaking of the period of eternity which antedated the creation of the world, because he used the phrases: "Before the mountains were brought forth, Or ever thou hadst formed the earth and the world." These words undoubtedly show that he is speaking of the time before creation. But what is he affirming existed or was done in that eternity antedating time? The last of the verse gives this information: "Even from everlasting to everlasting, thou art God." Since he is unquestionably speaking of the eternity in the past, it is evident that the translation of the Hebrew here given, "from everlasting to everlasting, thou art God," cannot be correct. The English expression, from everlasting to everlasting, includes eternity in both the past and the future. An examination, however, of the original text here throws much light on this difficult passage. If I be permitted to assume for a moment that which I will later prove; namely, that this same word in certain contexts as indicated by the facts of each passage frequently refers to an age or a period of time, I will translate the verse in accordance with this conception. It will then read, "Before the mountains were brought forth, Or ever thou hadst formed the earth and the world, Even from age to age, thou wast God." Since our word does in many contexts refer to an age or period of time, and since Moses was talking of eternity in the past only, we cannot render this expression otherwise than "from age to age."

From these facts we learn that the eternity of the past antedating time divided into ages. Moses therefore was affirming that in that eternity past God existed from age to age. As to how long each of those ages was, there is not the slightest hint given in the Scriptures. But they reach back into all eternity of the past.

Several times in the Psalms we have a compound expression involving this word, which is most interesting. For instance, in 41:13 we have this statement: "Blessed be Jehovah, the God of Israel, From everlasting and to everlasting." In the term "from everlasting" the Psalmist is looking back into that part of eternity which antedated time and during which God alone existed. In the latter part of the expression, "to everlasting," he is looking forward into the future that follows the present period which we call time. But the conjunction *and* appears in this formula. This Hebrew word primarily means *and*, but another rendering of it is *even*. Let us substitute this meaning and see how the thought runs. "Blessed be Jehovah, the God of Israel, From everlasting even to everlasting." In my judgment when everything is taken into consideration, this translation conveys accurately the thought. I would still be loyal to

the text and translate this expression, "From eternity even to eternity." This becomes apparent when we recognize that the psalmist is speaking of God and His being blessed. He was blessed in eternity in the past and will continue that way throughout all the ceaseless cycles of the future. Since therefore he is speaking of a condition or a characteristic of God, it is obvious that the expression can indicate nothing less than a glimpse from eternity in the past to eternity in the future. The same formula appears in Psalm 106:48. Again in Psalm 103:17 we see the same expression, which in this instance is speaking of God's lovingkindness. Since His grace is a characteristic of His being which he possessed from all eternity in the past and will retain throughout all eternity in the future, it is evident that this expression is properly rendered *from everlasting to everlasting*.

In Psalm 72:18,19 we have these words: "Blessed be Jehovah God, the God of Israel, Who only doeth wondrous things: And blessed be his glorious name for ever: And let the whole earth be filled with his glory." The clause, "And blessed be his glorious name for ever, has the singular form of this word. It is clear from the context that the psalmist is looking out into the future—the eternity yet to be—and is expressing his wish that God may be considered as blessed throughout the ceaseless cycles of eternity yet in the future. The duration of this future eternity is expressed by the word under consideration. The same type of expression occurs again in Psalm 89:52 and has the same significance. In Exodus 3 we have the account of God's appearing to Moses at the burning bush. Here the Lord revealed His *memorial* name to the great lawgiver. Concerning this name the Almighty declared, "This is my name for ever, and this is my memorial unto all generations" (Ex. 3:15). Since God's name is the expression of His character, it is quite evident that the word under consideration here signifies the eternity that is in the future.

From these facts it is clear that one of the two principal words translated in the Old Testament *for ever* does in many instances mean exactly what the English term connotes—eternity. The facts of each context which has been cited, and many others that might be presented, prove beyond a doubt that it does signify eternity. In some instances, as we have seen, it looks back simply to the eternity of the past. In other cases it refers to the eternity in the future. There are some statements which look both ways. The examples examined are sufficient to establish this thesis. Much is the evidence in the support of this proposition.

For lack of space I shall briefly call attention to the use of this word in the plural. There are several examples. For instance, in Isaiah 26:4 the Lord speaks of himself as "an everlasting rock" which, literally rendered, is "a rock of ages." The eternity of the past is,

in certain passages, subdivided into ages. The same thing is true with reference to the future eternity. The word *rock* is used symbolically to refer to God. In this expression, "a rock of ages," the prophet is simply affirming that God is a God of all the ages of eternity—past, present, and future. The angel Gabriel, in speaking to Daniel concerning the establishment of the millennial kingdom, said at the end of the seventy weeks (of years), "the righteousness of the ages" will be inaugurated upon earth. What is the righteousness of the ages? God's righteousness and His standard of conduct. Of course, it involves imputed righteousness, which is given to those who accept the Lord Jesus Christ. The morals, the ethics, and the standards of men change from season to season; but God's never do, because He is eternal. His righteousness, therefore, is called the *righteousness of the ages*. In Psalm 145:13 His kingdom is likewise called "a kingdom of the ages." From the last verses of Psalm 103, we learn that God's kingdom rules over all—over the entire universe. The psalmists and prophets constantly affirmed that God reigns as King forever. When, therefore, David spoke of God's kingdom as being "of the ages," we know that he was thinking of eternity, but in terms of the subdivisions into which it falls. These illustrations, therefore, show beyond a doubt that the word under discussion does connote the idea expressed by the English words *forever* or *everlasting*.

This word does not always signify eternity, for in many contexts the facts limit it—pour into it a modified meaning. For instance, in Amos 9:11 occurs the expression "as in the days of old." The term rendered *old* is the word under consideration. It is clear from the context that this passage is a predication of the re-establishment of the throne of David and the building up of his house as it was in the days of David and Solomon. It is clear, therefore, from this prediction that our word does not mean eternity in this context but simply, as rendered in our usual translation, *the days of old*. We see a similar usage in Isaiah 63:9. Here the prophet, speaking of God, said that He "carried them [Israel] all the days of old." The facts of this context show that Isaiah was discussing the deliverance of the children of Israel from Egyptian bondage. Our word, therefore, in this context cannot refer to eternity but to the days of Moses, which from the prophet's standpoint were *days of old* or *ancient times*. We see this same usage again in such a passage as Deuteronomy 32:7.

Another word occurring in the Hebrew text, which is translated *forever*, is *'ad*. This word comes from the root which means to *pass on, forward, or advance*. From this fundamental meaning there easily developed the idea of time as well as space. Naturally the Hebrews spoke of eternity in terms of this word. For instance, in Isaiah 57:15 the prophet declares, "For thus saith the high and the lofty One that inhabiteth eternity." The imagery reflected in the prophet's language is that of the Lord as a person living in a house. He speaks of this house in terms of *time*. Then he asserts that God inhabits *perpetuity* or *eternity*. From our general knowledge of God we know that He has always existed and will continue to live—forever and ever. In view of this fact it is evident that our word can and does mean, under certain conditions, *all eternity*. Another illustration of this fact is found in Isaiah 9:6 in which the prophet gives us the names by which the Lord Jesus Christ will be called. Among these is "the Everlasting Father." If these words were rendered more literally, we could call him "the Father of Eternity." This idea is in perfect accord with the teachings of the Scriptures concerning the Lord Jesus Christ, who was with the Father in eternity of the past and who will continue with Him throughout all the coming cycles of eternity in the future. Again in certain passages which refer to God's attributes, such as His lovingkindness, we find this word is employed to indicate the eternal nature of these characteristics. We again discover this same usage in such passages as Psalms 83:17 and 92:7. In both of these quotations we see that the wicked are to be destroyed from the earth and their names perish during "the ages of eternity." In Isaiah 45:17 we have a very fine illustration of this usage: "*But* Israel shall be saved by Jehovah with an everlasting salvation: ye shall not be put to shame nor confounded world without end." A more literal rendering of this passage would be: "Israel shall be saved by Jehovah with the salvation of the ages: ye shall not be put to shame nor confounded unto the ages of eternity." From these and many other examples it is quite evident that this word likewise indicates eternity, but the facts of each context must be consulted before we can be dogmatic as to its exact meaning in a given case.

Like *'olam* the word *'ad* means *ancient times, long ago, and continuity*. It likewise refers to the future—that part of eternity which lies ahead of us. The specific meaning must be gathered from the facts of each context.

From the investigation above we see that eternity—past, present, and future—is divided into ages. This fact is supported by the accurate, literal translation of these words which have been studied and others which might be presented. We are to remember

that they do not necessarily connote eternity but simply carry the idea of *continuity* or *perpetuity*. The limits of the periods are to be determined by the facts of each context.

This word study in the Old Testament prepares the way for an investigation of the Greek words and phrases that are translated *forever* and *ever*, and *into the ages of the ages*. We must now turn to the New Testament and investigate some words and expressions which are translated forever. There are two terms which are rendered *eternal*, *everlasting*, and which are *aidios* and *aion*, together with the adjective derived therefrom, *aionios*.

The former of these words is derived from *aei*, which fundamentally carries the idea of *being always* or *existing continually*. This term was used largely in the Greek world to indicate the pure philosophical conception of eternity—without beginning or without ending. It occurs in Romans 1:20. A literal translation of this passage is, "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity," etc. It is evident that this word indicates eternity in both directions, because the Apostle was speaking of God's power and of His divine nature, both of which are eternal. The other occurrence of this word appears in Jude 6, which reads as follows, "And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day." It is clear from this verse and its context that everlasting transcends all limits of time and reaches out into eternity of the future.

The word *aion* and the adjective derived therefrom are used in the New Testament to indicate *continuity*, *perpetuity*, and *duration*. They must, therefore, be studied very carefully in order to understand what is meant in each instance. Unfortunately our translation of these words and of the phrases built around them is so very indefinite that great confusion has been created and an occasion has been given for false and destructive theories, which have yielded an enormous crop of heretical teachings. We must, therefore, study these words most carefully in order to lay a foundation for the correct scriptural understanding of "the plan of the ages"

Some scholars think that *aion* is derived from *aei*, which fundamentally means *being* or *existing always*. Other experts are of the opinion that it is derived from *aemi*, which means to *breathe*, *blow*, etc. Of course, the original fundamental idea usually inheres in a word throughout its entire history, though not always. According to Thayer, this word meant, in the Greek authors, first, *age*, *a human lifetime*; secondly, *an unbroken age*, *perpetuity of time*, and *eternity*. In the New Testament these same ideas prevailed in the phrases

built around this word. Scholars are correct in asserting that the New Testament usage and phrases were to a certain extent influenced by the Hebrew idioms. This fact is clearly seen in various passages which are either direct or indirect quotations from the Old Testament.

The Greek words, like those in English or any other language, often have many definitions, all of which are, of course, more or less closely allied. Nevertheless, there are differences. Every occurrence of a word, therefore, must be studied in the light of the facts of its context. It is therefore necessary for us to examine the various contexts in order to arrive at the correct condition of the meaning of this word. A failure to do this gives rise to many heresies which are now troubling the church of God and wrecking the faith of many.

The word *aion* in certain contexts refers to this life—the one which we are now experiencing. For instance, our Lord in speaking of the seed which is sown among thorns interprets it as representing the person who hears the word, "and the care of the world ... choke the word" (Matt. 13:22). Here our term refers to the cares and responsibilities of the present life. The same idea appears in Mark 4:19. A like significance is attached to this word in the following quotation: "No man eat fruit from thee henceforward for ever" (Mark 11:14). Our word is translated *forever*, but the facts of the context show that it indicates the life period of the fig tree about which the statement was made. Again we see a similar usage in John 13:8: "Peter saith unto him, Thou shalt never wash my feet." This passage could be literally translated, "You shall not by any means wash my feet in the age or into the age." When we realize that Peter was talking about his literal feet and our Lord's washing them, we see that he used this expression to refer to his literal lifetime. These examples suffice to show that the word can refer to the span of one's life here in the flesh. The word in and of itself does not, however, have that signification; but when modified by the facts of the context, it does mean that—nothing more and nothing less.

In Hebrews 1:2 the Apostle Paul, in speaking of Christ, said that He was the One "through whom also he [God] made the worlds." Since in this very sentence he was speaking of the things to which Christ is to fall heir, it is quite evident that he used this word to refer to the physical universe. The same significance is attached to it as it appears in Hebrews 11:3. In these two instances it has the primary significance of the word *kosmos* which means the physical universe.

It also carries the idea that is expressed by the word *world*. The dominant idea of this usage is that of the *world order, system, or environment*. For instance, in Luke 16:8 the Lord spoke of the sons of this world and their being wiser than the children of light. Obviously He was speaking of people who are not regenerated and called them the sons of this world. The same usage appears in Luke 20:34, in which our Lord declared, "The sons of this world marry," etc. Evidently He was speaking of the people who belong to the world order—who live upon this earth in contradistinction to those who are in the spirit world. In Romans 12:2 Paul exhorted Christians not to conform to this world. Here he used our same word. In II Corinthians 4:4 Satan is called the god of this world. It is he who backs up the civilization of the present order. In Galatians 1:4 is expressed the hope that the Lord will deliver us "out of this present evil world." *Aion* is the word appearing here. Paul spoke in Ephesians 2:2 of "the course of this world." The word rendered *course* is our very word. Again Paul spoke to Titus, saying that Christians should live "soberly and righteously and godly in the present world" (Titus 2:12,13). It is clear that he was speaking of our living here upon this earth in this age. Those who crucified the Lord are said to be the rulers "of this world." Demas forsook Paul "having loved this present world" (II Tim. 4:10). From these and many other passages it can be shown that our word does refer to the present world order in which we are living.

Another meaning of this word, very much like that which we have just studied, is that which thinks of the present period of time known as the Christian Dispensation. The harvest, when the wheat and the tares are to be separated, is at the consummation of "the age" (Matt. 13:39). In the light of the facts of this context it is clear that the Christian Dispensation is referred to by *aion*. In Matthew 24:3 the apostles asked Jesus concerning the end of this age, using this word. Jesus, in giving the great commission, Matthew 28:19,20, promised to be with His disciples unto the "consummation of the age." He was talking about the Christian Dispensation. In I Corinthians 1:20 Paul asked, "Where is the disputer of this world [age]?" He was talking about the present dispensation in which we are living. In the next chapter (2:6) he spoke of the gospel message and its not being the wisdom of this world, meaning the present dispensation or world order. Many are the illustrations that bring out this special signification.

The word, *aion*, refers, not only to times or ages mentioned above, but also to the Millennial Era. Our Lord in speaking concerning blasphemy against the Holy Spirit said that for such a sin there is no forgiveness, neither in the present era (Christian Dispensation) nor in the one to come (Millennial Age) (Matt. 12:31,32). In another marvelous revelation our Lord declared, "The sons of this age marry, and are given in marriage; but those counted worthy of attaining that age, and the resurrection which is from the

dead, neither marry, nor are given in marriage: for they cannot die any more, for they are equal to the angels, and they are sons of God, being sons of the resurrection" (literal translation of Luke 20:34,35,36). In this passage He is obviously speaking of the Millennial Age. In Ephesians 1:21 Paul speaks of the exaltation of our Lord who has been lifted to a place far above all rule and authority and power and every name that is named, not only in the present age but also in the coming one—during the Millennial Era. Again the same writer spoke of certain ones who tasted the good Word of God and "the powers of the age to come" (Heb. 6:5). Our Lord promised to those who will forsake their mothers and fathers, brothers and sisters, houses and lands, a hundredfold at the present time and eternal life in the age to come (Mark 10:30). In these and other passages which could be cited, we see that our word also refers to the Millennial Age; but let us always remember that the facts of the context must determine its meaning in any given place.

It is next in order for us to study some of the phrases built around this word. We shall examine the simplest form of expression and then proceed to the more complicated ones. (Let us always remember that the word translated in these phrases *forever* is the term which we are studying.) In Matthew 21:19 we have this sentence, literally translated, "And seeing a fig tree beside the way he [Jesus] came to it and he found nothing on it except leaves only, and he said to it, Never again from you shall there be fruit into the age." In the original the negative combined with this special phrase under consideration is rendered in the Revised Version as "no ... henceforth forever." No one could expect, regardless of how long the fig tree might live, to get any fruit from it.

We again find another occurrence of this idiom in John 8:51: "Verily, verily, I say unto you, If anyone keep my word, he shall not see death into the age [forever]." By examining all instances where the double negative appears in the original, followed by this special phrase, one can see that it carries the idea of *never throughout all eternity*. In Luke 1:55 we have this same phrase which modifies the promise that God made to Abraham and his seed after him. Here, doubtless, it is to be limited to the Millennial Age, for such are the natural implications of the original promise. The Apostle in I Peter 1:24,25 quoted from Isaiah 40 a passage which asserts that the Word of God abides *into the age*. We know that, since the Word of God is settled for time and eternity in the heavens and can never be altered, our phrase can and often does mean literally *forever—throughout all eternity*. Another excellent example of this usage is found in I John 2:17. Here we learn that the world with its pleasures passes away, but in contrast with these things the one who does the will of God abides *into the age*, or forever. We know from Revelation 20:11 that the earth is destroyed at the end of the

Millennium, when the great white throne is set up. Thus will pass away everything that pertains to this earth, but the one who does the will of God continues on after that—forever and ever; and that thought is expressed by our phrase in its simplest form. Another example of this usage will further illustrate this point. In Hebrews 6 and 7 we are told that Christ is a priest after the order of Melchizedek "into the age" or *forever*. What is the significance of our phrase in this connection? According to Hebrews 7:24, Christ abides into the age or forever, because He has a priesthood which does not pass away. This last clause explains unmistakably that *into the age* here means what we understand by the word *forever*—never ceasing. In verse 28 He is said to be a Son who is perfected into the age. Is His perfection just for the Millennial Age? The question is ridiculous. He is *perfected forever*. Thus our expression often means exactly what our English phrase indicates—never ending. The facts of each context determine its meaning in a given case.

In addition to the simple phrase *into the age*, we have *aión* in several compound expressions. Of course, the fundamental idea inherent in the word itself and in the expression just discussed is strengthened and modified in the stronger and fuller phrases. Some scholars are of the opinion that these compound terms are the result of the combination of different formulas that existed in the first century. There is, however, no positive proof for this theory. Yet there seems to be a definite idea that the biblical writers wished to convey when they used these expanded forms of our formula. For instance, in Ephesians 3:21 we have our phrase in compound form in the doxology (literally translated): "To him be glory in the church and in Christ Jesus into all the generations of the age of the ages. Amen." Let us analyze this expression by noticing first the simple term, *of the age*. This is the phrase which is under consideration and which looks forward to a definite, specific period of time. This age is often called "the age of the ages." In various languages we have this idiom, which is equivalent to a superlative and which means the greatest of the ages. Speaking figuratively in terms of a mountain range and comparing the age under consideration to a mountain peak, we would say that it is the culmination of all. Of all the ages of the earth the Millennium, the last one, is to be the greatest, for during that time God will head up all things in Christ. It will indeed be the dispensation of the fullness of the times (Eph. 1:10). Christ will have the preeminence. The curse will be lifted. The glory of God will encircle the earth as the waters cover the sea. Thus, that will be the age of the ages of the earth's existence. The Apostle's prayer is that there may be glory to the one God in the church and in Christ Jesus throughout all the generations of the millennial kingdom. People will be born by natural generation during that era. Thus, one generation will follow another; but to God will

be given the glory in Christ and in the church throughout all of those generations. There is a little modification of this formula appearing in the translation taken from the Greek version of the Old Testament (Ps. 45) and quoted in Hebrews 1:8, "Thy throne, O God, is into the age of the age" (literal translation). Nowhere in the Greek Testament do we have this type of formula, but it is of frequent occurrence in the Greek translation of the Old Testament from which this quotation is taken. It is clearly the Greek translation of the expression *to the age and age*. An examination of Psalm 45, from which Hebrews 1:8 was taken, shows that the inspired writer was speaking of Christ's millennial reign. Hence, the age of which he is writing is the millennial period and is equivalent to the expression in Ephesians 3:21, just discussed.

Another expression which is found frequently in the New Testament is "into the ages." Paul, in discussing the idolatrous practices of the nations, declared that they served the creature rather than Him who creates, who is blessed "into the ages" (Rom. 1:25). This formula occurs in the Greek Old Testament and in the Apocryphal writings very often. What is the significance of this passage? Since God is the blessed one and the one who does bless, and since this is His condition throughout all eternity—both in the future as well as in the past—our expression can mean nothing but *all eternity of the future*. The facts of this context, therefore, demand that the ages here are the ages of the future of all eternity. The same formula is found in Romans 9:5, and is applied to Christ who is "over all, God blessed into the ages, Amen." What is said about God's being blessed throughout all the ages of the future is here asserted of Christ. This formula, therefore, can and does mean throughout all the eternity of the future. Again, the Apostle used this same phrase in 11:36 in his prayer that "to him [God] be glory into the ages, Amen." Glory will be ascribed to the Almighty throughout all future eternity. This formula does, therefore, mean *endless eternity in the future*. In II Corinthians 11:31 we have the same statement concerning God who "is blessed into all the ages." Here it has the same significance. In speaking of the unchangeable Christ, who is none other than God, as is affirmed by numerous passages of scripture, the Apostle asserted that "Jesus Christ is the same yesterday, today, and into the ages." Unquestionably our phrase here signifies eternity of the future. Once more the Apostle spoke of the ages of the future eternity in Ephesians 2:7. Here he asserted that it is God's purpose to show forth the abundance of His grace in Christ Jesus *"in the ages which are coming."*

We have still a different phrase occurring very frequently in doxologies, which is *into the ages of the ages*. The Apostle Paul was especially fond of using this expression. In these petitions he prayed that there may be given to God glory and honor *into the ages of the ages*. The fundamental conception of this formula is that eternity of the future is divided into various ages, which, in turn, are subdivided into smaller units of time. These he calls *ages*. Eternity for him was so very vast, as it is for all of us that he used this strong expression to indicate the endless continuity of the future; and, at the same time, he let us know that there is to be a development as these great epochs and subdivisions are unfolded before the startled gaze of the redeemed. This formula may be found in Romans 16:27; Galatians 1:5; Philippians 4:20; I Timothy 1:17; II Timothy 4:18; and Hebrews 13:21. The Apostle Peter likewise used this same formula in his doxology, employing, however, the word *power* (I Pet. 5:11).

John frequently used the same formula in Revelation. For instance, there appears a doxology in 1:6 in which he ascribed glory and power to Christ *into the ages of the ages*. When Christ appeared to John on the island of Patmos, the Apostle fell down as one dead. To him Jesus said that He was at one time dead but that now He lives *into the ages of the ages*. Certainly Christ will never die but is living into all eternity; therefore, this formula means all future eternity. According to Revelation 4:9,10, both the living creatures and the four and twenty elders fall down and render worship to the Almighty, who is seated on the throne and who lives *into the ages of the ages*. This statement affirms that God lives throughout all eternity in the future, which idea is expressed by our formula. Then in 5:13 we see a universal chorus in which all beings in the heavens above, on the earth beneath, and underneath the earth are rendering worship and praise to God who sits upon the throne and to the Lamb to whom they ascribe their worship *into the ages of the ages*. We see a similar throng worshipping God to whom they also ascribe all majesty and power and worship *into the ages of the ages*. In 10:6 the angel swears by the Almighty who is living *into the ages of the ages*. From 11:15 we see that the Lord will reign *into the ages of the ages*. The Lord will never surrender His authority and turn it over to anyone else. This formula, *into the ages of the ages*, therefore means *forever*. In 15:7 we see it again affirmed that God lives *into the ages of the ages*. Our phrase appears again in 22:5, where we are told that the saved will reign *into the ages of the ages*. In all of these places there can be no doubt concerning the proposition that our expression means the ceaseless ages of all eternity, or *endless time*. No one with any reason can question this conclusion.

B. THE DURATION OF ETERNAL PUNISHMENT

There are three other occurrences of this formula in the Book of Revelation, which I have purposely reserved to consider last. The first is found in 14:11, which refers to the punishment of those who worship the beast. The language is as follows: "and the smoke of their torment goeth up into the ages of the ages; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name." We have seen that John uses this expression to indicate the ceaseless eternity of the future. Unless there is something in this context which limits its meaning, we are forced by the irresistible logic of facts to believe that it has the same significance here. One will seek in vain in this context to find anything that would seem to indicate a limitation of time. We must therefore conclude that John here speaks of endless punishment for the worshipers of the beast—throughout the ceaseless cycles of eternity. The only thing that could force one to put limitations upon this passage would be a clear statement by some other biblical writer that the punishment of the wicked is to be limited to a certain period of time and not to all eternity in the future. One will seek in vain for such divine utterances.

The second of these instances is found in Revelation 19:1-3: "After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God: 2 for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand. 3 And a second time they say, Hallelujah. And her smoke goeth up for ever and ever." In this passage we see the judgment of God upon "the great harlot, her that corrupted the earth with her fornication." This great harlot is the one described in the seventeenth chapter of Revelation. This is that false system of religion that has led people away from God and corrupted His ways and teachings. Concerning this stroke of judgment we are told that "her smoke goes up into the ages of the ages" (literal translation). Since this is the same formula which is used with reference to God and Christ and which, when thus employed, refers to all eternity, we are to understand that it has the same significance with reference to the judgment upon the great harlot—unless there is something in this context or in some other passage which shows that it is not to be taken literally. But we shall hunt in vain for negative evidence. It therefore here means *never ending eternity*. The punishment of these who constitute the great harlot is to last throughout all the ages of eternity.

The third and last occurrence of our formula when applied to punishment is to be found in Revelation 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever." From Revelation 19:20 we see that the beast and the false prophet are cast into the lake of fire and brimstone before the thousand years of Christ's reign begin. According to the verse under consideration, they are in the same place of punishment after the thousand years have ended. Added to their company is the Devil, who, at the end of a little space of time following the thousand years' reign of Christ is cast into the lake of fire. He, the false prophet, and the Antichrist will be tormented *into the ages of the ages* both day and night. What has been said about the force of this expression in the two preceding passages also applies to its significance here. Without a doubt it refers to *endless punishment*.

No one delights in the thoughts of never-ending punishment—even for his worst enemies. No Christian delights in preaching about eternal punishment. But, if he is to be faithful to God's Word, he must proclaim it from the housetops, for such is its teaching. When, however, we have laid aside this mortal coil, as the poet calls our bodies, we shall see things from God's standpoint and shall say with the angels and others, "Holy and righteous are thy judgments, O Lord God the Almighty." We shall understand everything that God does—even to His consigning the wicked and lost to their place of eternal banishment from the presence of God and the glory of His might.

C. SOME SPECIAL PHRASES EXAMINED

Having discussed the main phrases built around the word *aion*, let us now notice some three or four others that demand a further explanation. In Luke 1:33 we have the language of the angel Gabriel to the Virgin Mary, one clause of which is: "And he shall reign over the house of Jacob into the ages, and of his kingdom there shall be no end." It is evident from the context that Gabriel was talking about Christ's millennial reign. If this passage were the only one which we have, we should immediately conclude that our Lord shall reign over the Jews throughout all eternity. But there are statements which tell us that this kingdom over which Christ will reign in Jerusalem shall have an end. This fact is emphasized by the further predictions that the present heavens and earth shall pass away. Since the Jerusalem in which Christ will reign will pass away at the destruction of the universe (Rev. 20:11), that phase of His reign will then pass away—that about which Gabriel was talking. But it seems that this passage which is under consideration is a contradiction

to Revelation 20:11. Knowing that this reign shall terminate, we must not read into the phrase, *into the ages*, the idea of the ceaseless ages of all eternity in the future, for by so doing we have a contradiction. In all probability, this special prediction should be viewed in the light of Ephesians 3:20, 21. In this latter passage, we see that Christ is to have glory in the church throughout all generations of the *age of the ages*. Each of these generations in the formula would in this case correspond to an age in the phrase now under consideration. Each generation therefore would be a short age or period of time. This seems to be the only logical explanation of this difficult passage, if we are to examine all the facts entering into the case.

We have a very peculiar expression in Hebrews 9:26: "But now once for all at the consummation of the ages he [Christ] has been made manifest in order to take away sin by the sacrifice of himself" (literal rendering). When Christ was sacrificed nineteen hundred years ago, the generation then living was in the "consummation of the ages." Since he speaks of the winding up of the ages in connection with his discussion of Christ's death in the first century, we must conclude that there have been many ages through which this old earth has passed. The Christian Era and the Millennial Age—the last two—are in this language the consummation of the ages which preceded them. This point will become more apparent when we discuss the expression *times eternal*.

There is a rather strange doxology in II Peter 3:18: "To him [Christ] be glory both now and into the day of the age." The Apostle is not discussing all eternity but the present era and that one which he designates as "the day of the age." Jesus and the Apostle Paul spoke of this age and the one to come. Undoubtedly these expressions refer to the Christian Dispensation and to the Millennial Age. When we lay Peter's doxology down beside these statements, it becomes evident that Peter means by the phrase, "the day of the age," the Millennial Era.

Jude, in his doxology (vss. 24 and 25), included all eternity past, present, and future—in his meditation with reference to God to whom "glory, majesty, power, and might are before every age, and now, and into all the ages." This statement is sufficiently clear that it needs little explanation. I shall, however, simply call attention briefly to the three tenses. "Before every age" points to the ages prior to the creation of the world. The time expressed by "now" refers to the period of the existence of the world. The final phrase, "and into all the ages," undoubtedly indicates the ceaseless cycles of all eternity in the future.

In this investigation we have learned that the word translated *forever* and the phrases built around it inherently mean continuity. The limits are to be understood from the facts of each context. If there are no modifying conditions, either in a given context or in parallel passages, one is to understand that the word connotes *perpetuity without any limit*.

We have also investigated the word in the Greek rendered *forever* and the phrases built around it. We discovered that it had a meaning similar to that of the Hebrew term.

We have likewise learned that eternity falls into three principal divisions: In the beginning (eternity before time); time (that part of eternity during which the material universe is in existence); and the ages of the ages (eternity of the future).

THE CREATION OF THE UNIVERSE

It is for us now to give attention to what the Lord has revealed concerning the creation of the universe. The first statement of the Scriptures reveals volumes of information regarding that mighty, divine act. "In the beginning God created the heavens and the earth." From this sentence we learn that there was a time when God alone, who is a spirit, existed. He then put forth the act which is expressed by the word *create*, the result of which was the coming into existence of the material heavens and the earth. An examination of every occurrence of this word in the Hebrew Text of the Old Testament, when it is used in the active voice, shows that the Almighty is the one who performed the act thus designated. Never is any being except God said to accomplish this act. The reason for this fact is that He alone can call into being or bring into existence that which had no form or substance prior to that time. He alone is the Creator. It is in Him that we live, move, and have our continual being. What is true of mortals is also true of the material universe, for it is by the power of the Son of God that all things consist or hold together (Col. 1:17).

In our English translations *God* is in the singular number; but in the Hebrew this noun is plural. Thus the literal rendering of Genesis 1:1 is, "In the beginning Gods created the heavens and the earth." In order to guard against polytheism, the sacred writer used this plural noun with a verb in the singular number. By so doing he has preserved to us the correct teaching regarding both the plurality of divine personalities and their constituting a unity. From this first statement we learn that there is more than one person in the Godhead, to which reference is made in Acts 17:29 and Colossians 2:9. There is perfect harmony between the facts just noted in

Genesis 1:1 and the great confession of Israel, which is, "Hear, O Israel, Jehovah our Gods is Jehovah a unity" (Deut. 6:4, literally rendered). From this declaration we see that there are more than one of the Divine Personalities, who at the same time constitute a unity. From other passages we learn that there are three of them: the Father, the Son, and the Holy Spirit. Moses and the prophets were all Trinitarians. In fact, the Jewish nation held to the Trinitarian position until it was pressed by the Christians in the second century of our era to accept Christ upon the basis of His being one of the Divine Personalities, who entered the world by virgin birth. Rather than accept Him as Lord and Messiah, the Hebrew people veered from the Trinitarian position to that of the unitarian. The New Testament abundantly proves that there are three Divine Personalities constituting the one true God, the Creator and Sustainer of the universe.

In Genesis 1:1 we are told that "In the beginning God created the heavens and the earth." Somewhere in that part of eternity which antedates time, God created the heavens and the earth. How He did it and what methods or means were employed, the Bible does not say. It is therefore mere speculation for us to insist on any particular theory of creation.

The phrase, "in the beginning," of Genesis 1:1 conveys the same idea as the like expression found in John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God."

Nothing is known about the length of time God consumed in His creating the universe. He, being all-powerful, could have created it in a moment of time—if He had chosen to do so. On the other hand, if He had elected to create it over long periods of time, He could have done so. It is futile, idle speculation to state anything in regard to the time used in bringing the universe into existence.

When God created the heavens and the earth, they were in a perfect condition. "The Rock, his work is perfect" (Deut. 32:4). When the Lord created the earth, it was not made a desolation. "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else" (Isa. 45:18). Since God does things perfectly and since the earth was not in a condition of waste and desolation at the time of creation, evidently the statement in Genesis 1:2, which tells us that the earth was without form and void, refers to some calamity that wrecked it. From this conclusion there can be no escape.

TIMES ETERNAL

In view of the facts which we have just studied, we see that there is a period of time which intervened between God's creation of the earth (Gen. 1:1) and its being reduced to a state of desolate waste (Gen. 1:2). How long was this period? Some tell us that it extended over vast ages of ages. Others think that it was not that long. There are no facts that are given in the Scriptures which intimate the length of this time so that we could make a definite statement that the earth has existed so many thousands, millions, or billions of years.

There are, however, a few passages in the New Testament which speak of "times eternal." This very expression occurs in Romans 16:25; II Timothy 1:9; Titus 1:2. What is the meaning of this expression? Sometimes our attention is called to the fact that it implies eternity; and yet we are told that grace was given to us in Christ Jesus before eternity began. If this is its meaning, eternity does not connote what we understand by that English word. Eternity in the past had no beginning; yet, according to these passages, grace was given us in Christ before "times eternal." Since God chose us in Christ and gave us grace in Him before times eternal, and since it is impossible for us to think of eternity in the past as having a beginning, we are convinced that this expression in these passages does not mean what is usually understood by the word *eternal*. Let us remember that we were chosen in Christ before times eternal and that this grace was also given before these times. What do these expressions mean? We have other phrases which throw light upon this difficult question. For instance, in Ephesians 1:3,4 we are told that God chose us in Christ "before the foundation of the world." He elected us in Christ and gave us this grace in that part of eternity prior to the foundation of the world—the creation of the earth. The Apostle Peter declared that we are saved by the precious blood of the Lord Jesus Christ "who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake." In these two passages the giving of God's grace and the election of the individual to eternal life according to the foreknowledge of God took place before the foundation of the world; but in the other passages which have already been discussed we see that these very same things were given to us before "times eternal." A careful study and a comparison of these different statements show that the biblical writers in these passages had the same thing in mind. In one group of verses they say that this grace was given to us before the foundation of the world. This statement is clear and unmistakable. In the others, they say that this same grace was given us before times eternal. When we take these facts

into consideration, we see that the expressions, "before the foundation of the world" and "before times eternal" are synonymous. The period of time thus referred to by "times eternal" began with the foundation of the world or the creation of the universe.

God created the heavens and the earth in that part of eternity called "in the beginning." When He accomplished that task the period known as "times eternal" began. Since we have seen there was a period of time which intervened between Genesis 1:1 and 1:2, and since times eternal began with the creation of the world, the logical conclusion is that the period of time between Genesis 1:1 and 1:2 is that which is referred to by Paul as "times eternal." One cannot avoid this conclusion.

When all of these facts are taken into consideration, we logically arrive at the conclusion that the expression "times eternal" refers to the time during which the earth was in its perfect condition—before it was wrecked by Satan.

How long then were these "times eternal"? As before stated, no one knows. There is, however, another statement in the Word which may throw light upon this difficult problem. This expression is found in Hebrews 9:26. In this passage the Apostle speaks of Christ's having offered himself once for all "at the end of the ages." It seems, when all the facts are considered, the ages here referred to are the ages of the history of the world. Christ was crucified approximately 2,000 years ago. The writer of Hebrews says that that event occurring then was in the consummation or the conclusion of the ages. Christ was as a lamb slain from the foundation of the world; but, in actuality, He was crucified in the end of the ages. Since that tragedy which occurred approximately 2,000 years ago was in the end of the ages, we are to conclude that the ages of the world prior to this time were these "times eternal." From the time that He was crucified to the present we have been in the conclusion of the ages of the world. Therefore there must have been vast ages after God created the universe intervening between the original creation and the wrecking of the same (Gen. 1:2).

We know very little of the conditions which existed upon the earth during that period. Figuratively speaking, God has erected an impenetrable screen just before the calamity of Genesis 1:2, which hides from our vision the world and the things therein during those undescribed ages. There are, however, hints here and there in the sacred Scriptures, which are quite illuminating, and which give us a faint idea of those times.

For instance, God's command to Adam: "Be fruitful, and multiply, and replenish the earth" (Gen. 1:28) carries a certain implication which is clarified by the same exhortation given in the exact words to Noah (Gen. 9:1). We know the force of this language

when spoken to him. There were people, as we learn from the historical record, on the earth prior to the Flood. In fact, the object of that judgment was to purge the earth of a wicked and adulterous generation. God's command to Noah to be fruitful and replenish the earth certainly implied the fact of man's prior existence, which is asserted by the biblical account. If the command to Adam has the same significance as it did when spoken to Noah, we must conclude that there was a pre-Adamic race living upon the earth prior to the great catastrophe of Genesis 1:2. This inference may be strengthened by the statement of Isaiah: "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited ..." (Isa. 45:18).

While these statements carry the possible inference that there may have been a pre-Adamic race, we cannot be positive on this point. The evidence is insufficient to warrant any degree of dogmatism.

Should the scientists ever discover absolute and indisputable evidence of man's existence upon earth tens of thousands or millions of years ago, one would not have to surrender one's faith in the Scriptures as the infallibly inspired Word of God. Some scientists have claimed that they have found skeletal remains, dating in some instances tens of thousands and in other cases millions of years ago. I am perfectly aware of the guesses and wild speculations of many so-called scientific men. I am also thoroughly convinced of the fact that they are most liberal in their estimates of man's antiquity. My personal convictions are that they have never discovered any positive proof supporting their contention. My position is that, should they ever find the absolute, positive proof of man's great antiquity, there would be no contradiction between their discoveries and the biblical account; for the Bible gives us a history of the human family which sprang from Adam, who was created by a direct act of the Almighty. In round numbers Adam was created 4,000 years before the birth of our Lord. If there was a pre-Adamic race, there was no connection between it and the race which has descended from Adam. The Bible gives the record of the history of the Adamic race. It does not concern itself with the things which transpired before the catastrophe of Genesis 1:2.

The advocates of the evolutionary hypothesis today admit that they cannot prove their theory from evidences of the present day, nor from that which comes from historic times. They insist, however, that there were long ages of development which extended back through the myriads of years into the dim, distant past. They look at the fossil remains found in the crust of the earth. There,

they assert, is the proof, which, if not absolute, is practically certain. They conclude from what they see in the rocks and from what they observe in the world as we know it today that evolution is a scientific fact.

My reaction to the entire situation is that the evolutionary hypothesis as it is advocated today is founded entirely upon wishful thinking—reading into the data discovered the desired evidence to establish an unsupported theory. In my judgment no one would discover proof in support of the hypothesis who is not wedded to the theory, and who is not making a conscious effort to establish the same.

But, for the sake of argument, let us grant that the so-called principle of evolution was operative in the ages prior to the catastrophe of Genesis 1:2 (though no scientist has ever as yet brought forth one iota of evidence). This fact would have no bearing upon the biblical record—its accuracy and inspiration. For the sake of clarity, let us call, as indicated on the foregoing chart, the *times eternal* between the creation of the world and the calamity of Genesis 1:2 *Prehistoric Times*. These ages are indeed prehistoric. No histories, including the biblical record, lay claims to going farther back than the beginning of the present human race. What, therefore, occurred in those prehistoric times has no bearing at all upon what has transpired during historic times up to the present day. To illustrate the point, I need only call attention to the fact that, if anyone is interested in knowing about some event which has transpired during modern times, he would not seek for the information in some ancient history. In the same way one should not seek in the Scriptures for a record of events which transpired in prehistoric times.

If only the scientists—especially the geologists and those who look to that branch of study for information and data—would recognize the fact that the Bible speaks about things and events transpiring in historic times and that it is not attempting to give an account of things and conditions during prehistoric times, they would not attempt to find contradictions between the Bible and science. There is no contradiction between the Scriptures and real scientific knowledge. Only ignorance leads the scientist to assert that there is a lack of harmony between ascertained facts and the Scriptures.

The record of prehistoric times is found in the hieroglyphics of the fossil remains of the rocks. Let the scientist learn to read this writing accurately and stay within the range of his chosen field, refusing to babble about things concerning which he has no knowledge. Likewise let the theologian understand his realm and stay therein. The philosopher would do well to heed the same admonition.

Although the Bible does not discuss the *times eternal* (prehistoric times), there are found here and there hints which enable us in a very limited way to reconstruct a picture of those far-off ages. For instance, in Ezekiel 28 appears a message to the king of Tyre, who was an actual, literal king ruling in that ancient capital of Phoenicia. The specific message to this one blends in with one to him who was "the anointed cherub that covered," "who was in Eden, the garden of God," and who "in the day that thou wast created" was the very quintessence of wisdom and craftsmanship. This one lived in what might, humanly speaking, be called a crystal palace constructed of the most precious stones. To him it was said by the Lord, "Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee." This one was in the midst of the stones of fire and enjoyed unenumerated privileges and opportunities, exercised vast authority and power, and was, it seems, the ruler of the earth. His palatial home was in Eden, the Garden of God. This Eden must be clearly differentiated from that of which we read in Genesis 2 and 3.

In the New Testament Satan is spoken of as "the god of this world [age]" (II Cor. 4:4). The suggestion has been made, which probably is true, that the one concerning whom this statement is made was none other than "the anointed cherub" before rebellion entered his heart. He probably was given authority over this earth during those prehistoric times. When they were terminated by the catastrophe which was probably brought about by his own insurrection, he became antagonistic to God, having been deposed from his high position over the earth. He allowed revenge and jealousy to enter his heart and doubtless swore eternal vengeance against man, whom God created according to Genesis 1 and to whom the Almighty delegated rulership over the earth. This historical instance might explain, to a certain extent, his hostile attitude toward man.

The evidence found here and there seems to support the theory that there was during earth's earliest ages a most luxuriant growth over the entire world. Many scientists are of the opinion that our coal beds were formed of vegetable matter during those long geological epochs. Many of them also conclude that the rich deposits of oil, which are becoming most essential to life, modern industry, and war, are likewise the result of the vegetable growth during those early prehistoric times. Various theories are advanced but not one has been put forth which adequately accounts for all the phenomena discovered by the scientific world. With our meager and limited knowledge it behooves us to hold ourselves in check by a modest reserve, waiting for further light.

The scientists have discovered the skeletal remains of the dinosaurs and other mammoth animals, which are now extinct. It is altogether possible that these creatures roamed the primeval forests during those far-off prehistoric times. Furthermore, it is quite likely that the animals, the fossil remains of which are being discovered at various times and in different places found their native habitat in that primeval earth.

During those prehistoric times there can be little doubt concerning the existence of ideal conditions throughout the entire earth. This supposition becomes immediately evident if one remembers that, when the earth was created (Gen. 1:1), it was not "waste and desolate" (Isa. 45:18), but was in a perfect condition (Deut. 32:4). This suggestion becomes the more abundantly evident when one recalls the fact that the Lord created the earth in order that it might be inhabited (Isa. 45:18). As suggested, there may have been a pre-Adamic race, though one dare not affirm such to have been the case in view of the small amount of evidence supporting such an hypothesis.

If, however, the scientists are correct in their interpretation regarding fossil remains which are found in the rocks, one may believe that there was abundant life, of both plant and animals during those early ages. For instance, far beneath the present surface of the earth there are found fossils of animals now extinct. These cannot possibly be the remains of species which were created on any of the six days of labor of the Lord, recorded in Genesis 1. This fact is recognized by Dr. C. I. Scofield in his notes on the first chapter of Genesis. Without a doubt he is correct on this subject.

Though we recognize that there was abundant life upon earth during those far-off times, we do not necessarily have to believe that there was a race of men here, as some affirm. But, as has been previously suggested, that supposition is not impossible. There may have been such a race.

Whatever ideal conditions may have existed in those primitive times have been destroyed by the catastrophe of which we read in Genesis 1:2. When God created the universe, "the morning stars sang together, And all the sons of God shouted for joy." They were delighted with God's handiwork. When the earth was wrecked, we may assume, they wept for sorrow to see such wanton, ruthless destruction. Doubtless the passage found in Job 38:8-11 refers to this calamity.

But in view of the scarcity of our information regarding those prehistoric times, we must content ourselves with these little suggestions and wait the time when that which is perfect is come and we shall know fully even as we are fully known. Under no conditions can one afford to be dogmatic in these matters. The secret things belong unto Jehovah our God. Those things which He has revealed are given to us for our edification and enlightenment in order that we might understand more fully the world in which we live and our relationship to Him in whom we live and move and have our being and our eternal destiny.

THE WRECKING OF THE EARTH

But in Genesis 1:2 we are told that the earth was "waste and void." If it was not in this condition when it was created and yet was in this state, it is clear that it was reduced to this condition later. An examination of the word rendered *was* in the statement, "and the earth was waste and void," shows that its primary meaning is *became*. For example, this same word, in the proper form in the following sentence, is translated *was*, "And there was evening and there was morning, day one." The same is true of the six days mentioned in Genesis 1. But when this sentence is properly rendered, it reads, "And evening and morning became day one." The same thing is true of the sentences dealing with all the days mentioned here. Another excellent example of this usage is seen in Genesis 19:26. "But his wife looked back from behind him, and she became a pillar of salt."

In view of these facts, we correctly render Genesis 1:1, 2a as follows: "In the beginning God created the heavens and the earth. But the earth became a waste and a desolation," etc. Following this statement is one which describes the wreckage that was caused by some mighty catastrophe. The Scriptures say little as to the cause of this great calamity. But from what we know of Satan, immediately the suspicion falls upon him. He is the great enemy of God and of the human family. He will do all in his power to thwart the Almighty's plans. He cannot, however, do this. It is true that he may and does delay, humanly speaking, the carrying out of the Lord's purposes. God never abandons any of His plans but always enlarges upon them and makes the wickedness of both Satan and evil men to praise Him.

More specific information must be gathered from statements found here and there in the Scriptures—especially in the Books of Job and Psalms, with a few allusions to this disaster in the prophets. According to Genesis 1:2 the earth became submerged in water and was enveloped in darkness—a darkness which the rays from the sun could not penetrate until the dawn of the fourth day (Gen.

1:14-19). It seems from such passages as Job 25 that not only the earth, but also the whole universe, was affected by the rebellion of Satan and those angels whom he influenced to revolt against God.

The geologists tell us that they find abundant evidence in the earth's crust that our continent has been submerged in water. As proof of this they frequently call attention to the fact that shells of sea animals are often found in the strata of the earth upon high mountains. Unquestionably this phenomenon does prove that the mountains where such shells and fossils of sea animals are found were submerged. In some places the scientists tell us there is evidence of more than one deluge. The Bible speaks of two—this primitive submerging of the earth in water and the one which occurred in the days of Noah. If, however, there were more than two, we may be certain that there has been none on this side of Noah's day; for God promised that He would never again destroy the civilization of man with water. It is most highly improbable—yes impossible—that there could have been a flood which submerged the entire earth during the time from Adam's day to the time of Noah, because such a universal catastrophe would have swept the human race from the face of the globe. If there is evidence in any given community of more than two great catastrophic deluges, we may be certain that those floods—more than the two mentioned above—were simply local in character.

NO EVOLUTION IN GENESIS ONE

Some commentators, following the usual translation of Genesis 1:2, "and the earth was waste and void," see in this translation evidence which supports the evolutionary hypothesis. They are quick to call our attention to the fact that, when God created the earth, it was "waste and void"—that is, in a state of chaos. This statement they interpret in harmony with the exploded theory of the nebula hypothesis, which formerly had great popularity as the true explanation of the beginning of the world.

As further proof that the Genesis account yields itself to this unproved hypothesis, they point to Genesis 1:20 as it appears in the Common Version: "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." According to this translation the waters produced the living creatures and the birds of the firmament. Our attention is called to the fact that the *waters* produced both marine life and the fowls of the heavens. As further proof of this theory, we are told that there are fish at the present time which come to the surface of the water and fly in the air for some distance. Those holding this view draw entirely upon their imagination and assert that here is proof that the fowls of the air, which we

now see, once lived in the water but later finding that they could come forth out of it and fly in the air began to do so. After much exercise in their efforts to fly they developed their fins into wings. In moving along upon the earth they developed callous places which finally grew into feet; and the tails, which are necessary for navigation in water, sloughed off since they were no longer of use when flying in the air. Thus, according to these theorists, the birds developed from fishes. Those who hold this theory and at the same time believe in the Scriptures as the Word of God see in the translation of Genesis 1:20 absolute and positive proof for the evolutionary hypothesis.

I readily admit that the rendering found in the Common Version does yield itself to such an interpretation; but a glance at the Revised Version, which is true to the original and is most accurate, disproves this fallacy. Note the verse as properly rendered, "And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven." Neither the Hebrew text, nor the Revised Version, can by the widest flight of the imagination be interpreted as supporting such false teaching. God simply said let there be two things: (1) "Let the waters swarm with swarms of living creatures," and (2) "let birds fly above the earth in the open firmament of heaven." There is not, therefore, the slightest evidence that the fowls developed from the fishes; nor is there any evidence that the earth was in a nebulous state, as the hypothesis demands, when it was created. On the contrary, it came forth from the heart and hand of God in a perfect condition—not a chaos.

THE SIX DAYS OF RECONSTRUCTION

It is all but universally believed that, according to the teaching of the Bible, the earth was created in six days. We hear, therefore, on every hand the assertion made that God created the heavens and the earth in that period of time. Some believe that these so-called days of creation are literal days of twenty-four hours each. On the other hand, there are those who, in an effort to harmonize the Bible with science, assert that these six days are not to be taken literally but are to be understood as long geological epochs corresponding to the various ages mentioned by the scientists.

Before we begin to try to explain the matter, let us ask ourselves seriously the question: Does the Bible affirm that the universe was created in six days? Many people believe that it does. I am bold to say that there is not one iota of evidence in the Scriptures to support this position. On the contrary, we read this statement: "In the beginning God created the heavens and the earth." This sentence

is a clear declaration that God created the universe during what the writer describes as "In the beginning." Not one syllable is given that leads one to a definite conclusion as to the length of time employed for the creation of the universe. There are some, however, who call our attention to Exodus 20:9-11 and assert that this is proof of the position under consideration. "Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it" (Ex. 20:9-11).

Does this passage affirm that God was six days in creating the heavens and the earth, or does it assert that there were six days of reconstruction? The answer is to be found in an examination of the word translated *created* in Genesis 1:1 and *made* in Exodus 20:11. The verb rendered *created* when transliterated is *bara* and means *to bring into existence that which had no prior form or substance*. The one translated *made* is *asah*, which denotes *working upon that which has already existed*. It is this latter word that appears in the Decalogue. In concluding this phase of the investigation, let us understand thoroughly that there is not one iota of scriptural evidence to support the theory that the heavens and the earth were created in six days.

But what was done in the six days mentioned in Exodus 20:11? The earth that was created in the beginning was, as we have seen, wrecked and was reduced to a state of desolation and waste. After this catastrophe, God labored during six days in repairing and remodeling the earth in order that it might be a fit place in which man, whom he intended to create, should dwell. Thus, it is more nearly scriptural to affirm that the earth was reconstructed and repaired during the six days of Genesis 1.

On the first day of reconstruction God produced a miraculous light, which dispelled the darkness surrounding the earth. He said, Let there be light, and there was light. There was therefore "evening and morning, day one."

On the second day God divided the waters which were enveloping the earth, putting some of them above the firmament and leaving the rest to remain upon the earth. As to what method or means He employed in removing part of the waters from the earth's surface, no one knows. He is sufficiently wise and powerful that He could employ any means which He chose. The suggestion has been made that possibly He speeded up the earth on its axis and caused the uppermost waters to be thrown off from the earth by

centrifugal force. Under these conditions it was flung in every direction and continued speeding from the earth until centripetal force overcame centrifugal power. Hence, when this water, which was thus removed from the earth, reached that point, it remained there. Since the upper regions of the air are frigid in temperature, this water naturally froze. If this was done, there was an ice envelope surrounding the earth. Under such conditions the heat that would leave the earth and that which would come through this ice envelope from the sun to the earth would make one great greenhouse out of the earth and would produce tropical conditions throughout the globe.

Some excellent Bible teachers are convinced that the evidence points to this conclusion. There is very much to say in favor of this explanation; but let us remember that it is simply a theory and not a proved fact. Many questions that baffle us are easily explained in accordance with such an hypothesis. Yet, there are many questions that cannot be solved even upon such an assumption.

On the third day, we are told that the water which was left upon the earth was gathered together into one place and that the dry land appeared. From this statement one would conclude that there was but one original continent and one sea which surrounded it. This thought seems to be confirmed by the statement of the Apostle in II Peter 3:5-7. If there was but one original continent and one sea, how is it that we have the five major continents, as well as Australia and the isles of the sea? This question is answered by a reference to Genesis 10:25. Here we learn that in the sixth generation after Noah the earth was divided. Many Bible interpreters are convinced that this passage indicates the splitting up of the one original continent into its present condition. There is much proof which support this hypothesis. (For a full discussion of this phase of investigation see my volume, *Messiah: His First Coming Scheduled*.)

After the waters receded from this one continent, the earth brought forth the vegetable kingdom. C. I. Scofield is probably correct in stating that the vegetable kingdom as we now have it was caused by the seeds of the plants which were upon the earth before the catastrophe of Genesis 1:2. By that primeval destruction, vegetation as it had existed before then was destroyed; but the seeds remained in the soil. When the water flowed off and the sun began to dry the earth, the vegetation began to spring up. This is most logical.

On the fourth day God caused the light from the sun, moon and stars to penetrate the veil of darkness that was surrounding the earth and to cause what we call natural day and night. Let us remember that the sun, moon, and stars were created in the beginning and not on the fourth day of reconstruction as has been falsely assumed. The heavenly bodies were in their places all the time after

their creation, but their light was simply cut off from the earth during that period of catastrophe and up to the dawn of the fourth day. From this time onward the sun and moon naturally have controlled the day and night.

On the fifth day of reconstruction the Lord created marine life and the fowls of the air. Let us follow the reading of the Revised Version in Genesis 1:20. On this day God said two things: First, "Let the waters swarm with swarms of living creatures"; second, "let birds fly above the earth in the open firmament of heaven." There is not, as some have tried to prove, any connection between the swarms of living creatures in the waters and the birds flying in the firmament. On this fifth day God created these two types of living creatures.

On the sixth day He created the beasts of the field. As the climax of his labors, after having held a conference in the Godhead, He created man after His image and after His likeness, placing him over the works of His hands.

Let it be understood that man did not evolve from some lower form of life. On the contrary, by a direct creative act of the Almighty, man was brought into existence. Man became the crowning work of the Lord's activity.

On the seventh day God completed His work and rested (Gen. 2:1-3).

God prepared, as we learn in Genesis 2, a garden eastward in Eden for man. It was an ideal spot—a Utopia. In this place everything was provided which could make him happy and contented.

I shall not in this connection pursue the history in detail because that phase of the subject is dealt with under the study "Man's Earthly Pilgrimage."

With the facts, clearly in mind, which we have thus far discovered, we may now with profit examine more minutely the chart appearing at the beginning of this article.

Eternity is divided into three sections: "In the beginning"; time; and "the ages of the ages." These periods are echoed in the doxology of the epistle of Jude. Eternity prior to the creation of the world was subdivided into ages (Psa. 90:2), each of which is on the chart represented by an arc.

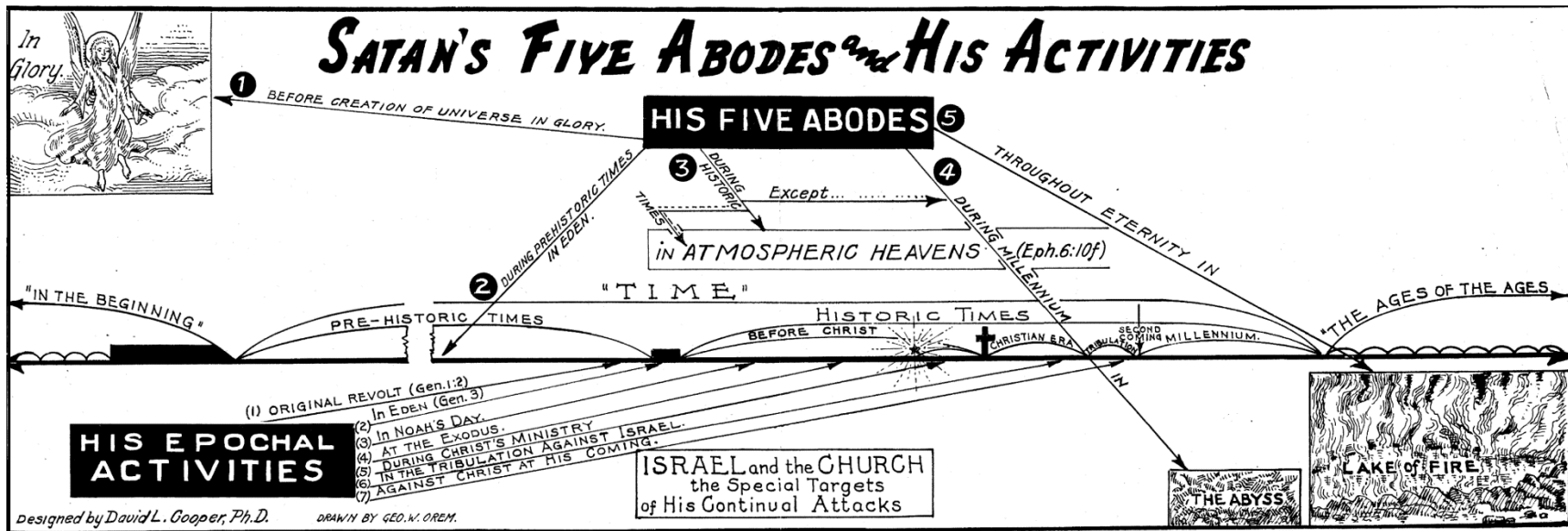
The heavy portion of the line at the end of the period, "In the beginning," indicates the time during which God was creating the universe.

As we have already seen, between Genesis 1:1 and 1:2 are the "times eternal," mentioned by Paul. These are, in modern phraseology, properly called *prehistoric times*, which were brought to an end by the wrecking of the earth.

Following this catastrophe were six days of reconstruction, which began the period known as *historic times*. This epoch has continued for nearly six thousand years—if the chronology of the Christian centuries has been accurately kept. The crucifixion occurred in the year 4071 A.H. (in the year of man). The crucifixion was in 30 A.D. This year being 1942, there have been 1912 years since the crucifixion—provided of course our A.D. dates are correct.

This age will be followed by the Tribulation. It in turn will be followed by the millennial reign of our Lord. This thousand year period will bring historic times to a close.

At the conclusion of the Millennium the present material universe passes out of existence. Then God creates the eternal order. At that time the ages of the ages of eternity in the future begin—and they shall never cease.



SATAN'S FIVE ABODES AND HIS ACTIVITIES

In the chart above is a graphic representation of Satan's five abodes and of his activities throughout his entire existence. Since he is the one who has sought the destruction of man and is constantly making attacks upon him, it becomes necessary for the enlightened Christian to know about this subtle enemy and his activities.

Running from the box in the center of the diagram in which is the statement, "His Five Abodes," are five arrows which indicate the various places where Satan either has had his abode or will have it. In the upper left hand corner is depicted his abode, in glory with the Lord before the creation of the world. Read Job 38:1-7. The sons of God in this passage are the angelic hosts, over whom Satan was supreme.

When God created the universe, He put Satan, it seems, as the ruler of this earth (Ezek. 28:11-17). The duration of his rulership is designated on the chart as "Prehistoric Times." Note the break in this period as indicated. This graphic representation is designed to show that this period of time consisted of long ages as shown in the discussion, "Eternity or the Plan of the Ages." Satan was in "Eden, the garden of God." This Eden must not be confused with the one mentioned in Genesis 2 and 3. The latter place, as the reading of the historical record shows, was a vegetable garden with every type of fruit tree and shrubbery; but the Eden in which Satan reigned was of the mineral realm. Figuratively speaking, according to Ezekiel 28:13, Satan lived in a crystal palace made of the most precious stones. He remained there until unrighteousness entered his heart, and he aspired to the throne of God. This attempt to match swords with the Almighty and to dethrone Him is depicted in Isaiah 14:12,13. An allusion to this bold attempt seems to appear in Isaiah 51:9. Undoubtedly the psalmist referred to this revolt in Psalm 74:12-14. Satan, however, failed, and, in the language of Milton, was hurled from the battlements of heaven. This great conflict in all probability was the occasion of the wrecking of the primitive earth, recorded in Genesis 1:2. Another account of this primeval disaster is found in Job 38:8-11. At that time Satan, having lost in the conflict with the Almighty, was barred from the earth but was permitted with his hosts to dwell, as indicated on the chart, in the "atmospheric heavens." He is the prince of the powers of the air (Eph. 2:1 ff; 6:10f).

He resides with his hosts in those atmospheric heavens during historic times, with the exception of the latter part when he will be cast down to the earth in the middle of the Tribulation and will remain there to the close of that period of judgment.

When our Lord returns in glory to establish His millennial rule, He will cast Satan into the abyss where he will remain for the thousand years of Christ's earthly reign (Rev. 20:1-3).

At the conclusion of the Millennial Age, Satan will be released from his confinement in the abyss and will be permitted for a short season to deceive the nations and cause a last revolt against Christ on the part of the unregenerated persons then living. This final attack against the Lord Jesus Christ will be brought to a conclusion, as we learn from Revelation 20:6f, by a direct stroke of judgment from heaven, at which time Satan will be cast into the lake of fire, where he will be with the lost forever and ever. Let it be remembered that the expression "into the ages of the ages" signifies a never-ending eternity.

It is necessary, in order to maintain an orderly universe throughout eternity, that Satan, this old insurrectionist, be confined in a place where he can never touch the work of God, nor injure any of His faithful servants. Those likewise who will not accept the full and

free salvation which God offers to all through the shed blood of the Lord Jesus Christ must be placed in confinement in order that they, too, may not in any wise injure others and may not mar the happiness of the saved. What in the Greek is called *Gehenna* and is translated into English as "hell" is a necessary institution for the good of all of God's servants and for the carrying out of His plan of blessing the saved throughout all eternity. Let it be remembered that hell was not made for man, but for the Devil and his angels (Matt. 25:41). Those who will eventually be confined there for ever and ever are incarcerated in that terrible place because they have *willfully* refused to accept the light and salvation which God has offered them, and which lead all honest hearts to accept Christ.

As suggested above, it is quite probable that Satan was the one who brought about the wrecking of the earth mentioned in Genesis 1:2. If this supposition is correct, it is quite likely that he did this, knowing that God planned to create man and to give him dominion over the earth. In this case, Satan was supplanted in his authority by man. This consideration has been suggested as the possible explanation of Satan's revolt and his wrecking the earth. This supposition is probably correct.

Being driven from his palatial residence in "Eden, the Garden of God," he is permitted by the franchise of God to abide in the atmospheric heavens which surround the earth. Though this is his present habitat, he on occasion goes into the presence of God (Job 1 and 2; Luke 22:31-34). It appears that he must receive permission from the Almighty before he can make a stroke against man, since he had to ask permission of the Lord to tempt the apostles.

Throughout history there have been times when Satan has made special attacks upon certain individuals. He varies his tactics to suit the occasion. His favorite method is a resort to diplomacy, for he usually transforms himself into an angel of light, concealing his sinister purposes and diabolical designs. His wiles are almost beyond the detection of the human mind. Only those who are assisted by the Spirit of God and by a knowledge of His Word can see the tracks of his cloven hoof.

Let us remember that he is a conquered foe, a defeated enemy. By the tragedy of the cross his power was broken. There is power, wonder-working power, in the blood of the Lamb for those who trust the Lord Jesus Christ and who resist Satan, strong in their faith.

I wish to call attention in this connection to six of his major assaults against the human family. The first was in the Garden of Eden (Gen. 2 and 3). The Devil, using the serpent as a cat's-paw, approached Eve and by fair speech and false hopes deceived her, causing her to eat of the forbidden fruit. She, likewise, persuaded Adam to partake of it. Thus by the transgression of the one man sin

entered into the world and death, through sin (Rom. 5:11,12). Thus all sin, sickness, and other calamities that have plagued the human family are the result of Satan's diabolical machinations in Eden.

In the days of Noah he made another major assault. Read Genesis 6:1-4. Some of his subordinates, seeing the daughters of men that they were fair, assumed the form of men. These were the Nephilim or fallen ones, who later married the daughters of men. There sprang from these unholy unions men of renown. That these sons of God who married the daughters of men were fallen angels seems to be evident from Jude 7. In this verse we are told that the people of the cities of Sodom and Gomorrah and the plains about them acted in the same manner as these fallen angels had done and gave "themselves over to fornication," and went "after strange flesh." Note in verse 6 that the angels are said to have left their proper habitation. The Apostle then states that the people of these wicked cities acted exactly as those angels did and tells in what particular way they did this; namely, they gave themselves over to fornication and went after strange flesh. This language can mean nothing but that these angels, who are called sons of God in the Book of Job, committed fornication and went after strange flesh—after human flesh which is different from the nature of the angels. It was this tampering with the marriage relationship that brought about the judgment of the Flood in Noah's day, which blotted out that generation.

Satan made another master stroke at God by causing the Pharaoh of the Oppression to do all he could to limit the development of the Hebrew race. Notwithstanding his efforts, the Chosen People grew and multiplied. Finally, the Lord sent Moses as the great deliverer of His people. The magicians of Egypt, energized by satanic power, duplicated the first three signs wrought by Moses. The great lawgiver performed his miracles by the power of God. The magicians wrought theirs by satanic energy. After they had duplicated the first three wrought by Moses, they attempted with their enchantments to bring forth lice—the fourth miracle performed by Moses. They were unable to do so and confessed, "This is the finger of God." These facts show that Satan, although he is mighty and powerful, is nevertheless limited. On this occasion he did all that he could to thwart the unfolding of God's purposes with the Hebrew race.

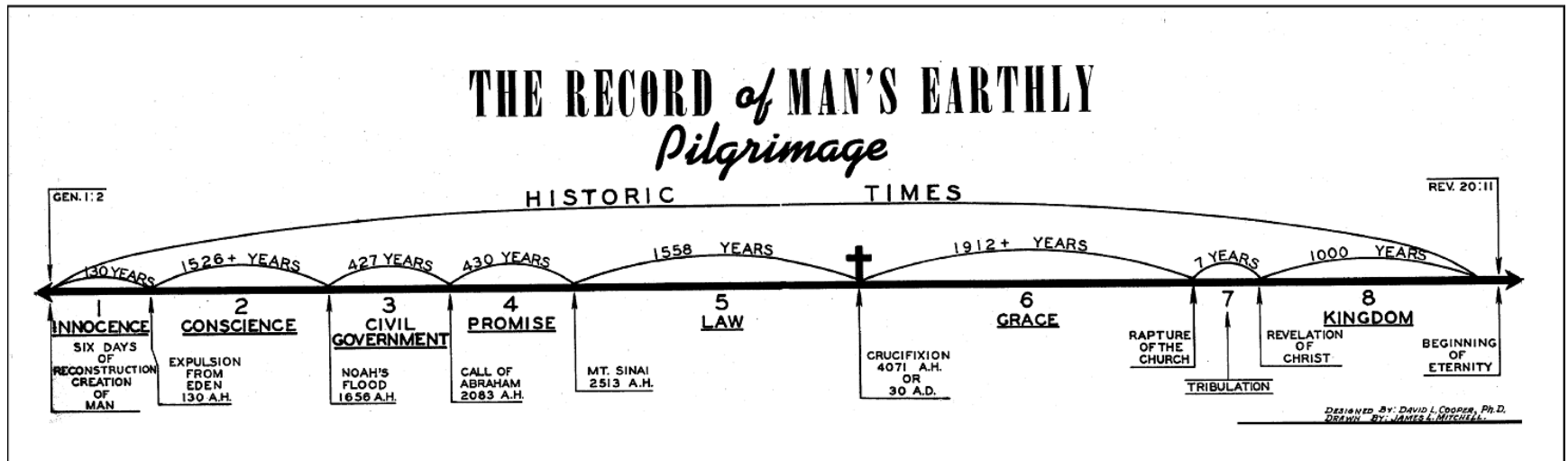
When our Lord was born, Satan immediately declared war against Him in moving Herod to attempt His destruction by the slaughter of the babes of Bethlehem. After God acknowledged Jesus as His Son, at the baptism, Satan appeared and tempted Him forty days in the wilderness (Mk. 1:12,13). This period of testing was concluded by three subtle attacks (Matt. 4:1-11; Luke 4:1-12). Finally Satan entered Judas, causing him to betray Jesus (John 13:1, 2).

In the Tribulation, especially in the latter half, as set forth in Revelation 12, Satan will make the people of Israel his special object of attack. He will do this realizing that this people is the nation of destiny. The sun-clad woman presented in this chapter represents Israel, after whom the dragon sends forth a mighty river, but she is delivered by the Lord.

Finally, at the end of the Tribulation Satan, knowing when the Lord Jesus will reappear, will gather his armies together in order to battle with Him. The Lord, however, upon His return will slay him by the brightness of His coming (II Thess. 2:8).

Throughout the history of Israel and the church, Satan has made continual attacks against them because they are the ones who are giving forth the truth of God to the world.

Let us remember, however, that Satan is a conquered foe and that we who are trusting in the power of the blood of the Lord Jesus Christ can rout him by being strong in our faith.



THE RECORD OF MAN'S EARTLY PILGRIMAGE

The first of these periods or ages is properly called that of *Innocence*. It was the time from the creation of Adam to his expulsion from Eden. As to the exact length of this interval, no one knows. We do learn, however, that Seth who took in the theocratic line the place of Abel, whom Cain slew, was born when Adam was one hundred and thirty years of age. Since the expulsion from the Garden occurred before that date—even before the birth of Cain and Abel—we know that the Age of Innocence was less than one hundred and thirty years. Since Cain and Abel were born after the expulsion and since they were young men when Cain slew Abel, it is quite probable that this first dispensation was less than one hundred years. The Scriptures however are silent on this point, giving no specific data. We must likewise hold our peace in regard to it.

During this time man was in the Garden of Eden where every plant that was calculated to make him happy and meet his needs was to be found. Since it was not good for man to be alone, the Lord made Eve from a rib which he took from Adam's side, or rather he built up the woman around the rib thus removed. She was a real helper to him—one suited to his needs. They walked together

and enjoyed the bliss of the Garden and also the fellowship of the Almighty who came and visited them on various occasions. This blissful state was brought to a sudden conclusion by Eve's disobedience in breaking the one prohibition which God laid upon her and her husband. Adam, following his wife, transgressed. They were then expelled from Eden. Thus closed that marvelous period of innocence.

The next age is known by many students as that of *Conscience*. It began with the expulsion of our foreparents from Eden and terminated with the Flood in the year 1656 A.H. The anno hominis years are to be found in the biblical system of dating which I have discussed in *Messiah: His First Coming Scheduled*. The reason for calling this period *the Age of Conscience* is doubtless the belief that there was no law or no revelation made by the Lord to man from the expulsion from Eden to the time when God commanded Noah to build the ark. This is a mistaken idea as I have shown in the volume just referred to. The evidence is overwhelming that there was a primitive revelation which God made to man, which served its purpose, and which God has not seen fit to preserve to us. As proof that there was such a revelation at that time, one only has to note the fact that Enoch, the seventh from Adam, was a prophet. See Jude 14. Other evidence is to be found set forth in the volume mentioned above. Man must be true to his conscience; but his conscience must be educated. This principle is as true now as it was during that second age. Of course, the revelation which God gave man in those early days was not so full and detailed as the one which He has entrusted to us. Nevertheless there was at that time a divine revelation.

The third dispensation, beginning with the Flood and ending with the promise to Abraham, is known as the *Age of Civil Government*. According to the chronological statements of the Book of Genesis, it lasted for 427 years. The Flood occurred in 1656 A.H. The promise was given to Abraham in 2083 A.H.

When Noah came out of the ark, the Lord granted the *Magna Charta* for all civil governments. This fact is recorded in Genesis 9. It was at that time God established civil government and imposed capital punishment upon all murderers. This is the chapter which authorizes organized society to execute punishments upon men commensurate with the crimes of which they are guilty.

We know little about the conditions which obtained upon the earth at that early period. From gleanings here and there in Genesis it is clear that sacrifices and offerings were made to the Lord by His servants. In the days of Peleg the one original continent was split into the various ones as we now see them. This fact is stated in Genesis 10:24-26. It seems that Peleg was named to commemorate that disaster. If this interpretation is correct, then that mighty event took place 101 years after the Flood—namely, in 1757 A.H. This period terminated with the call of Abraham.

The fourth dispensation is known as that of *Promise*. It began with the call of Abraham (Acts 7:1-5) and continued to the giving of the Law at Mount Sinai. God called Abraham out of Ur of the Chaldees, telling him to go to a land that He would show him. He was to leave his father and all of his relatives behind. Nevertheless, he, with his father, left his native land, going to Haran. When the latter died, God appeared to him and gave him the second call. The record of this event is found in Genesis 12:1-3. At that time, which was the year 2083, the Lord entered into a sevenfold covenant with him. This passage is fundamental to the understanding of the Scriptures. Figuratively speaking, it is the monument from which all prophetic fields must be surveyed.

As Paul stated in Galatians 3:17, from the call of Abraham to the giving of the Law there were 430 years. Let us not be misled by the popular teaching that Israel was in the land of Egypt during this entire time. Paul gives us the categorical statement that from the promise to the Exodus there were 430 years. Abraham was seventy-five years of age when God made the promise (Gen. 12:1-3). Twenty-five years later Isaac was born. The first twenty-five years of the 430, therefore, had passed when Isaac was born. Isaac was sixty years of age when Jacob and Esau were born, which date was eighty-five years after the promise was made. Jacob was one hundred and thirty years old when he went down into Egypt. His descent therefore into the Land of Ham was 215 years (25 plus 60 plus 130) after the promise; but from the promise to the Exodus, let us remember there were 430 years. Since the first 215 years passed before Jacob and his family went down into Egypt, they were evidently there only 215 years. When the other statements which mention the 400 years of servitude (Gen. 15:12-15) and the 400 years of Stephen (Acts 7:6) are studied carefully and the facts of each context noted, it will be seen that these passages do not contradict this calculation given above but are in perfect accord with it.

Israel developed into a nation during her sojourn in Egypt. When the time drew near for the fulfillment of the promise, God raised up Moses to be the deliverer of His people. By His mighty power, He brought them forth from the land of bondage and gave

them the Law at Mt. Sinai in the year 2513 A.H. We arrive at this date by adding the 430 years mentioned by Paul to the year 2083, the sum of which is 2513. That was the year of the Exodus but the Law was given the second year of the Exodus—2514 A.H. Thus was brought to a close the Age of Promise.

God began to deal nationally with Israel at the time of the Exodus. That event was the birth of the nation. From that time to the cross was the *Age of Law*. He gave them His revelation which consisted of civil laws and statutes and religious regulations and ceremonies. To their forefathers He had given the Land of Palestine. He therefore brought them forth from Egyptian bondage and placed them in the land of their fathers, which is the center of the earth (Ezek. 38:12). He wanted His Chosen People to stand like a sentry "upon the bridge of the nations" that they might hold aloft the torch of His revelation to the peoples as they passed to and fro through the land in their commercial relations and military operations. He promised that, if they would be faithful to Him, He would give them the fat of the land and would protect them in all circumstances. Notwithstanding the manifest presence of God in their midst from time to time, they constantly backslid. He had therefore to bring punishment upon them commensurate with their sins and transgressions.

From the time of their entrance into the Land under Joshua to the year of the first deputation of captives who went into Babylonian captivity there were 967 years. This fateful date—the beginnings of the downfall of the Jewish race—was 3520 A.H. Although the exiles were allowed to return to the land of their fathers after the captivity, they never regained their lost independence except in a limited and abbreviated manner during the times of the Maccabean revolt.

In the fullness of time our Lord came, being born of a woman under the Law (Gal. 4:3-5). He fulfilled His mission, accomplished His work, and suffered on the cross for the redemption of the human family, paying the ransom price. This tragedy of the ages occurred in the year 4071 A.H. At this time God stepped forward in the unfolding of the ages, bringing the Age of Law to a close and introducing the *Age of Grace*.

With the cross began the present dispensation or *Age of Grace*, during which God is sending forth the glorious message of the gospel, inviting one and all to accept the atonement which the Lord Jesus Christ made for every one when He died upon the cross.

During His personal ministry the Lord trained chosen ones for the task of proclaiming His gospel in all the earth. After they were filled with the Holy Spirit on the day of Pentecost, they proclaimed the glad tiding of redemption to the entire world. During the first generation of the Christian Dispensation, the entire population of the world was evangelized, according to Romans 10:18 and Colossians 1:6,23. In this connection let us remember that the church of the first generation of this era consisted largely of Hebrew believers. It was they who evangelized the world.

Finally, in 70 A.D., the overthrow of the Jewish nation and the destruction of Jerusalem occurred. From that day forward the Jew ceased to come into the church in any appreciable numbers. Figuratively speaking, the church therefore took on a Gentile complexion instead of that of the Jew. At that time the Hebrew nation was scattered abroad and has remained in this dispersed condition throughout the centuries.

During this time God is taking out from among the Gentiles a people for His name. This group of people is known as the church of the Lord Jesus Christ, His body, of which He is the head. God has wrought many and wonderful things through faithful believers during the centuries. Eternity alone will reveal the good which has been accomplished.

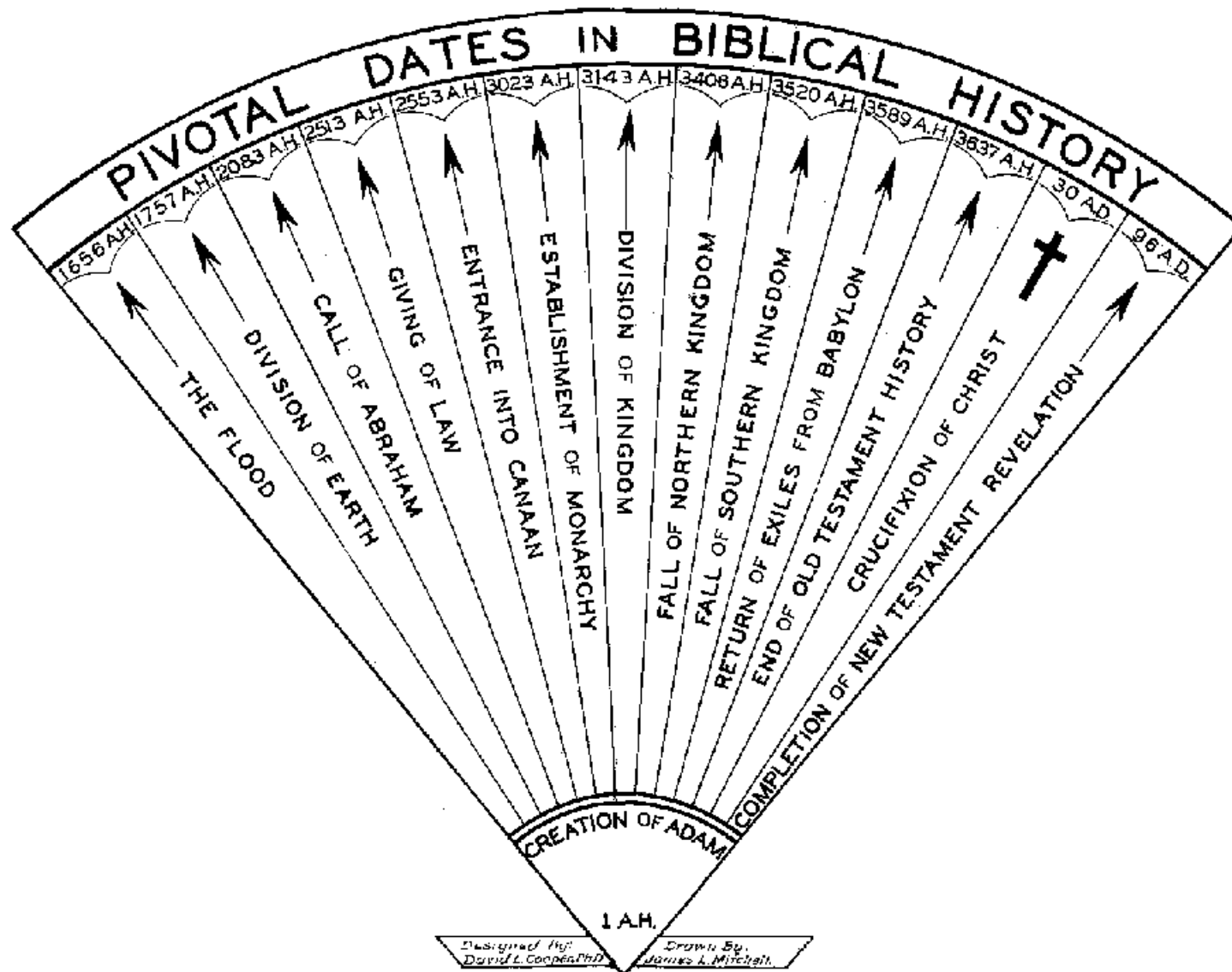
The gospel is free to all. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life" (John 3:16). Every sinner can substitute his name for the "whosoever" of this verse. Salvation is free. Why not accept Him today, sinner friends? Being saved, one must work for his reward.

The age will end in apostasy. This fact is set forth by the Apostle Paul in II Thessalonians 2. Jesus likewise declared "... when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). According to the Apostle Paul, this age will end in ungodliness and in disaster. We have no right therefore, to look for a revival of any proportion while this age continues.

It however will be brought to a conclusion by the Tribulation which lasts for seven years. During this latter period there will be a mighty world-wide revival conducted by the 144,000 Jewish evangelists of whom we read in Revelation 7. At the present time we are giving the truth to these future evangelists—sowing the seed in the dry soil of indifferent hearts. When the rains—the judgments of the Tribulation—come, the seed will spring forth and develop into this great army of 144,000 Jewish evangelists who will bring about the world's mightiest revival. The day of the Lord, the Tribulation, will be brought to a conclusion by the sudden appearance of the Lord Jesus Christ who will set up His kingdom upon the earth.

When Jesus returns He will lift the curse, bind Satan mount the throne of David, and reign for a thousand years upon this earth. Jerusalem, cleansed, purged, purified, and re-created, the joy of the whole earth, will be the capital from which He will exercise His sovereignty. All nations will be converted and peace and prosperity will be the order of the day. This is the era concerning which all the prophets spoke and the psalmists sang in the most glowing terms. This future dispensation is properly known as the Millennium. In view of the wonderful promise, our hearts yearn, "Come, Lord Jesus!"

At the end of the thousand years Satan will be unloosed for a short period. Then will be established the judgment of the great white throne, at which time the present cosmic order will pass out of existence. Then God will create the eternal order of which we read in Revelation 21 and 22. Thus at the judgment of the great white throne will end God's dealings with the present cosmic order and with the human family in connection therewith.



PIVOTAL DATES IN BIBLICAL HISTORY

The Scriptures are verbally inspired of God, who gave the thoughts and the very words by which every shade of idea was to be expressed. Everything, therefore, in the Scriptures has a significance regardless of whether or not we discover its import.

If one will only glance through the Old Testament, one will see that there is much chronological data presented. Especially is this true in the historical portions of the Word. Furthermore, the prophets often dated their predictions, telling us that a certain oracle was received and delivered in a specific year, in a certain month, and on a given day. God would never have put all of this chronological data in the Bible if there had not been a purpose for it.

Why did He put so very much emphasis on this subject? A little thought will clarify the issue. All things in the world are related. Life is a series of sequences. One must understand when a statement was made, under what conditions, to whom, and for what purpose, if he is to evaluate the utterance correctly and accurately. Only when we have all the data in mind respecting any one statement or fact, can we see the subject in its proper perspective.

The Old Testament, for instance, contains an overwhelming mass of material. Of course, Israel occupies the central position on the historic stage. All other nations are mentioned only in relation to this prepared and called people. The details concerning the national life of Israel are innumerable; although, as a rule, the current of events eddy around certain outstanding individuals. Nevertheless, there is an almost unbelievable wealth of material and information in the Old Testament Scriptures.

All these details are but a jumble of facts and incidents if they are not properly related, one to the other. The chronological data of the Scriptures serve the same purpose to the rest of the material that our skeletons do to our bodies. If, by some secret process, every bone in our bodies could be eliminated, we would fall down in one mass of flesh. But with our skeletons, each organ of the body can function as intended by the Almighty, and we can perform our duties. To one who knows the chronology of the Scriptures, they constitute a living organism, standing erect and functioning, as He intended, for our good and God's glory.

To be more specific, allow me to give one illustration. In I Corinthians 15:52, Paul, in speaking of the rapture of the church, says that it will occur at the last trump. This Corinthian letter was written either in 57 or 58 A.D. The Book of Revelation was written, according to the best scholars, in the days of Domitian, the Roman emperor, in 96 A.D. In Revelation 11:15 we read that the angel

who had the seventh, the last, trumpet sounded it. This is done in the very middle of the Tribulation, as one who is familiar with that book realizes. Some earnest students connect Paul's statement with reference to the rapture's occurring at the last trumpet and conclude that his reference is to the seventh or last trumpet of Revelation. Upon this supposition, these excellent brethren conclude that the rapture takes place in the middle of the Tribulation. But this is not at all a necessary inference. When one realizes that the Corinthian letter was written no later than 58 A.D. and that Revelation was given in 96 A.D.—practically 40 years later—he can readily see that Paul did not have the trumpets of Revelation in mind. In fact, we may be absolutely certain in asserting that Paul knew nothing about the seven trumpets of Revelation, because the message of that book had not been given in his day. It is therefore illogical for one to build a theory regarding the rapture upon the supposed connection between the Corinthian and Thessalonian letters and Revelation. A knowledge of the chronological development of the New Testament precludes such a supposition.

In every department of life in our western civilization, all our thinking is in terms of what is known popularly as the Ussher system of chronology. This computation naturally divides into two sections: the time before the birth of Christ, which is spoken of as "before Christ or B.C.," and the time since His birth, which is thought of in the term *Anno Domini*, "in the year of our Lord."

Many chronologers have done most excellent endeavoring to ascertain the exact time from the history to the present moment. At the same time many mistakes have been made. Anything which man does is marred by imperfections and errors. Mistakes therefore have been made by the different chronologers.

As is well known by most students, our present system of reckoning time is based upon the calculation of the heathen astronomer, Ptolemy. Christian chronologers, beginning with Africanus, who was followed by Eusebius, the father of church history, have accepted in most instances, without questioning, the system which was worked out by this heathen astronomer. This is a very unfortunate situation, which should be corrected if possible. It is utterly impossible to reconcile the scriptures and the chronology set forth in them with the system which was worked out by Ptolemy. Because of the great gulf between his system and the scriptural data, those chronologers who have accepted without question his calculation, have had to force in many instance strained meanings upon the Hebrew text of the Old Testament meanings which the words will not allow. Furthermore, many facts had to be warped and distorted in order to make biblical prophecy fit into this heathen system of chronology.

We praise God for all the efforts that have been made by scholars to unravel the tangles of the chronological question. Of all those who have labored in this field, in my judgment, the late Martin Anstey, building upon the ascertained facts of his predecessors, went back to the biblical basis and showed us the true system of chronology which is set forth therein. He did a monumental work when he produced his two volumes entitled *The Romance of Biblical Chronology*.

Dr. G. Campbell Morgan, the well-known Bible teacher, wrote the preface to this work. Because of the importance of Mr. Anstey's treatise, I wish to quote Dr. Morgan's introduction:

"It is with pleasure, and yet with reluctance, that I have consented to preface this book with any words of mine.

"The reluctance is due to the fact that the work is so lucidly done, that any setting forth of the method or purpose by way of introduction would be a work of supererogation.

"The pleasure results from the fact that the book is the outcome of our survey of the Historic movement in the redeeming activity of God as seen in the Old Testament, in the Westminster Bible School. While I was giving lectures on that subject, it was my good fortune to have the cooperation of Mr. Martin Anstey, in a series of lectures on these dates. My work was that of sweeping over large areas, and largely ignoring dates. He gave his attention to these, and the result is the present volume which is invaluable to the Bible Teacher, on account of its completeness and detailed accuracy.

"Bible study is the study of the Bible. There are many methods and departments; none is without value; all of them, when done thoroughly rather than superficially, tend to the deepening of conviction as to the accuracy of the records.

"In no case is this more marked than in departments which are incidental rather than essential.

"If, in such a matter as that of dates—which seems to be purely incidental, and is of such a general nature that few have taken the trouble to pay particular attention to it—the method of careful study shows that these apparently incidental references are nevertheless accurate and harmonious, then a testimony full of value is borne to the integrity of the writings.

"To this work Mr. Anstey has given himself, with great care, and much scholarship. The results are full of fascination, and are almost startling in their revelation of the harmony of the Biblical scheme.

"The method has been that of independent study of the writings themselves, with an open mind, and determination to hide nothing, and to explain nothing away.

"The careful and patient student is the only person who will be able to appreciate the value of this work; and all such will come to its study with, thankfulness to the Author; and having minds equally open and honest, will be able to verify or correct. In this-process, I venture to affirm that the corrections will be few, and the verification constant."

The late Dr. James M. Gray, President of the Moody Bible Institute, in the *Christian Worker's Magazine* (now *Moody Monthly*) in the issue of February, 1914, wrote the following review of Mr. Anstey's monumental work, *The Romance of Bible Chronology*:

"An Exposition of the Meaning and a Demonstration of the Truth, of every Chronological Statement Contained in the Hebrew Text of the Old Testament. By the Rev. Martin Anstey, B.D., M.A. (Lond.), London and Edinburgh: Marshall Brothers, Limited ...

"In a preface by the author he says that the studies in these two volumes exhibit the exact chronological location of every dated event in the Old Testament, his object being the production of a standard chronology from the statements contained in the text itself. No other dates are given, and all approximate or estimated dates are omitted as well as those which, while probable, are nevertheless not guaranteed by the text. Such dates as secular history and modern discovery make known appear in the chapters on comparative chronological tables of Vol. II, but are excluded from those on the chronology of the Old Testament itself. His position is the scientific one that there is no room for any date that is not demonstrably true.

"Dr. G. Campbell Morgan writes a foreword for the book, in which he speaks of it as almost startling in its revelation of the harmony of the Biblical scheme. We have not had time to peruse it with the carefulness that we intend, but feel that we ought not to delay longer in calling attention to so remarkable a production which, so far as we know, stands without a rival, and which is the outcome of many years of the patient study and research of a scholar and a devout follower of our Lord and Saviour, Jesus Christ."—J. M. G.

In February, 1914 I attended the World's Prophetic Conference held in the Moody church in Chicago. At that time I purchased in the Institute book room, Mr. Anstey's volume. From then onward I began to study Bible chronology. I did not accept what Mr. Anstey said as final. On the contrary, I took my Bible and investigated every reference which he made in the light of its context and thus verified his statements. Furthermore, his historical references I found to be accurate. So far as I was able to ascertain, Mr. Anstey made only one mistake in his calculations, which error does not affect his computation in its final result. In the present state of my knowledge may I say that I am thoroughly convinced that Mr. Anstey was right in his conclusion. He believed in the Scriptures. He was convinced that they are verbally inspired and that one can rely upon anything and everything which God has spoken.

Instead of starting at the cross and going backward toward Adam (an unnatural way for a Bible student to do), he began with Genesis 1:1 and came forward through the centuries to the cross—the logical way, the way in which God presented the facts.

My personal study of the question of chronology since 1914 has led me to believe that anyone can investigate the chronological question for himself and can see the importance of the subject. One should not accept a position because another has held it; but, if there is any doubt at all, one should make his own personal investigation. When I was a student in the University of Chicago, one of my professors brought out a new edition of one of his volumes. In it he told us that a certain year was the earliest known date in human history. The year designated was earlier than that which the Bible indicates. I, therefore, asked him to give me his authority for making the statement. His reply was that Breasted took that position in his *Ancient Records*. I found Breasted's treatment of the subject and examined what he had said and how he obtained the date in question. I discovered that his entire course of reasoning was based upon assumptions regarding Sothic cycles of the vague Egyptian year. I merely call attention to this incident to show how very prone we are to accept what someone else has said without any personal investigation. This is a vicious habit and one that will inevitably lead to error. On the other hand let us not assume the hypocritical attitude. We can be open-minded and, like the Bereans, listen to the message which is brought to us and examine the Scriptures to ascertain whether or not the things asserted are true (Acts 17:11).

(Unfortunately, Mr. Anstey's volumes have been out of print for years and cannot be procured, unless by chance one can pick up a copy in a second-hand store. May I state that I have incorporated all the essential data found in his work in my volume *Messiah: His First Coming Scheduled*.)

The chronology which is used in this volume is therefore the correct biblical one, is reckoned from Adam forward toward the cross, and is spoken of in terms of *anno hominis* years, which expression means "in the year of man."

In the Scriptures there are outstanding events which mark certain crises in the history of redemption. Chief among these are the following:

The Flood was the first major disaster which befell the earth after the days of reconstruction mentioned in Genesis 1. This occurred in the year 1656 A.H. This date is determined by calculating the data found in Genesis 5,6, and 7.

The next crisis was the splitting up of the original continent (Gen. 1:9), which occurred in the time of Peleg, whose birth year was 1757 A.H. (Gen. 10:25). That there was at first a single continent is evident from Genesis 1:9ff. After the removal of a portion of the waters upon the earth to a position above the firmament, the waters remaining were gathered together into one place, and the dry

land appeared. This language can mean only one thing; namely that there was only one original continent and one sea. In Peleg's day this body of land was split into the five major continents and numerous islands. Doubtless the present land distribution is due to that calamity.

The next epoch in human history was the call of Abram and the Covenant which God made with him. This occurred in 2083 A.H., when the Lord told him to go into the land of Canaan.

According to Galatians 3:17, God led the children of Israel out of Egyptian bondage under the leadership of Moses 430 years after this event. By adding this number to 2083, we see that the year of the Exodus was 2513.

Israel wandered, because of disobedience, in the wilderness for forty years. That generation which came out of Egypt and would not believe God passed away during that period. In the wilderness a new generation arose. Finally Joshua led the nation into Canaan in 2553 A.H.

For six years Joshua led the host of Israel against the various Canaanitish nations and groups of nations and finally conquered the major portion of the country in six years, which event brings us in our account to 2559 A.H.

By taking all the facts as stated in the Books of Joshua and Judges in connection with the statement of the Apostle Paul in Acts 13, we find that there was a chasm of fourteen years from the close of the wars of conquest to the first servitude mentioned in the Book of Judges. From this first servitude to the establishment of the monarchy under Saul, there were 450 years. This event certainly marks a change in the history of the Chosen People.

The united kingdom under Saul, David, and Solomon continued for 120 years. Upon Solomon's death the people of the northern tribes revolted against the tyranny of Rehoboam, the son of Solomon. Listening to the younger men, the king rejected their appeals for a lightening of the taxes. When he turned a deaf ear, they revolted and established a kingdom, the capital of which was Samaria.

Finally, in the year 3406 A.H., under the sledge hammer blows delivered by the Assyrians, the northern kingdom fell. According to Sargon, who captured the city, there were 27,290 of the leaders of the people taken into captivity and a governor was placed over those remaining in the land.

For 114 years, the kingdom of Judah with its capital at Jerusalem continued but finally fell under the Chaldean invasion in 3520 A.H.

According to prophecy the captivity was to continue for seventy years. The first year of the Exile was 3520 A.H.; the seventieth was 3589 A.H. Thus Zerubbabel and Joshua led those captives back who wished to return to their homeland in 3589 A.H.

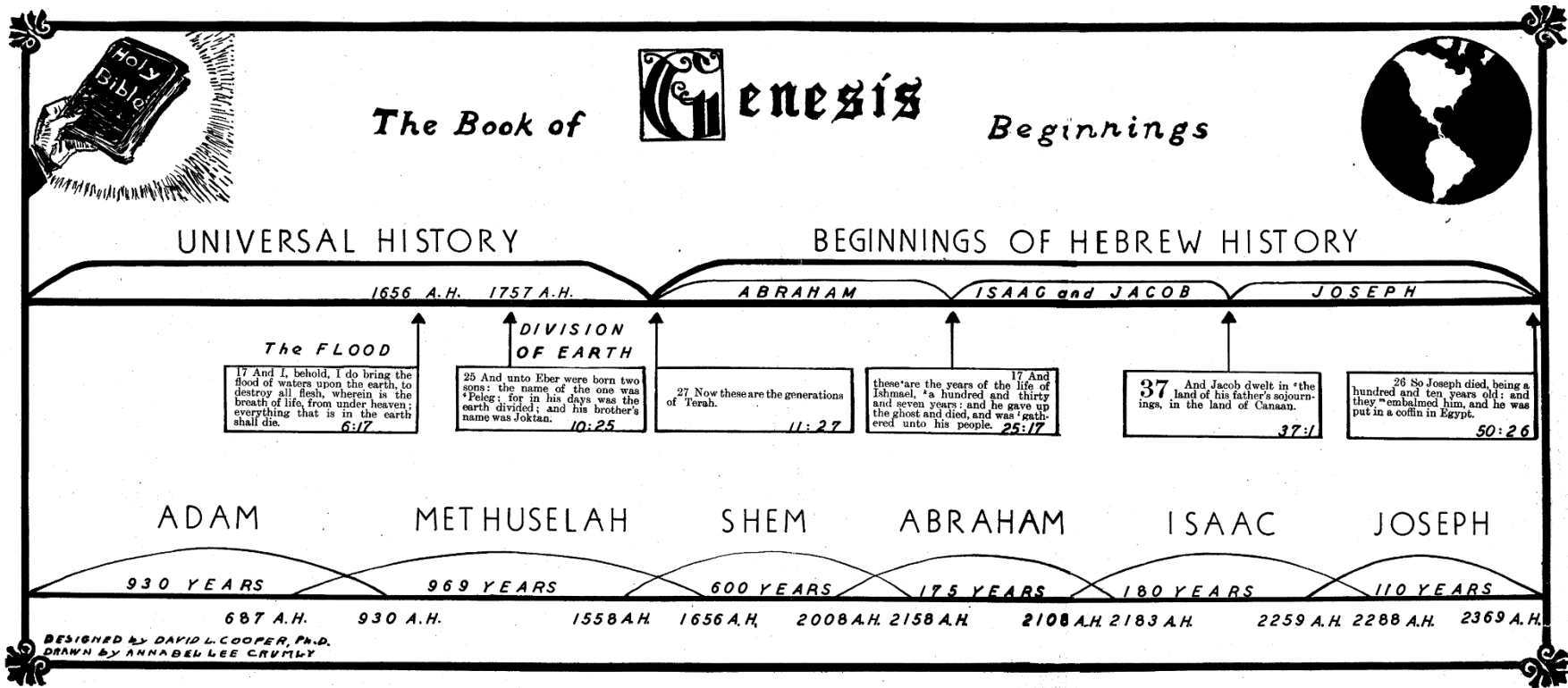
We come to the end of the Old Testament history in the year 3637 A.H. which was the thirty-fourth year of Darius Hystaspes.

The period between the closing of the Old Testament canon and the New Testament is indeed vague because of the scarcity of evidence. The chasm can be spanned only by the prophecy of Daniel 9, which is discussed thoroughly in my volume, *The Seventy Weeks of Daniel*. It is also treated very briefly under the head of "The Jewish Calendar" in this volume.

The crucifixion occurred in 30 A.D., according to the best New Testament authorities. This event indeed was the most important one of all the centuries.

By 96 A.D., the canon of the New Testament was completed.

May the Lord use this brief discussion to stimulate an interest in this subject.



THE BOOK OF GENESIS

Someone has accurately called Genesis "the seed-plot of the Bible." The seeds of many plants are sown first in a bed that is prepared for them. When they have grown to a sufficient size and age, they are transferred to the plot of ground in which they are to grow, mature, and bear fruit. This process well illustrates the Book of Genesis. The seed-thought for every fundamental and basic doctrine of the Scriptures was first sown in it and there grew until it was transplanted, figuratively speaking, to some other portion of the Word of God, given later. This statement being true, there is no book more important to the understanding of the Scriptures than this Book of Beginnings.

Logically the biblical account assumes the existence, the power, and the wisdom of God. The finite mind cannot grasp the infinite. There is sufficient evidence throughout the universe to convince the candid mind that there is a God (cf., Ps. 19:1, Rom. 1:20).

All primitive nations have their cosmogonies which are perversions of the original biblical account of the creation of the universe and the beginning of things in the world. This fact becomes evident when one realizes that these pagan accounts, when stripped of their heathen ideas and the immorality of their gods, give, in general, the same story as that which is contained in Genesis. The biblical account, without question, is the original record. It was written by inspired men of God who were eye-witnesses of the things they recorded. They did not, therefore, have to depend upon oral traditions; but, being eye-witnesses and being inspired absolutely and completely by the Spirit of God, they gave us an account of that which they knew personally from experience. There is but one exception to this general statement regarding the authors of the first thirty-six chapters of Genesis. God gave directly to Adam the account of the creation which is found in Genesis 1:1-2:3. (For a full and complete investigation of the subject, "Who Wrote Genesis?" see chapter 1 of the volume, *Messiah: His First Coming Scheduled*.) As to the account of the beginnings of the universe, of life, and of all things upon this earth, let me assert that the biblical record is, figuratively speaking, on the very highest plane. This position is clearly seen from the fact that it is devoid of all heathen ideas, confusion, and immorality. The basic principles of existence are clearly set forth in language intelligible to all.

According to this divine record, the Almighty called the universe into existence by a direct act of creation. As to what means He employed or how long it took Him to create it, the Bible is silent. It simply affirms that God created the heavens and the earth in the beginning. There was a time when God—Father, Son, and Holy Spirit—alone existed. He put forth the act expressed by the word create, and there resulted the material universe.

According to Genesis 1:2, the earth was wrecked, becoming a "desolation and a waste." As to who or what caused this catastrophe, the Scriptures are silent. Satan, however, being the character that he is, immediately falls under suspicion. This opinion is strengthened by certain hints found here and there in the Scriptures which tell of his rebellion.

After the earth was wrecked, there were six days of reconstruction during which God to a certain extent repaired the damage wrought and made the earth ready for man whom He purposed to create and whom He brought forth on the sixth day.

Man did not evolve from some lower form of life but was created by the direct act of Almighty God. There is a wide chasm existing between the highest form of anthropoid ape, for instance, and the least developed man. Efforts to show a connection between the animal kingdom and the human family have always resulted in complete failure.

We have also in this marvelous book the record of the beginning of sin, which is one of the fundamental facts of life. No one can understand himself or the actual happenings of daily life if he does not have a clear idea of the sin question. "Sin in the flesh" produces sins in the lives of men. Thus we see in the fourth chapter of Genesis, which narrates the beginning of the two branches of the human family, the record of the first out-cropping of sin in Cain's murdering Abel, his brother. The sinful nature of man has exacted a heavy toll in the lives of the race. The descendants of Cain sponsored a godless civilization. From the very beginning, however, they developed the fundamentals of industrial activity and the finer arts of music and poetry. But God, it seems, was left out of consideration altogether.

On the other hand, Seth and his descendants, the godly branch of the human family, put God first and laid the emphasis upon the spiritual side of life. Progress in the arts and the sciences apart from God is a curse. The leaven of the evil civilization in the line of Cain by the time of Noah, the tenth from Adam, so permeated the entire world that God was forced to wipe man from the face of the globe and to begin anew with Noah and his sons. Thus the first period of 1656 years of human life ended in disaster. When man, however, was expelled from the Garden of Eden God gave promise in His statement to the serpent that He would raise up a Redeemer for man, who would deliver him from the curse. Genesis 3:15, which contains this promise, is the text of the Bible, which reads as follows: "And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel."

Genesis 12:1-3 constitutes the cornerstone of all prophecy. This passage records the sevenfold covenant into which God entered with Abraham when he went forth out of Haran to go into the land of Canaan. According to Stephen's statement (Acts 7), God called Abram to leave his original home in Ur of the Chaldees for a place which He would show him. He went forth with his father and family into Haran and stopped there, remaining until his father died. Then God commanded him to go down into Canaan, which thing he did. At that time Abram was seventy-five years of age. The Lord entered into a sevenfold covenant with him, promising to be his

God, to bless him and all who would bless him and his seed, and to curse those who would curse them. Furthermore, God announced that it was to be through him and his seed that all families of the earth are to be blessed. When this passage is accepted at its face value, one sees that the Lord has never fulfilled this promise in the proportions set forth. Since it has never been fully realized, we may conclude that He will yet make good every, item pledged. The Lord always fulfills prophecy as written and not as interpreted by the speculation of men.

Abraham is the principal actor on the stage as set forth in Genesis 11:27-25:20. He was a man of faith who followed the Lord implicitly, although at times he did make mistakes. God used him in a marvelous way because of his yielded life and his trustful attitude.

When Abraham and Sarah were past the age of parenthood, the Lord performed a biological miracle upon their bodies and made possible the birth of Isaac. Isaiah, in referring to this historical event, says that the Lord "created" Jacob (Isa. 43:1). This was a real act of creation—as much as that of bringing the material universe into existence, because God alone can perform such an act.

The Lord created Isaac and his descendants to be the channel through whom He will bless the world. Though He has never been able, because of her unyielded, stubborn heart (Deut. 29:4), to use Israel as is contemplated in these prophecies, He will yet do so when she submits to Him.

Jacob is the leading character in chapters 25:20-37:1. The Lord passed by Esau, who was of a light, flippant disposition, and chose Jacob, who was of a serious turn of mind, and who had a deep appreciation for spiritual and eternal things. The Lord did not approve of the cunning, conniving acts of Jacob, nor of the unprincipled things which he did, but He did appreciate his putting first things first and laying the emphasis upon spiritual realities instead of upon temporal things.

In the last fourteen chapters of Genesis, Joseph is the outstanding character. He was a prince among men. No adverse criticism can be brought against this man of God who held himself aloof from the world, serving his God. The Lord is looking today for just such men as Joseph in order to work in and through them. His life-story has been a blessing and a benediction to countless myriads of people. In his life, possibly as in that of few men, the invisible, guiding, providential hand of the Lord can be discerned most clearly. Truly the principle involved in Romans 8:28 was carried out in the highest degree in his case.

Genesis gives us the history of 2369 years. As indicated on the chart above, the time covered was that of six generations, for there was an overlapping of the life of Adam with that of Methuselah of 247 years; Methuselah overlapped with Shem ninety-eight years; Shem and Abraham were contemporaries for 150 years; Abraham and Isaac, father and son, overlapped in their lives for seventy-five years; Joseph overlapped with Isaac nineteen years. Hence, we could say correctly that Genesis is an account of six generations. One generation could pass on to the next whatever information it had acquired, both from the former generation and from personal experience and observation; but thanks be to God, we do not have to depend upon the traditions of men passed on from one generation to the next. The Spirit of God has given the record of those far-off beginnings, and they have been preserved to us in His holy Word.

THE HOLY TRINITY

שמע ישראל יהוה אלהינו יהוה אחד: *"Hear, O Israel: Jehovah Our Gods Is Jehovah, a Unity"* (Deut. 6: 4).
(Literal translation.)



THE HOLY TRINITY

"He stretcheth out the north over empty space, And hangeth the earth upon nothing" (Job 26:7).

That God's throne is in the north seems to be suggested by Isaiah 14:12-15. "How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God, and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High." (Compare Ezekiel 28:11-19.)

Job 37:22 seems to point to the same conclusion. "Out of the north cometh golden splendor: God hath upon him terrible majesty." The psalmist implies that God's throne is located in the north by his stating that deliverance does not come from the east, west, or south, but God is judge. The inference is that He who brings the salvation is in the only other direction—the north. "For neither from the east, nor from the west, Nor yet from the south, cometh lifting up. But God is the judge: He putteth down one, and lifteth up another" (Ps. 75:6,7).

He who is there is clothed in the garments of light. "Bless Jehovah, O my soul. O Jehovah my God, thou art very great; Thou art clothed with honor and majesty: Who coverest thyself with light as with a garment; Who stretchest out the heavens like a curtain" (Ps. 104:1,2).

Genesis 1:1 declares that "In the beginning God created the heavens and the earth." Our English translation renders *'elohim*, the Hebrew word for *God*, which is in the plural number, as if it were a singular noun. This translation is indeed an unfortunate one. The Spirit of God uses the correct word to convey the proper idea at all times. This plural form, however, occurs with a singular verb. These unusual phenomena should clear away any misunderstanding with reference to the Divine Being. The plural number indicates that there is a plurality of Personalities constituting the Deity, but the use of this noun with a singular verb refutes polytheism and is an assertion of the essential unity of those constituting the God-head. This noun shows simply that there is a plurality of Personalities in

the Divine Being but does not tell how many there are. That information is left to other passages, which show unmistakably that there are three: the Father, the Son, and the Holy Spirit.

The plurality of the Divine Personalities is reflected in Genesis 1:26: "And God said, Let us make man in our image, after our likeness." The reader should note the language: "Let us make man in our image, after our likeness." From this passage we see that there was a conversation in the Godhead regarding the creation of man. It was mutually agreed that they should make man in their image and after their likeness. These three Personalities had the same image and likeness. Though distinct in personality, they are one in substance, in essence, and in being, cooperating with each other and supplementing the labors of the others as the ages roll on.

One of the most fundamental passages of all Scripture is Deuteronomy 6:4, which reads, in the Revised Version: "Hear, O Israel: Jehovah our God is one Jehovah." When translated literally, it is rendered: "Hear, O Israel: Jehovah our Gods is Jehovah, a unity." Moses wished to emphasize to the children of Israel the fact that the Divine Personalities constituting the Godhead are a unity in the genuine sense of the term. The primary meaning of the Hebrew word *'echad, one*, in our usual translation, is *unity*. Its significance may be seen in Genesis 2:24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one [*echad*] flesh." These two personalities were one in a real and definite sense; for God said, "They shall be a unity flesh," or one flesh. The persons referred to in this verse are Adam and Eve. In one sense they were two distinct personalities; in another sense they were one. Let us remember therefore that the same word, *'echad*, is used with reference to God in Deuteronomy 6:4. If I may be permitted to speak in human terms, I would say that this great confession of Israel tells us that the surname of the Holy Trinity is *Jehovah*, which means, "The one who causes all things to come into existence." Expressed in philosophical terms, we would say that this word means "the uncaused Cause of all things." The word, *Jehovah*, therefore, applies to each of these three Personalities constituting the Godhead. They are Jehovah the Father, Jehovah the Son, and Jehovah the Holy Spirit. In view of this truth let us remember that wherever the word, *Jehovah*, appears in the Scriptures, we must look at the facts of the context to determine which person of the Godhead is meant. In many instances, this word indicates the Godhead—the Holy Trinity. In some cases, it refers to the Father, whereas on many occasions it can mean none other than the Son. It is of the utmost importance that we know this fact;

for, if we do not, we cannot fully understand many passages in the Scriptures. (For fuller discussion of this subject see my booklet "The God of Israel.")

Let me say that all the prophets were Trinitarians. The Jews, likewise, were Trinitarians until the end of the first century of the Christian Era or the beginning of the second. They received the doctrine of the Trinity from Moses and the prophets.

In a number of passages of the Book of Isaiah, we see the Trinity reflected. For instance, see chapter 48:12-16. If a person will study this passage, he will observe that the speaker on this occasion is the one who laid the foundations of the earth and spread out the heavens (verse 13). "Yea, my hand hath laid the foundation of the earth, and my right hand hath spread out the heavens: when I call unto them, they stand up together." Hear what He says in verse 16: "Come ye near unto me, hear ye this; from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord Jehovah hath sent me, and his Spirit." Thus we see that the Creator of the universe claims that the Lord Jehovah had sent Him and had also sent His Spirit—the Holy Spirit. Beyond question then, the one referred to by the expression, "The Lord Jehovah," is God the Father. The one who is the Creator of the universe is sent by Him as He declares. Furthermore, the Lord Jehovah, the Father, has likewise sent Jehovah the Spirit. Thus the Holy Trinity appears most clearly in this passage.

In this connection I wish to call attention to one other passage in the old Testament dealing with the Trinity. Read carefully Zechariah 2:6-9. The speaker in verses 6 and 7 is none other than Jehovah, because the prophet declared such to be the case. The prophet in quoting Jehovah, the speaker of verses 6-8, declared that this Jehovah is sent by Jehovah of hosts. Hear what this Jehovah says: "After glory hath He sent me unto the nations which plundered you; for he that toucheth you toucheth the apple of his eye." Jehovah of hosts, whom the prophet is representing, claims that Jehovah of hosts has sent him to vindicate and to demonstrate the glory of God in the world. This Jehovah of hosts is sent by Jehovah of hosts and will dwell in Zion in the midst of His ancient people. Thus in this message there is a clear distinction between the two Personalities who are called Jehovah. They are without doubt Jehovah the Father and Jehovah the Son.

As stated above, the Jews were Trinitarians in the first century. They received their ideas from Moses and the prophets and never became Unitarians until the Christians pressed upon them the teaching regarding Jesus and His being one of the Godhead.

Instead of retaining their ancient faith and accepting Jesus as their Kinsman-Redeemer, the God-man, they turned and became Unitarians.

Prior to the days of Rabbi Moses Maimonides, the unity of God was expressed by *'echad* which, as has been proved beyond a doubt, has as its primary meaning that of a compound unity. Maimonides, who drafted the thirteen articles of faith—accepted by Jews generally—in the second one sets forth the unity of God, using the word *yachid* which in the Tenach (Old Testament) is never used to express God's unity. This word occurs in twelve passages which the reader may examine for himself, which investigation will prove conclusively that it carries the idea of absolute oneness (Gen. 22:2,12,16; Amos 8:10; Jer. 6:26; Zech. 12:10; Prov. 4:3; Judg. 11:34; Psa. 22:20 (21), 35:17; 25:16; and 68:6 (7)). From these facts it is evident that a new idea was injected into this confession by substituting *yachid*, which in every passage carries the primary idea of oneness in the absolute sense, for *'echad*, which fundamentally means a compound unity. Hence from the days of Maimonides on, an interpretation different from the ancient one was placed upon this most important passage. Therefore let Israel now return to the original meaning of her Great Confession: "Hear, O Israel, Jehovah our Gods is Jehovah a unity."

In the picture beginning this section we see the three Personalities constituting the Godhead. That the reader might understand it, I will quote Matthew's record of the baptism of Jesus: "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:13-17). In this passage we see Jehovah the Father in heaven, Jehovah the Son upon earth, and Jehovah the Spirit in the form of a dove descending upon Jehovah the Son. Everyone who has eyes to see can readily perceive here the three distinct Personalities constituting the Godhead.

Jesus constantly prayed to the Father in heaven. Read carefully our Lord's intercessory prayer in John 17. Jesus speaks of His having been with the Father before the foundation of the world and of His having laid aside the glory which He had had with the

Father in order that He might come to redeem man. In laying aside this glory He did not divest himself of His essential deity. Being God He could not do that. He simply laid aside the outward manifestation of the divine glory and took upon himself the form of man in order that He might suffer as the God-man for the redemption of the human family. Read John 1:1-14.

Throughout the epistles we see references to the different members of the Holy Trinity. Often the three are mentioned together. They are equal. In the great commission as recorded by Matthew, we see the Holy Trinity. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:19,20).

The reasonableness of the incarnation of the Lord Jesus Christ may be illustrated as follows. Suppose I were a god who had created a universe and peopled it with tiny creatures—for instance, the ant. Naturally, I would be interested in them. They would be endowed with certain limited intellectual comprehension and understanding. I would also give them the freedom of choice.

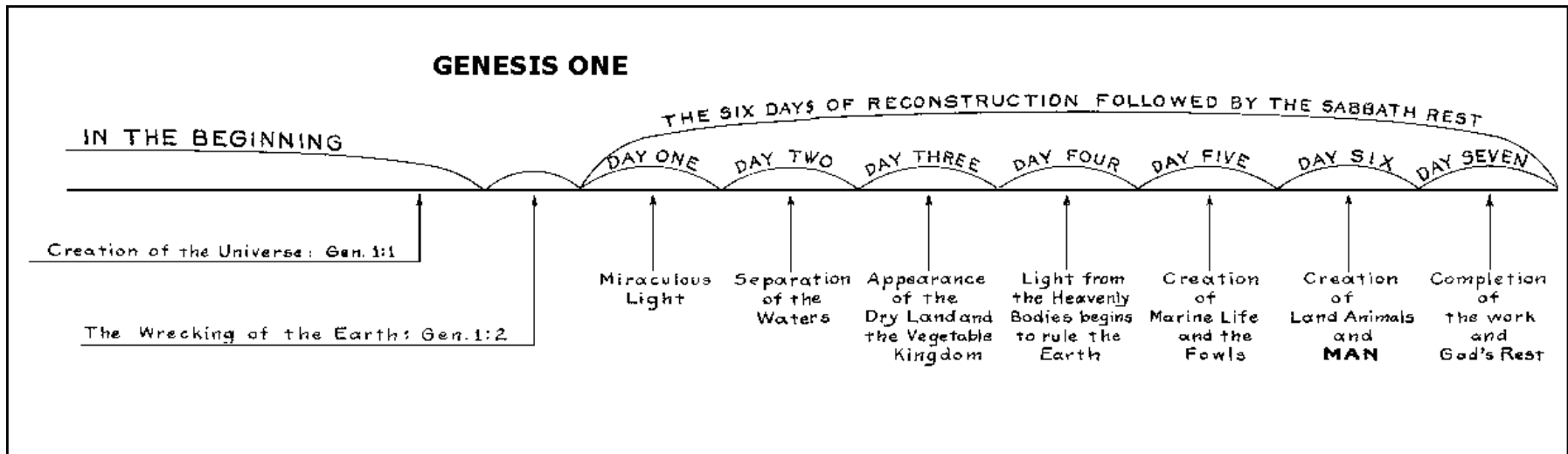
For some reason, I later wish to communicate with them. Should I choose to appear in my unveiled glory, I would strike them with consternation and awe—yes, my presence would consume them. What would be the most effective way of approaching them while respecting their individuality and personality? There would be but one way: to assume their form and to approach them as one of their kind, speaking their language. At the same time I would have to convince them by miraculous power that I was not one of them in the ordinary sense of the term, but their creator in whom they lived and moved and had their being.

That is exactly what the Lord Jesus Christ did. He created man. We live and move and have our being in Him. He respected man's personality and freedom of choice. He came, entering the world by miraculous conception and virgin birth, lived and moved among men. At the same time He, by superhuman knowledge, miracles, and holy life convinced the truth-seekers with whom He associated that He was God (one of the God-head) who thus entered the world for man's good and redemption.

This doctrine should and does appeal to the unprejudiced and unbiased mind. The God who can create the universe is also able, if He chooses to do so, to enter the world and to communicate with His creatures in the manner which is described in the record of the gospel. Unimpeachable witnesses have testified to the fact that such is exactly what occurred historically nineteen hundred years ago.

Those—Jew or Gentile—who are unable to see the glory of God in the face of Jesus Christ have been blinded by Satan, the god of this world (II Corinthians 4:4).

Let Christians be clear on the doctrine of the Trinity and recognize each of these Divine Personalities according to the truth that is set forth in the Word of God. Let us pray to the Father through the Son in the power of the Holy Spirit, who dwells in the heart of all true, genuine believers. The Holy Spirit strengthens the believer for the duties of life. Jesus, the Son, is our great advocate with the Father (I John 2:1). We must always approach the Father through the Son. Whatever we ask in His name, according to His will, shall be granted to us. May the blessing of God the Father, God the Son, and God the Holy Spirit abide with all who know and love the Lord Jesus Christ.



GENESIS ONE

In our study of "Eternity or the Plan of the Ages" we saw that eternity is divided into three sections: "In the beginning," "time," and "the ages of the ages." Genesis begins with the statement, "In the beginning God created the heavens and the earth." This passage is looking at eternity in the past—before God brought into existence the material universe. This portion of eternity, as we have already learned, was subdivided into ages, just as the eternity of the future will be subdivided into the ages of the ages. As to what God did prior to His creative activity, the Bible is silent. We may be certain that He was doing the proper and right thing, for "shall not the possessor of heaven and earth do right?" Our minds stagger when we think of the future, of the past, or of the present. The fact is that the finite mind cannot begin to grasp the idea of infinity.

The Bible assumes the existence of God. Nowhere does it argue this point. The evidence for His existence is to be seen on every hand, for "the heavens declare the glory of God; And the firmament showeth his handiwork" (Ps. 19:1). Again, "the invisible

things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be with-out excuse" (Rom. 1:20).

THE TRINITY

This one eternal God is a Holy Trinity. The word rendered God is in the plural and should be so translated if one desires to be accurate and to represent the original text correctly. Moses had this idea in mind when by inspiration he declared, "Hear, O Israel, Jehovah our Gods is Jehovah a Unity" (Deut. 6:4). This passage—one of the most fundamental of all in the entire Book of God—assumes the trinity of the Supreme Being and asserts the unity of the Godhead. When we read this passage in the light of many others, we see that there are three Divine Personalities who constitute this Holy Trinity. They are Jehovah the Father, Jehovah the Son, and Jehovah the Holy Spirit. Whenever one reads of Jehovah in the Old Testament, he must examine carefully the context to see which one of the three Divine Beings is meant, or whether it is used as the name for all three considered as a Unity. This is a most fundamental principle. Unless one recognizes this fact, he will have difficulty in interpreting many passages.

All the prophets were Trinitarians. The apostles and New Testament writers were Trinitarians likewise. All that is said of the three Persons of the Holy Trinity is but the development of the general thought found in Genesis 1:1. This verse assumes the existence of God prior to that of the universe. It asserts, however, that He put forth creative activity, the result of which was the coming into being of the various solar systems. How God made the universe we are not told. The time employed to accomplish this task has been withheld from us. So far as our knowledge goes, the Lord could have made the universe in a split second of time. Again, He may have done it over long periods of time. In view therefore of our lack of information we shall do well to remain silent on this point. In the New Testament we are told that God did it through Christ. (See John 1:1-4; Rom. 11:36; I Cor. 8:5,6; Col. 1:16-18; Heb. 1:1-4.)

THE WRECKING OF THE EARTH

When the Lord created the earth, He made it perfect; for such is the statement of Isaiah in chapter 45:18. But Moses tells us that the earth was waste and void. The earth was not created a waste, and yet it was a waste; we must therefore understand that the earth was wrecked after it was created. When one looks at the original text, he sees that this idea is exactly what is expressed in

Genesis 1:2. A literal rendering of these introductory words is, "In the beginning God created the heavens and the earth. But the earth became a desolation and a waste." The wrecking of the work of God was doubtless caused by an assault of the enemy. At least that is the natural inference. Immediately the suspicion falls upon Satan, the inveterate enemy of the Lord God Almighty. The Lord, in Job 38:8-11, seems to be speaking of the wrecking of the earth referred to in Genesis 1:2. There are other allusions to this primitive cataclysm found here and there in the Scriptures.

In our discussion of "Eternity or the Plan of the Ages" we saw that between Genesis 1:1 and 1:2 lies a long period of ages referred to by the Apostle Paul in II Timothy 1:9; Titus 1:1,2; and Romans 16:25-27. Grace was given us in Christ Jesus before these times eternal. Everlasting life likewise was granted us before this period of ages. The mystery of the gospel was kept in silence during this period of time. But we are told in other passages that we were chosen in Christ before the foundation of the world, that Christ was as a Lamb slain before the foundation of the world, and that the names of certain ones were written in the Lamb's book of life from the foundation of the world. When all of these passages are taken into consideration, as we have already seen, the conviction is borne in upon us that the grace of God was given us in Christ Jesus immediately before the foundation of the world. These times eternal are therefore subsequent to that event. After God gave us this grace in Christ Jesus, He kept this fact secret through times eternal and began to talk about it as soon as man fell. The times eternal therefore come between the creation of the world and the fall of man. In these passages there is absolute proof that the *times eternal* come between Genesis 1:1 and 1:2. As to how long this period of time was no one can tell, but it was, as we have already seen, brought to a conclusion by the wrecking of the earth. The Bible teaches, we are frequently told, that God created the heavens and the earth in six days. This is a misunderstanding of the Scriptures. Nowhere are we told that God engaged in this creative activity in six days. On the contrary, we are informed that He did it *in the beginning*. Sometimes we are referred to Exodus 20:11 as proof that He did create the world in six days. The proper understanding of this verse, however, does not yield such an interpretation. We are told in this passage that Jehovah in six days made heaven and earth, the sea and all that in them is, and rested on the seventh day. The word rendered *made* is entirely different from the one translated *created* in Genesis 1:1. This latter expression means to bring into existence that which had no prior form nor substance, whereas the former indicates work wrought upon that which already existed. This passage therefore is no authority for our saying that the heavens and earth were created in six days. Let us in speaking of biblical matters use scriptural terms always if possible. We are within the limits

of Scripture when we assert that God created the heavens and the earth in the beginning, but that, after the earth was wrecked, there were six days of reconstruction.

THE SIX DAYS OF RECONSTRUCTION

Were these literal days of twenty-four hours or long geological epochs? Though one may not be dogmatic on this point, it seems to me that, when all the facts are taken into consideration, the evidence points in the direction of their being literal days of twenty-four hours. These six days cannot be considered as six geological epochs coming between the creation and the disaster mentioned in verse 2, but are subsequent to this latter event. There is ample time between Genesis 1:1 and 1:2—the *times eternal*—for all that is required by the evidence brought forth from geology.

These six days are indeed most instructive. Let us now examine them more closely. When this primitive disaster occurred, waters covered the face of the earth and darkness enveloped the globe. Then the Lord produced a miraculous light by saying, "Let there be light, and there was light." This is not the illumination from the sun, because, as we shall see, its light penetrated the darkness only on the fourth day. We must conclude therefore that this light was indeed the result of divine intervention.

Waters encircled the globe. On the second day the Lord removed some of the water from the face of the earth and put it above the expanse of heaven. This water was in subzero temperatures. Under such conditions, it would freeze. Thus there would be formed around the earth an ice envelope. Such a covering would keep the heat which radiates from the earth in the atmosphere and would produce a genial climate throughout the world. Such a condition would produce a tropical climate all over the earth.

Is there any evidence to this effect? Yes. Great prehistoric animals found in the icebergs of northern Siberia have been discovered with tropical plants in their mouths and stomachs. This and many other bits of evidence point to the conclusion that there was a tropical climate encircling the globe when these animals were caught in a great cataclysm. It is quite likely that this covering envelope was broken up at the time of the Flood, and that at that period the ice age began. For a full discussion of this point, see chapter 1 of the volume, *Messiah: His First Coming Scheduled*.

We are told that the waters left upon the face of the earth were on the third day gathered together into one place and that the dry land appeared. This language indicates that there was but *one original continent and one sea*. As the soil dried, the ground brought

forth plants, etc., each producing after its kind. As Dr. C. I. Scofield in his Reference Bible says, "It is most highly probable that seeds for the vegetable kingdom were in the soil, and that from them the ground sent forth plant life."

Each plant was to produce after its kind. There has been no such thing as any development of new species. There has been by cross-fertilization the improvement of varieties within the species, but no new creations. Man has sought in vain for evidence to prove the evolutionary hypothesis. Thus far no satisfactory proof has been discovered. In my judgment there never will be. Some of the foremost scholars of the world, men of science, recognize this fact and admit it.

On the fourth day the light from the sun, moon, and stars was able to penetrate the darkness surrounding the earth. We are told that on this day God made the greater light to govern the day and the lesser light, the night, and that He gave them and the stars for signs and for seasons. The record simply states that God made these lights to control the day and the night. By no mental gymnastics can one make this language declare that God created the sun and moon on the fourth day.

On the fifth day the Lord created marine life and the fowls of the air. There is no connection between these two groups of animals. One did not evolve from the other. They were the result of two separate acts of creation.

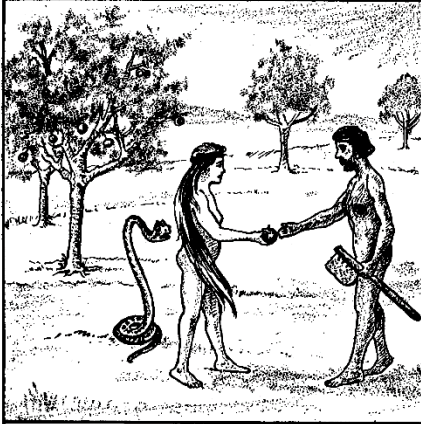
On the sixth day the Lord created land animals, and, as the climax of His activity, He created man in His image and in His likeness. There is a vast chasm between man and the highest anthropoid ape. Great efforts have been made to find the missing link between the animals and man in order to prove the unsupported evolutionary hypothesis. The quest for such evidence has met with dismal failure.

On the seventh day the Lord completed His work of reconstruction and rested—from His special activity of these six days. The seventh day He hallowed. Whether or not primitive man observed this day as sacred, we are not able to say, since the Scriptures are silent on that point.

Man was placed in authority over the earth. Everything was placed at his disposal and all were under his rule and jurisdiction. But, as we shall see later, he forfeited the privileges of his high position to Satan by yielding to the latter's subtle temptation.

*Designed by David L. Cooper, Ph.D.
Drawn by Alvin W. Van Loon*

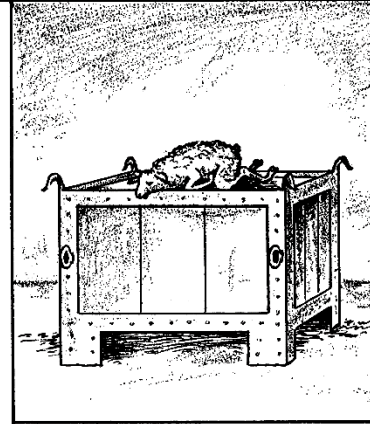
THE SIN DOCTRINE



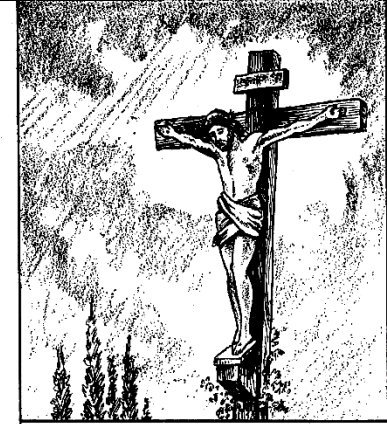
*The Entrance of Sin into the
World. Rom. 5:12,13*



*The Result of Sin in the
World. Rom. 7:15-17*



*God's Temporary Provi-
sion for Sin. Heb. 9:6-10*



*God's Permanent Provi-
sion for Sin. Col. 1:19,20*

THE SIN DOCTRINE

The one question that has engaged the profoundest thought of the philosophers throughout the centuries is the problem of evil. They have sought for an explanation of its existence—its cause and its cure. Man looks upon the world about him and sees evidence of conflict and struggle—not only in the physical kingdom, but also in the animal realm, as well as in the human family. There is a continuous struggle, in which usually only the fittest survive. Furthermore, there is evidence of destructive forces in the realm of nature. For instance, the earthquake has wrought untold damage from time to time. Cyclones have struck certain communities with terrific

force. Lightning storms have likewise been very destructive at times. Sickness and disease are taking heavy toll every hour of the day. What is the real cause? and when will the cure be effected?

Regardless of what the philosophers say about sin and evil, the Scriptures are very clear and trace all ills, disasters, and calamities back to a sinister spirit called Satan, the adversary, and his legions of servile spirits. In this study we shall briefly examine the five phases of this question indicated on the chart above.

THE ENTRANCE OF SIN INTO THE WORLD

And Jehovah God called unto the man, and said unto him, ... Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat ... And the woman said, The serpent beguiled me, and I did eat. And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou ... and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel ... (Gen. 3).

“Therefore, as through one man [Adam] sin entered the world, and death through sin; and so death passed unto all men, for that all sinned ...” (Rom. 5:12). God placed man and woman in the garden of Eden, giving them permission to eat of all fruit except that of the tree of the knowledge of good and evil. Furthermore, he warned them that, should they partake of the forbidden fruit, they would die on the very day of their eating— “dying thou shalt surely die” (literal rendering of the Hebrew). Death *began* to prey upon Adam's physical body the day on which he ate the fruit and finally accomplished his death at the age of 930. He also died spiritually on the very day he disobeyed God. He was banished from God's presence, and the fellowship which he had enjoyed with his Creator was broken.

On that fatal day the force and power which Paul calls *sin* entered the world. Prior to that time, it had never been known. But, when man transgressed the only prohibition which the Lord laid upon him, the door was opened and this power entered the world,

bringing death, wreckage, and devastation. But what is sin? One of the clearest statements concerning this mighty power is set forth in Romans: For until the law, sin was in the world; but sin is not imputed when there is no law (Rom. 5:13). In Romans 7, Paul uses the personal pronoun “I” as if he were thinking of his own experiences. But it is impossible for us to place this interpretation upon the passage since he spoke of himself as having been alive apart from the Law or before the Law came. Paul said, ... when the commandment came, sin revived, and I died (Rom. 7:9b). We know that Paul was a young man when Stephen was stoned. He was not living at the time of the giving of the Law by Moses. We can be certain therefore that Paul was not referring to his own personal experiences; but that, as a prophet, he was speaking for God concerning mankind. In other words, he was, in a figure, transferring the experience to himself. Let no one, therefore, think that this was Paul's own personal experience, when he wrote Romans, for it was not. He claimed at that time that he was living a victorious life in Christ (Gal. 2:20; I Thess. 2:10-12).

Now concerning sin which entered the world by man's one transgression, let us note this statement: For that which I do I know not: for not what I would, that do I practice; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me (Rom. 7:15-17). Note particularly what the Apostle says about sin: So now it is no more I that do it, but sin which dwelleth in me. Paul declared that sin is a force or power, dwelling in the flesh of man, which drives him to do evil and holds him back from doing the good. If one practices what he knows he should not do and what he hates and also fails to do what he knows he should, evidently there is some force or power driving him to act in such a manner. This power is called *sin in the flesh*.

We must make a clear distinction between sin in the flesh and sins in the life. The former is the cause; the latter is the result. Sin in the flesh might be spoken of as spiritual gravity. There is a force in the physical world called gravity which pulls all material objects towards the center of the earth. What we call sin is a force—spiritual gravity—pulling downward upon the spirit of man, that causes him to do things he would not otherwise attempt and to refrain from doing those things which his better nature would lead him to do. This evil, satanic power, driving the human family away from God, is called “sin in the flesh.”

THE RESULT OF THIS SIN-POWER IN THE WORLD

The entrance into the human family of sin in the flesh wrought havoc, as stated before, the result of which is death, both physical and spiritual. Sickness likewise resulted. Man's nature became corrupted. His whole mental and spiritual being was thrown out of balance. He became self-centered, inconsiderate of people, and ambitious to accomplish his own plans and purposes regardless of others. Among the dire results which followed were man's pitting his will against God, his substituting his own ideas for those of the Almighty, and his accepting Satan's suggestions instead of God's will.

These facts became evident soon after the fall of man as we see in the first tragedy. In the process of time, Cain and Abel made offerings to the Lord. The former brought of the fruit of the ground, whereas the latter offered a lamb. God had respect unto Abel's offering but rejected Cain's. By faith Abel offered to God a more excellent sacrifice than his brother. As faith comes by hearing and hearing by the Word of Christ, it is evident that God gave specific instructions as to what offering should be made. Cain, pitting his will against God's, substituted his ideas for those of the Almighty. When Abel was acceptable, Cain became jealous and slew his brother without provocation. Thus in cold blood he took his brother's life. Every murder that has been committed since then, every theft that has been perpetrated in the world, every injustice done by one person to another, and all wrongs are the result of the entrance of the power of sin into the world. Sin in the flesh results in sins in the life.

GOD'S TEMPORARY PROVISION FOR SIN

The offering which Abel made by faith evidently was the beginning of sacrifices, all of which were typical of the real sacrifice that atones for sin. When the children of Israel were delivered from Egyptian bondage, God gave them a ritualistic worship in order to keep before them the idea of atonement by means of sacrifice. Thus on the night that Israel left Egypt, the passover lamb was slain, the blood of which was sprinkled upon the lintels and the doorposts; for God said, When I see the blood, I will pass over you. The blood of this lamb actually protected the first-born of the house wherever it was applied. This was a ceremonial which Israel was commanded to observe throughout all generations. In addition to the paschal lamb, there were many other sacrifices and offerings that were commanded by the Lord. There were especially five offerings, as we see, in the Book of Leviticus. On the day of atonement,

the bullock together with the goat that was slain was offered to atone for the sins of the nation—to roll their sins forward one year. This ceremonial was repeated annually. See a full discussion of this point in Heb. 9:23-10:18.

But all of these sacrifices were only provisional and temporary, pointing forward to the real offering—the Lamb of God—that He would provide later on. This typical significance of the sacrifices, is set forth clearly in such passages as Hebrews 9:6-10.

Some critics have claimed that sacrifices were not of divine origin. In support of this assertion, our attention is sometimes called to such passages as Jeremiah 7:21-23, in which statement the prophet said that God did not command the fathers of Israel, when he brought them out of Egypt, to offer burnt offerings and sacrifices but to hearken unto His voice and obey His will. This was the prophet's unique way of declaring that God did not command them to offer sacrifices with a mechanical ceremonialism while their hearts were elsewhere. On the contrary, while he commanded them to make such offerings, the emphasis was placed upon their following the spirit of the Law and in trust hearkening implicitly to His Word. When all the facts are taken into consideration, it is perfectly clear that the sacrifices were ordered by the Lord and that they had a typical significance, pointing forward to the one all-sufficient sacrifice that alone can atone for sin.

GOD'S PERMANENT PROVISION FOR SIN

The entire Levitical system of sacrifices and offerings connected with certain ceremonies was simply provisional, awaiting the time when the real sacrifice would appear. John the Baptist recognized this fact when he pointed to the Lord Jesus Christ and said, Behold, the Lamb of God, that taketh away the sin of the world (John 1:29). This remark is God's official interpretation of such a passage as Isaiah 53, which foretells the vicarious, sacrificial death of the Messiah for man's redemption. To the inspired Apostle Paul, the blood of Christ was paramount. It is the one and only thing which can atone for the sin of the world. Jesus Christ was God incarnate. He was the Creator of all things, the one who holds all things together. And He is in all things to have the preeminence (Col. 1:18-20), “And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence. For it was the good pleasure *of the Father* that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, *I say*, whether things upon the earth, or things in the heavens.”

On the cross Christ tasted death for every man (Heb. 2:9). The atonement of Christ counteracts the evil results of Adam's one trespass (Rom. 5:18). So then as through one trespass *the judgment came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life. All were made sinners by the one act of disobedience of Adam; all were made righteous by the one act of righteousness (death, burial, and resurrection) of the Lord Jesus Christ, for Christ is the Saviour of all men, especially of them that believe (I Tim. 4:10).

From these and other passages we learn that, while by the one sacrifice of Christ all were made righteous—no one will be lost because of Adam's transgression, since the atonement of Christ made null and void that act—every one who is born into the world is in a saved condition. Should he die before reaching the age of accountability—when he can oppose his will to God's and substitute his ideas for the divine will—he is saved. When he reaches this age and does set his will against God's in stubborn rebellion, he ceases to be under the protecting shield of Christ's atonement but is upon his own responsibility. After he has reached this age, he must voluntarily, by faith, accept Christ as the atonement for his sins and bring Him to God as his sacrifice in the spirit of the song, "Just as I am, without one plea, But that Thy blood was shed for me ... Oh, Lamb of God, I come."

One who brings the Lord Jesus Christ to God as his sacrifice in this manner will by no means be cast out. God will not reject His Son when He is brought as a sacrifice. Neither will the Lord Jesus cast out him who comes in humble, believing faith. God, therefore, in the person of the Christ has given us the permanent provision for sin, as is stated in Romans 7:24,25:

"Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.

"There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law [power] of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 7:24-8:4).

It is clear from Romans 7 that sin in the flesh is an evil, spiritual force which impels man to do what he otherwise would not. Is it possible that man may be delivered from this bondage to sin? Yes; for the law of the spirit of life in Christ Jesus [the power of the indwelling Spirit in the heart of the believer] made me free from the law of sin and death [the power of sin residing in the body] (Romans

8:2). As suggested above, sin in the flesh might be compared to the power of gravitation which pulls upon all material objects. The indwelling Spirit likewise may be compared to a force opposing this spiritual gravity, but more powerful. Speaking in literal language, I would say that the power which the Spirit imparts to the believer in whom He is residing counteracts the downward pull of sin in the flesh—if such a one is trusting Christ and is surrendered to do His will. A person can no more in his own strength resist the downward pull of sin than he can resist the pull of gravity on his physical body. One may, by trusting and yielding, avail himself of this delivering power of the Spirit and live the victorious life in Christ. Thus with Paul we can say, I thank God through Jesus Christ our Lord, deliverance is granted.

THE ETERNAL CITY OF THE SAVED WHERE SIN CAN NEVER ENTER

We who know God in the person of the Lord Jesus Christ look forward to the time when we shall be moved from the place where sin is prevalent. As long as we are in the flesh here, we shall be in the presence of sin. We long, therefore, for the day when the Lord shall come for His saints and take us out of this present evil age. But our hopes go beyond that time to the eternal state where sin can never enter.

In Revelation 20:11 we are told that, at the judgment of the great white throne, the present universe will pass out of existence. Then will be fulfilled the prediction which the Lord Jesus made concerning the passing away of the heavens and earth (Matt. 24:35).

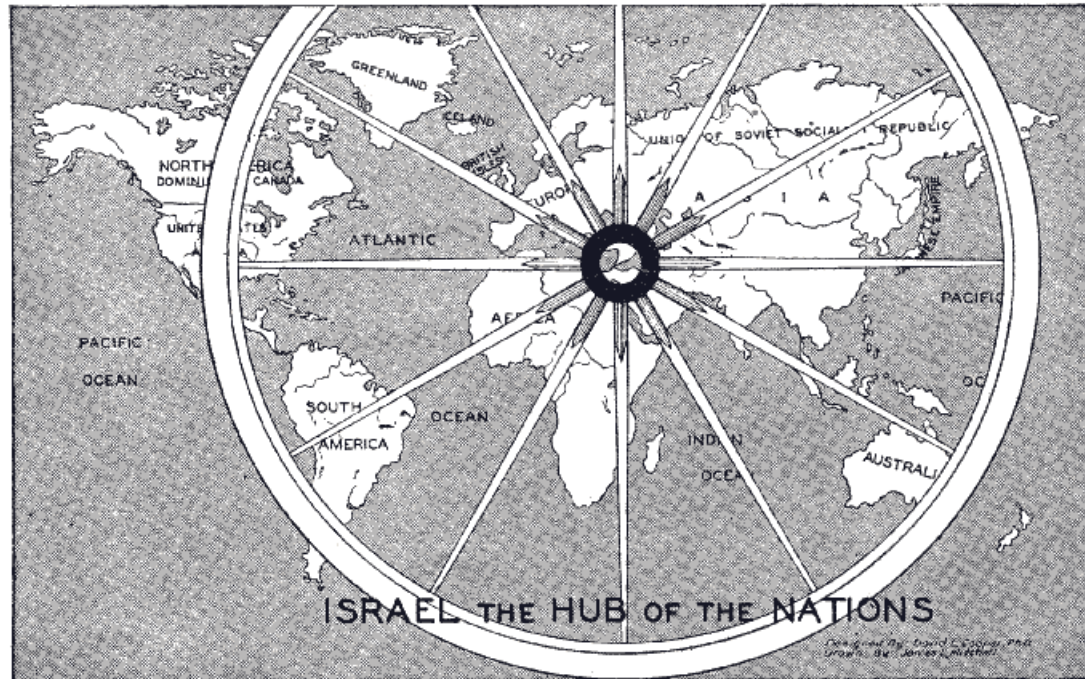
After the dissolution of the present order, God will create a new heaven and a new earth (Rev. 21:1). All things at that time will be made new. All the material entering into the eternal universe will be created. Nothing will be taken over from the present order that has been contaminated by sin.

The New Jerusalem will come down out of the eternal heavens and rest upon the eternal earth. This New Jerusalem will be the home of all the redeemed from this earth. It will be the city foursquare; each dimension will be fifteen hundred miles. I am of the opinion that this will be a perfect cube, although some brethren think of it as a pyramid. Of course, each one has a right to his own opinion, since the Lord is not specific on this point. But it seems to me that the language naturally inclines towards our interpreting it to mean that this city will be a perfect cube.

Since God has the proper sense of proportion and since this New Jerusalem will be fifteen hundred miles in each direction, I conclude that the new earth to which it comes and upon which it rests forever will be an enormous one. It is impossible for us, with our limited comprehension, to understand these vast proportions.

There will be a wall around it approximately 216 feet high. Twelve gates will be in the walls. Over each of these will be the name of one of the tribes of Israel. Under this wall will be a foundation with twelve types of precious stones, and on each one will be a name of one of the apostles. An angel will stand guard at each of the gates.

The redeemed of this earth will be there forever and ever with God and the Lord Jesus Christ—a wonderful family reunion. Marvelous glories await the redeemed. Sin can never touch this eternal creation. Praise be to God!



"When the Most High gave to the nations their inheritance, When he separated the children of men, He set the bounds of the peoples According to the number of the children of Israel. For Jehovah's portion is his people; Jacob is the lot of his inheritance" (Deut. 32: 8, 9).

ISRAEL THE HUB OF THE NATIONS

Superimposed upon the accompanying map of the world is a wheel, the hub of which is placed upon Palestine with its spokes radiating to the four corners of the globe. This graphic representation is to present the scriptural teaching with reference to the place which Israel occupies in relation to the nations of the world.

PALESTINE THE CENTER OF THE EARTH

When one looks upon God's universe, whether through the telescope or the microscope, one sees order and design on every hand. Evidently, the great Creator has a purpose in all that He does. At the present time, with our limited vision and distorted ideas, we might not be able to detect His benevolence in everything; but we may be certain from what we do know that He is directing all things according to His will toward a great consummation, which will burst forth in its full glory at the appointed time. The Lord broke His silence of the ages in His utterance to the serpent when He foretold that the woman's seed should crush the serpent's head. In the first chapters of Genesis there are little hints relative to this announced purpose, but in 12:1-3 we find a full statement of His plan and purpose of blessing the world through Abraham and his seed: "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed." God reaffirmed this promise to Isaac and Jacob, enlarging upon the details. At times He clarified the various elements in statements made to Abraham to whom He first divulged His purpose.

We may be absolutely certain that God will carry out His plans as He has announced. He has seen the end from the beginning—"declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:9,10). There cannot, therefore, be any developments unforeseen by the Lord that will cause Him to change His plans and to adopt others. We may, therefore, take our stand upon this passage with full assurance that God will bless all nations in and through Abraham's seed.

According to biblical chronology, the one original continent was split into various divisions in 1757 A.H. —in the days of Peleg (Gen. 10:25). Prior to this time, the Lord scattered the human race over that one original continent and gave to each tribe and nation its respective territory. Then He brought on that terrific cataclysm which cut off the people and animals in certain sections from those in other portions of the lands that were not submerged by the inrushing waters. In thus allotting to the nations their inheritance He made the distribution bearing in mind His special plan for Israel. (For the allocation of the earth to the various tribes, see the table of nations [Gen. 10]). This chapter is recognized as the one authoritative ancient document upon which archaeologists and ethnologists can depend for exact information regarding those primitive times.) When the Lord did this, He providentially led each tribe or group to that portion of the globe which He had assigned to it. This fundamental of all human facts is set forth forcefully in Deuteronomy 32:8,9: "When the Most High gave to the nations their inheritance, When he separated the children of men, He set the bounds of the peoples According to the number of the children of Israel. For Jehovah's portion is his people; Jacob is the lot of his inheritance." This verse is positive proof that Israel is indeed the hub of the nations. To deny this proposition is to disbelieve the very Word of God.

In perfect harmony with this declaration by Moses is the one spoken by the Apostle Paul at Mars Hill, when he addressed the Athenian supreme court and declared:

Ye men of Athens, in all things I perceive that ye are very religious. 23 For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, To AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you. 24 The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; 25 neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; 26 and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; 27 that they should seek God, if haply they might feel after him and find him, though he is not far from each of us: 28 for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring (Acts 17:22-28).

The special point to which I wish to direct the reader's attention is verse 26 which declares that God made every nation of men to dwell upon the face of the earth, "having determined their appointed seasons, and the bounds of their habitation; that they should seek God." Here it is asserted that God determined the appointed seasons and the bounds of the habitations of every nation. This is in perfect accord with Deuteronomy 32:8,9. Paul added that, in making these allotments, the Lord did it in order that men should seek after Him. From these two passages we can see how God placed the various nations in their territory, relating them to Israel, in order that through her they might come to a knowledge of God. Such is the expressed declaration of these passages and others that might be cited.

The declaration that God gave to the nations their inheritance, locating them with reference to the children of Israel, assumes that He gave Israel a land which is likewise properly related to other nations. Instantly we see the force of this implication when we turn to Ezekiel 38. In this chapter the prophet, speaking for the Lord, addressed Gog, the Prince of Russia, in the end-time. In verses 11 and 12 He revealed the motives which will prompt Gog to lead his hosts into Palestine; namely, the desire to seize the goods and property of the Jews who will at that time be gathered there out of the nations and will be dwelling in their own land, which is "the middle of the earth." A glance at the accompanying map will show that Palestine is indeed the middle of the earth. The Lord created the Hebrew race by a special biological miracle (Gen. 21:1-7, Isa. 43:1). This people thus brought into existence by a direct act of the Almighty was given the Land of Promise, the center of the earth, in order that through them His truth might be made known to the world.

Palestine has truly been called "the bridge of the nations," for such it has been, especially in ancient times. The nations in the gray dawn of human history and for centuries in their commercial relations, one with the other, passed through Palestine. The Babylonians, the Assyrians, the Medes and Persians, the Syrians, the Hittites, the Egyptians, and the other peoples with whom Israel had commercial relations sent their caravans across this bridge of the nations in their regular routine of trade and traffic. Over this same bridge, as a casual glance at history will show, marched the hosts of the warring nations. For what purpose was Israel given this bridge and was placed on it? The answer is clear: That she might hold aloft the torch of the revelation of the true God in order that all other nations might come to the brightness of His glory and be saved.

ISRAEL THE CHANNEL OF SPIRITUAL BLESSINGS

The title of this volume is *The World's Greatest Library Graphically Illustrated*. The Bible is indeed a library. It is a book consisting of sixty-six smaller ones dealing with practically every phase of human thought and activity. No one has ever fathomed its mighty depths. It has withstood the assaults of atheism, unbelievers, and skeptics through the centuries. Today it stands forth in all its splendor, sending forth a light for our feet and our pathway. Who are the human authors of this matchless collection of books through whom the Almighty has spoken? The answer is, the Jews, with the exception of the authors of the first eleven chapters of Genesis, Job, and possibly Luke, the writer of the Gospel of Luke and The Acts, who according to some students was a Gentile, although the evidence is not positive. Practically the entire Bible was given to us by the Jews. Our Lord took upon Himself the flesh of Abraham. The apostles were Jews. The first missionaries were Jews. Practically all that we have therefore, from a spiritual standpoint, came to us from God through the Jews. To the Roman church Paul summarized the situation thus: "For if the Gentiles have been made partakers of their [Jews'] spiritual things, they owe it *to them* also to minister unto them in carnal things" (Rom. 15:27). God therefore made the Jews the fountain of spiritual blessing to the Gentile world.

Even to the casual reader of the Scriptures, it is abundantly evident that the Jewish nation is the only one that occupies the central position on the historic stage in the biblical record. References are made to the Babylonians, the Assyrians, the Syrians, the Egyptians, the Ethiopians, the Hittites, the Canaanites, and others—only as they came in touch with the Jews. Otherwise, their names never would have appeared in the sacred record. This fact appears in its true perspective when one notices that they are only mentioned, and that incidentally, as they touched in some way the Jewish people. The very fact that they constitute the only nation marching majestically through the Scriptures is proof indeed that they are *the nation of destiny*—that they are the hub of the nations. Everyone who is willing to accept the Scriptures as the Word of God must admit the truthfulness of this position and act accordingly.

WHO ARE THE ISRAELITES?

In recent years and in certain quarters there has arisen confusion as to who are the Israelites. In this connection, let me say that a distinction has been made in modern times, where really there is no difference, between Israel and the Jews. Since the Scriptures are unanimous in making Israel the hub of the nations, it becomes of paramount importance that we know the scriptural teaching regarding this people.

The word *Israel* etymologically means "he who has striven with God" or "God has overcome or conquered"; hence it also means "a prince with God." This name was given to Jacob on the memorable night when he wrestled with the angel of Jehovah who appeared to him at the ford of the Jabbock. The name *Jacob* means "supplanter," but after that memorable occasion, his name was by divine authority changed to "Israel." His descendants are likewise called by the same name, being spoken of as the "children of Israel." He with his twelve sons and their wives went down into Egypt where they developed into a great nation. They are called "children of Israel" in such passages as Exodus 1:12; 2:23; 5:15, etc. This term, therefore, refers to the twelve tribes descending from the twelve sons of Jacob.

Balaam, as recorded in Numbers 23 and 24, was given four visions of the future of the children of Israel. The significance of each is seen upon examination of his oracles. He was called by Balak, king of Moab, to curse the children of Israel when they were in the Plains of Moab. Instead of doing as Balak wished, Balaam was forced by the Spirit of God to utter a blessing each time concerning this people, in all of which he called them by the names of Jacob and Israel. The visions of Balaam, therefore, include the twelve tribes. By no manipulation of the facts, as is sometimes done, can these predictions be made to apply to the ten northern tribes alone.

In Joshua 1:2 we read of the children of Israel—the twelve tribes. These were led across the Jordan into Canaan by Joshua. In Judges 1:1 and 2:11 we again read of the children of Israel. In fact, throughout the Book of Judges we read of the twelve tribes. In I Samuel 8:4 we are told that the elders of the children of Israel came to Samuel at Ramah, asking that a king be appointed over them in order that they might be like the nations round about them. About this position there can be no doubt. The expressions, children of Israel, and Israel, are used throughout the historical books of the Old Testament—up to I Kings 12 and 13—in referring to the twelve tribes. Upon the death of Solomon, when Rehoboam refused to lighten the taxes, there was formed in the North a new government, a rival to the one at Jerusalem. This kingdom became known as *Israel*, whereas the tribes which remained faithful to the throne of

David were called *Judah*. Hence after that event and until the fall of the northern kingdom, these terms, Judah and Israel, were used to refer to these rival kingdoms.

In the days of Ahaz, however, the name, *Jews*, appeared for the first time. (See II Kings 16:6.) This noun was derived from Judah, which means "praise." In the reign of Hezekiah, the successor of Ahaz, we see the name Jews again, which term refers to the people of the southern kingdom (II Kings 18:26). This name continued as a synonym for Judah from that time onward and finally superseded it. An examination of the books of the prophets confirms this conclusion. In the New Testament we see that Judaea is the name of the southern district in Palestine and that the people who lived there, and in Galilee were called Jews. Furthermore, their countrymen who lived throughout the Greco-Roman Empire were also called Jews.

In this investigation it is necessary for us, having examined the rise, the use, and the discontinuance of the word, *Judah*, and the meaning and development of the word, *Jew*, now to examine the history of the fall of the northern kingdom and the things which resulted there from in order to understand the meaning of the word, *Israel*, after that event. In II Kings 17 we have an account of the siege and the final fall of Samaria, the capital of the kingdom of Israel. According to the Assyrian record, Shalmaneser, king of Assyria, first launched the attack against Samaria. The war continued for three years. Finally, Samaria fell to Sargon, who by that time had succeeded Shalmaneser. As to how Shalmaneser met his death, we cannot say; but Sargon captured and overthrew the northern kingdom in 719 B.C., which was 3406 A.H. This proves to be one of the pivotal dates of history so far as the Chosen People are concerned.

Sargon, in his royal palace at Khorsabad, commemorated his conquest of Samaria with a memorial inscription upon the walls. According to it he deported 27,290 of the leaders of the northern kingdom and colonized them in various sections of his empire. The rest of the people he left in the land. Over them he, according to his records, placed his governor. This statement is in perfect alignment with the general policy of the Assyrians. As we learn from various records, when they conquered a country, they always deported the royal line, and the nobility, and all prominent men, colonizing them in other provinces incorporated into their empire. Then they took captives from other conquered lands and settled them in the newly acquired territory. By so doing they rendered the population more heterogeneous and reduced to the minimum the possibility of an organized revolt. In keeping with this nationally established policy, Sargon deported from Samaria the leaders only and left the masses of the people in the land. It is therefore contrary to the historical

facts, which are recorded on the Assyrian monuments, to speak of the "ten lost tribes of Israel." They were never lost. They were never taken from their land. They remained in it—with the exception of those whom I have just mentioned.

The biblical account confirms the Assyrian record. In II Kings 17:23 we read of the fall of Samaria and the underlying causes—the people's disloyalty to God. Some think that verse 18 contradicts this position. It reads as follows: "Therefore Jehovah was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only." Also the statement in verse 23 is interpreted as denying this proposition. Here are the words: "So Israel was carried away out of their own land to Assyria unto this day." If the passage stopped with verse 23 and there were no other evidence in the Scriptures, we might conclude that the entire population of the northern kingdom was deported to Assyria; but, when we study the remaining portion of this chapter, we see that this was not the case. I may make a certain speech. Someone might listen to part of it and then retire from the room. Of course he would lose the connection. By hearing only part of the discussion, he might honestly believe that I took a certain position; whereas those who listened to the entire message would understand the first part in the light of all that was said. In the same manner we must study the entire chapter of II Kings 17 before arriving at the conclusion that all the Israelites were removed from the land by Sargon. In verses 24-33 we read of certain Asiatics whom the Assyrians brought into the land of Palestine and colonized there in order that he might, as before stated, make the population heterogeneous. They immediately had difficulty with the wild beasts of the land. Being pagans, they thought that they did not know how to honor the god of the country; hence they sent to the King of Assyria for a priest who had been taken captive in order that he might teach them the law of the god of the land. One was sent. He taught these colonists to worship Jehovah. They did not give up their paganism but added Jehovah to their pantheon. It is said that "they feared Jehovah, and served their own gods, after the manner of the nations from among whom they had been carried away" (vs. 33). There can be no misunderstanding as to who these colonists, discussed in these verses, were.

But in verses 34-40 is a record of an entirely different group in the land. Notice what is said about them. "Unto this day they do after the former manner: they fear not Jehovah, neither do they after their statutes, or after their ordinances, or after the law or after the commandment which Jehovah commanded the children of Jacob, whom he named Israel," etc. (vs. 34). The historian continues to talk about these people with whom the Lord made a covenant, stating that they did not keep their statutes, law, and commandments which Jehovah commanded the children of Jacob. From this statement it is clear that this group belonged to those whom Jehovah

brought out of Egypt and to whom He gave His Law. We are told that these feared "not Jehovah" nor did they after their ordinances. The colonists, as we have seen, still worshiped their old pagan gods and also accepted Jehovah as another pagan god; but this second group, with whom Jehovah had entered into covenant relation when He brought them out of the land of Egypt and gave them ordinances, commandments, statutes, and a Law, did not fear Jehovah. Neither did they keep His ordinances. These could be none other than the people of the land the *Am-Haarets*—who were left in the country by Sargon when he deported the 27,290 leaders into Assyrian captivity.

When II Kings 17 is studied properly, one finds unimpeachable evidence that the ten northern tribes were never taken into captivity; on the contrary, they were left in the land and remained there. Only the royalty, nobility, and leaders were taken. It is therefore incorrect and unscriptural to speak of "the ten lost tribes of Israel."

Although the kingdom was split in the days of Rehoboam and the rival kingdom was set up in Samaria, many of the people in the northern tribes migrated into Judah. This fact is seen in II Chronicles 15, which speaks of the revival that occurred in the southern kingdom during the reign of Asa. Many who had come from Ephraim, Manasseh and Simeon (II Chron. 15:8,9,10) were present and participated in this revival. When Hezekiah held his great passover, about the time of the fall of the northern kingdom, he sent "to all Israel and Judah and wrote letters also to Ephraim and Manasseh, that they should come to the house of Jehovah at Jerusalem, to keep the passover unto Jehovah, the God of Israel" (II Chron. 30:1). The messengers "passed from city to city through the country of Ephraim and Manasseh, even unto Zebulon: but they laughed them to scorn, and mocked them. Nevertheless certain men of Asher and Manasseh and of Zebulon humbled themselves, and came to Jerusalem" (vss. 10,11).

Ninety-eight years after the fall of the northern kingdom, King Josiah of Judah held his great passover service, in the eighteenth year of his reign. Certain ones "came to Hilkiyah, the high priest, and delivered the money that was brought into the house of God, which the Levites, the keepers of the threshold, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem" (II Chron. 34:9). According to this record, the Levites received offerings from the ten northern tribes ninety-eight years after they were supposed to have been carried into Assyrian captivity. If they had all been deported, according to the theory now under examination, there would have been none of them to make these contributions. Regardless of this theory the ten northern tribes were in the Promised Land and did make this contribution, which was

a substantial one. Let the reader bear in mind that they were in the Land when they made it. I simply ask everyone to examine II Chronicles 34 and 35 and get the facts for himself. If he does this, he cannot, in view of all the facts, accept the theory that ten of the tribes of Israel were ever lost.

In the year 3520 A.H. the southern kingdom was overthrown by the Babylonians and many of the leaders were taken into exile. At the end of the seventy years of captivity Cyrus, king of Persia, who had by this time conquered the Babylonian Empire and had incorporated it into his realm, issued a decree that any or all the children of Israel throughout his vast domains might return to the land of their fathers if they chose to do so. Since Assyria had been swallowed up by Babylon, and since the latter in turn had been incorporated into the realm of Cyrus, this permission for all of the children of Israel to return to the land of their fathers allowed those leaders of the northern kingdom whose ancestors had been taken captive by Sargon to return to Palestine.

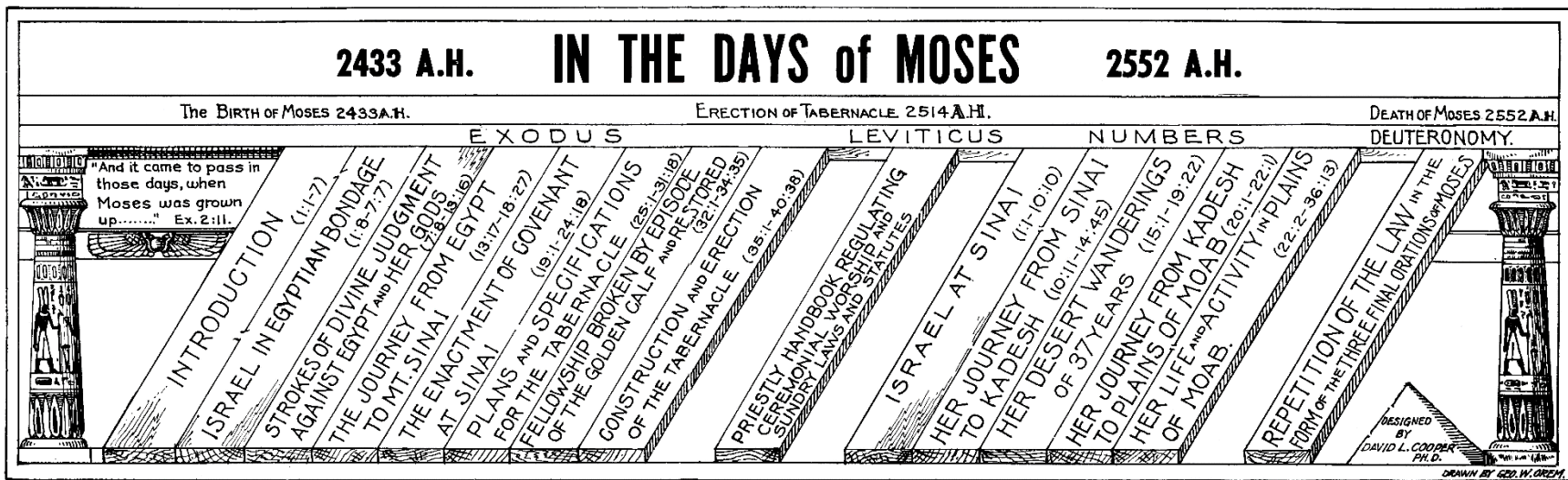
In the Books of Ezra and Nehemiah the terms, Jews and Israel, are used interchangeably. This becomes immediately apparent by reading the record. We are given a list of those of the children of Israel who returned. The facts that Ezekiel and Jeremiah, who prophesied about the time of the overthrow of the southern kingdom, employed the terms, Israel and Jews, interchangeably and that the Books of Ezra and Nehemiah show the same usage prove that there were no lost tribes of Israel.

When we come into the New Testament, we see these names used interchangeably with reference to the same people. In one place the Hebrews are called Israelites; in another, they are spoken of as Jews. Furthermore, the Apostle Paul did not think that there were any lost tribes. In speaking to Agrippa, he declared, "And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain" (Acts 26:6,7). If ten of the twelve tribes had been taken into captivity and had been lost, it would have been impossible for Paul to make the assertion that the twelve tribes were serving God earnestly day and night. Furthermore, James did not believe that ten of the tribes were lost, for he wrote his epistle "to the twelve tribes which are of the Dispersion" (Jas. 1:1). The word Dispersion was a term used by the Jews to refer to their countrymen who were living in other countries outside of Palestine. This term never arose until about the time of the Greek Empire. James addressed his epistle to the twelve tribes.

My friend, the people who are now known as Jews—the twelve tribes of Israel—are the ones whom God chose to be the channel through whom He would bless the world. It was through this people that the Lord gave us His revelation in the past. It was

from among them that the Saviour came. It was from them that the twelve apostles came. It was with them that the church of Jesus Christ began. It was through them that we have received our spiritual blessings. It will be by them that the truth of God will be given to the entire world. It will be in them that all nations shall be blessed.

In view of these indisputable facts let us do all that we can to get the truth of God to the Jewish nation while we have time and opportunity. This people is the "hub of the nations"; this people is the nation of destiny.



IN THE DAYS OF MOSES

Moses was the great lawgiver and the one whom God used to establish the Hebrew theocracy. He stands head and shoulders above all men of the Old Covenant with the exception of John the Baptist who was the greatest of all men prior to his time. Moses was great in every way. He had a great heart, a marvelous intellect, and a wonderful education. Doubtless he inherited a deeply religious nature from his parents. He was given all the advantages which the great Egyptian Empire could confer upon anyone, for he was reared as the son of Pharaoh's daughter in the royal palace. He was, therefore, taught all the arts of the Egyptians, in addition to what one acquired in the schools of that day and time. The Lord gave him special training for forty years when he was out in the desert caring for his father-in-law's sheep. This second period of forty years was a time of post-graduate study. Thus at the age of eighty, this meekest of all men finished his education and was ready to be used of God in delivering his brethren from the bondage of Egypt.

We have seen in the study of the Book of Genesis that it covers a period of 2369 years and ends with the death of Joseph. There is a gap of sixty-four years between the conclusion of Genesis and the beginning of Exodus, which starts by describing the

environment and conditions into which Moses was born in the year 2433 A.H. As we have seen, Genesis gives universal history in the first eleven chapters and the beginnings of Hebrew history in chapters 12-50. Exodus sounds the keynote of redemption. It covers a period of eighty-one years, which divides into the forty years of Moses' life at the court of Pharaoh, the forty years of his stay in the wilderness, and a period of one year from the time of the Exodus to the setting up of the Tabernacle at Mount Sinai.

EXODUS

Exodus divides into seven sections, preceded however with an introduction in the first seven verses. The first division consists of 1:8-7:7 and tells of Israel's severe bondage in the land of Egypt. God's call to Moses at the burning bush and His commission to him to deliver the people of Israel from Egyptian bondage are recorded in, chapters 3 and 4. At that time the Lord revealed himself in a fuller way than He had ever done. Here He revealed His memorial name which is "I AM THAT I AM." This thought became crystallized in the word, *Jehovah*, which, as indicated in another study, means "the uncaused Cause of all things." God had revealed himself to Abraham, Isaac, and Jacob as *El Shaddai*, which means God Almighty; but He revealed himself as the covenant-keeping God to Moses when He commissioned him to deliver Israel.

In order to make Pharaoh willing to release Israel, God was forced to send ten judgments upon Pharaoh and the gods of Egypt, the account of which is found in 7:8-13:16. Each of these was a literal stroke of judgment and is thus to be interpreted. A poetical version of these mighty events is found in Psalm 78. One would do well also to read Psalm 106. Everyone understands that those judgments sent by God upon Egypt were literal. Before anyone attempts to interpret the Book of Revelation, he would do well to read this section of Exodus in preparation for his effort to get the message of this last book of Scripture.

Israel was about a month and a half on the journey from Egypt to Mount Sinai. She left on the night of the fifteenth of the first month and arrived there in the third month—presumably the first day of that month; hence we say about forty-five days were consumed in the journey (Ex. 19:1). The people who had been accustomed to a land of luxuriant vegetation now marched out into a barren and uninviting wilderness. God led them forth in order to teach them that man does not live by bread alone but by every word that proceeds out of the mouth of God—the one lesson which men need to learn today. The account of the journey is found in Exodus 13:17-18:27.

God had in grace dealt with Israel by delivering her from her oppressors and by meeting all of her needs along the journey. Unfortunately, however, she chose to enter into a covenant of works at Mount Sinai, for she said, "All that Jehovah hath spoken we will do." Thus she preferred a covenant of works to one of grace. Of course, she did this in ignorance (Ex. 19:1-8). From the heights of Mount Sinai, God spoke the Ten Commandments and later gave Moses the Book of the Covenant. With the proper sacrifices and ceremonies the covenant was ratified (Ex. 24:1-8). The full account, therefore, of the Sinaitic Covenant made on this occasion is found in Exodus 19:1-24:18.

The plans and specifications to the minutest details for the building of the Tabernacle together with all of its furniture are found in the next sections, 25:1-31:18.

The fellowship into which Israel entered with her Maker by the ratification of the covenant was soon broken. While Moses was in the Mount with God receiving the pattern after which the Tabernacle and its furniture should be constructed, the people with the consent and connivance of Aaron made the golden calf. This idolatrous act brought a temporary breach of the covenant. (Concerning this episode, see 32:1-34:35.)

In the last six chapters of Exodus we see an account of the construction of the Tabernacle with all its furniture. It was finally set up on New Year's Day of the second year of the Exodus, which was 2514 A.H. (Ex. 40:17). When the Tabernacle was erected, all the furniture and appurtenances were put in their proper places, and the correct ceremonial was begun; the cloud covered the tent of meeting and the glory of the Lord filled the Tabernacle. Thus Exodus ends.

LEVITICUS

Numbers, the fourth book of the Bible, begins with the first day of the second month of the second year of the Exodus. Thirty days intervened between the closing events of Exodus and the beginning of Numbers. During this time the Book of Leviticus was spoken by the Lord to Moses from the door of the tent of meeting. This book has been called the "manual for the priests," which name is indeed a proper designation for it. Full instructions are found therein for the five principal offerings of the Lord, which are given in the first seven chapters of the book. The heart of the entire ceremonial system of sacrifices and offerings finds its highest point in the ritualistic service of the Day of Atonement, concerning which we read in the sixteenth chapter. The ritual of this day for the faithful

observers rolled forward their sins for a year. At the same time it typified a day when the nation of Israel, at the end of the Tribulation, will see her great mistake, will repudiate the national sin, and will accept the Lord Jesus Christ as her atonement.

In the twenty-third chapter appears the account of the set feasts of Jehovah. She had her civil year, which began in the fall, but at the Exodus, God revealed her religious calendar, which began with the first of Nisan—fourteen days before the passover. These various feasts, which are spread over the first seven months of the year, set forth in a graphic, pictorial manner the religious experiences of Israel as they crystallize in the national experience throughout history. As one shall see in the study of the feasts of Jehovah, part of the things foreshadowed by these feasts are now history; on the other hand, part await fulfillment.

Leviticus 26 is one of the most important chapters of the book, because it gives Israel's history pre-written. (For a full discussion of this subject, see "The History of Israel in Prophecy..")

NUMBERS

From Leviticus we now must notice Numbers. Some of the highlights of this book are as follows: The census taken at Mount Sinai is found in the first chapter. The number, the encampment, and the princes of the tribes are recorded in chapter 2. The priestly blessing—a most important item—is found in 6:24-27. The oblations of the princes are enumerated in chapter 7. In chapter 9 we read of the institution of what is called the "little passover." It was to be observed one month later by those who were unavoidably prevented from participating in it at the regular time. We see this second passover observed once in the Old Testament in the days of Hezekiah (II Chron. 30). It may have been observed at other times, but no mention is made of it. The passover was one of the outstanding feasts of Israel. It commemorated her deliverance from Egyptian bondage and typified her final redemption at the second coming of our Lord when she accepts Him.

Numbers 9:15 connects this book with Exodus 40:17—the erection of the Tabernacle. The first section consisting of 1:1-10:10 gives an account of Israel at Mount Sinai.

Israel's journey from Sinai to Kadesh-barnea with the varied experiences through which she passed is recorded in 10:11-14:45. The Hebrews could have gone into the Promised Land from that point if they had believed. They listened however to the report of the ten unbelieving spies and revolted against God, refusing to enter. Thus the second year of the Exodus proved an epochal one, for the

destiny of the nation was then determined for the next thirty-eight years. Because of this rebellion, she was forced to wander in the wilderness for thirty-seven years. Notwithstanding her disobedience and unbelief, the Lord was very gracious in giving her a cloud by day to protect from the sultry heat and a pillar of fire by night to warm the atmosphere. Thus He "air-conditioned" the desert. He provided the people with manna and flesh. He also caused their garments to last until they reached Canaan. For thirty-seven years approximately, they wandered in the wilderness, the account of which is found in chapters 15:1-19:22.

In the fortieth year of the wilderness experiences, Moses led the people back to Kadesh-barnea. At this point Miriam died, and later in the same year Aaron passed to his reward. They made their journey from Kadesh, going around the land of Edom, and finally appeared on the Plains of Moab east of the Jordan. The account of this portion of the journey is recorded in Numbers 20:1-22:1.

In the section 22:2-36:13 we have an account of the events which transpired while Israel was in the Plains of Moab. In this passage are found the marvelous predictions made by Balaam concerning Israel. Although the disobedient prophet wanted to curse her, the Lord did not permit his doing so but caused him to utter some of the most marvelous predictions regarding Israel's future that are to be found anywhere in the Scriptures. They are given in chapters 23 and 24.

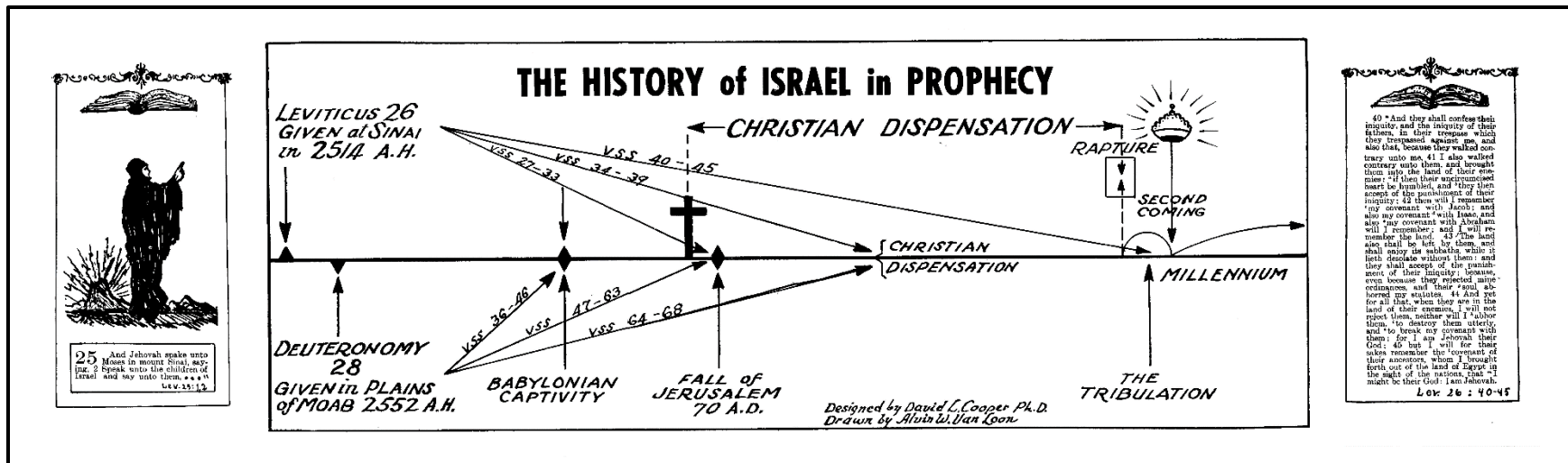
At the waters of Meribah, Moses lost his temper and smote the rock instead of speaking to it as God commanded. In doing so he rebelled against the Lord and spake unadvisedly with his lips (Ps. 106:32,33). Because of his misrepresenting God, whose spokesman he was, the Lord did not permit him to enter the Promised Land. He did however grant him the privilege of seeing it from the heights of Moab from which he obtained an excellent view. I have had the opportunity of thus looking across the Jordan into the Promised Land from a position, not far, at least, from the point from which Moses viewed it.

DEUTERONOMY

Just before his death Moses delivered the three farewell addresses which constitute the body of the Book of Deuteronomy. The name of this fifth book simply means "a repetition of the law." The Book of Leviticus, as we have seen, was the manual for the priests, instructing them how to conduct the different services. The structure and style of the book confirm that view of the situation. In the Book of Deuteronomy we see the flowing language of an orator speaking to the popular mind and reiterating many things which are said in the Book of Leviticus, but interpreting the message in a popular way so that the masses could understand. When the Books

of Leviticus and Deuteronomy are studied, one can readily appreciate the beautiful harmony which exists between them. One will also see that there is no foundation for any of the critical theories which try to make contradictions and differences between these records.

In chapter 28 we see a fuller exposition of the outline of Israel's history pre-written as it is in Leviticus 26. Deuteronomy 32 might properly be called Israel's national anthem. It gives in poetical form a similar outline of Israel's history pre-written. In chapter 33 we see the account of Moses' blessing the children of Israel. The book concludes with an account of the death of Moses, the great man of God who reappeared, together with Elijah, at the Mount of Transfiguration. (See Matthew 17.) Thus Moses, the great lawgiver, passed off the stage of action, having honored his God and served his day and generation.



The average individual can tell whether or not a person is acquainted with a given situation by the way he speaks and by the definite manner in which he describes certain things. For instance, when I listen to anyone lecture on Palestine, I can tell positively whether or not he has actually been there. He may have read books on the Holy Land and may have acquired a fairly accurate knowledge of the country; but, if he has never visited the Land, and if he speaks long enough, he will drop certain words or intimations which will reveal the fact that he is not speaking from firsthand knowledge. There is a definiteness and a personal touch which always characterize firsthand information but which is lacking from borrowed material. There is always an earmark of accuracy, or the lack of it, that tells the story.

A prophetic forecast—made centuries before the events and put in a very definite and specific manner—when it materializes, is absolute and positive proof that the one making the prediction knew whereof he spoke. There are however two sources of insight or spiritual illumination—God on the one hand, and Satan on the other. The Almighty permits Satan to duplicate His work—up to a certain point. Beyond this, he is never allowed to go. When God raised up true prophets, He permitted Satan to work in and through evil and wicked men. Many false prophets therefore arose in Israel, who counteracted, to the extent of their ability, the messages of the true servants of God.

Moses, the great lawgiver of Israel, made two forecasts of the history of his people from his own day until they, scattered and peeled, return to God and are re-established in their own land. These predictions are found in Leviticus 26 and in Deuteronomy 28. The latter passage is a duplication of the former. It is, as anyone can see, an enlargement of the original.

LEVITICUS 26

When Israel was at Sinai, the Tabernacle was constructed. From the door of this sacred enclosure God spoke the contents of the Book of Leviticus. Chapter 26 is an outline of Israel's entire history pre-written. Let us remember that it was given in 2514 A.H.

In verses 1 and 2 God speaks of Himself in relation to the nation. Being their God, He assumes the responsibility for their care and keeping. This special providence demanded, upon the part of Israel, loyal obedience. These things are implied in the introductory verses.

In verses 3-13 the Lord made a wonderful promise that He would bless Israel abundantly if she would only be faithful to her covenant obligations. A careful study of these records shows that, if she had been true to God, she, in her own land, would have enjoyed a Utopia; for there would have been no droughts, no pestilences, no invasions of the country by an aggressor, and never a shortage of food. In other words, Palestine, to an obedient Israel, would have been "Paradise Regained"—to a certain extent at least.

On the other hand, the Lord solemnly warned the nation that, if she should not be obedient to Him, He would punish her severely. Moses warned them of four strokes of judgment in the event they should be disobedient to Him. The first is mentioned in verses 14-17; the second is given in verses 18-20; the third is found in verses 21-22; and the fourth one appears in verses 23-26. A careful study of these warnings shows that each stroke was to be more severe than the one preceding.

If Israel, after having been punished as described in these verses, still persisted in disobedience, the Lord threatened to remove her out of her land and to deport her to a foreign country. This prediction is found in verses 27-33. Above the central line on the chart, one sees an arrow—double-headed—on which the notation, "vss. 27-33," is written. One portion points downward to the Babylonian captivity while the other one points forward to the calamity of 70 A.D., when Jerusalem fell and Israel was scattered among the nations. These verses speak of the chastisement which came at the time when Nebuchadnezzar invaded Palestine and also when the Romans

under Titus likewise overran the country. The description of these two events blends into a single picture of indescribable horrors. On the second arrow is written "vss. 34-39," which passage undoubtedly speaks of the condition of the Land while Israel is scattered among the Gentiles during the Christian Dispensation.

The third arrow points to the end of the Tribulation. Upon it is written "vss. 40-45," which appear at the right side of the chart above. These verses foretell that Israel in her scattered condition will be brought to the point where she will confess her own "iniquity, and the iniquity of their fathers in their trespass which they trespassed against me," etc. Thus in the year 1942-plus, the remnant of the people, scattered now among the nations, will make the confession of their national sin, which was committed by the fathers when they were still in the Land, and on account of which crime they were thrown out and scattered among the nations. They will also confess their own share in this same national transgression, in that they have assumed the same attitude as that taken by those who committed the wrong. Moses did not tell us what this national sin was. Isaiah in his famous servant passage has given a full statement of it.

DEUTERONOMY 28

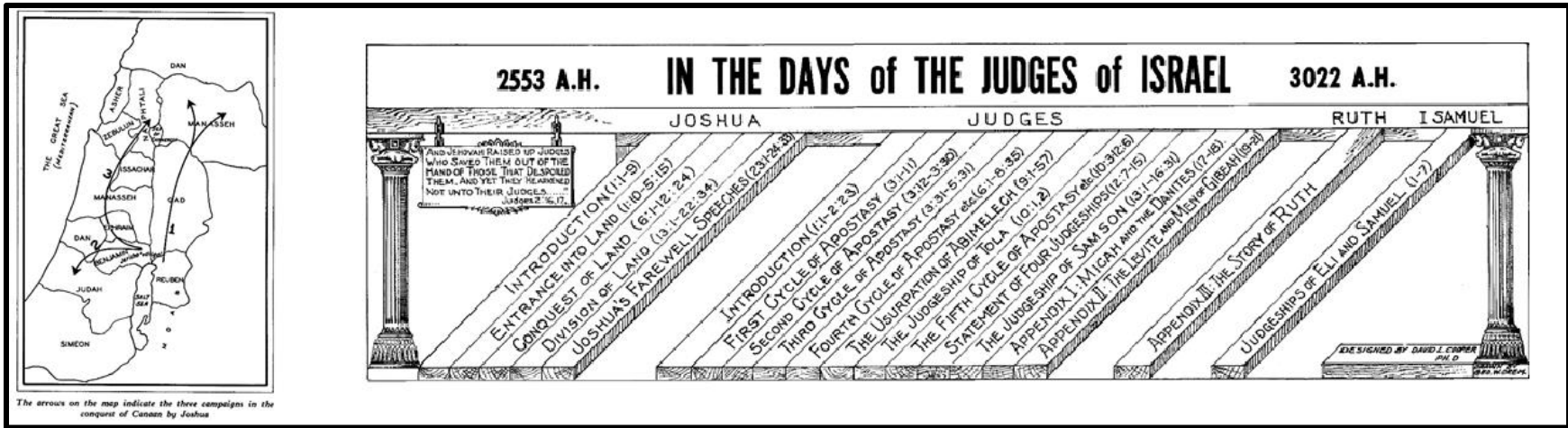
Just before the death of Moses, when Israel was encamped in the Plains of Moab, this great servant of God delivered his farewell messages to his beloved people. In Deuteronomy 28 he covered the same ground which was traversed in Leviticus 26, but here he enlarged greatly upon it. I invite the reader to notice the analysis of this chapter beginning with verse 36 to the close. He will see that verses 36-46 point to the Babylonian siege and subsequent captivity; that verses 47-63 tell specifically of the fall of Jerusalem, which we know occurred in 70 A.D.; and finally that verses 64-68 speak of Israel's scattered condition among the nations during the present age. If anyone reads this chapter after he has studied carefully Leviticus 26, he will see that this passage is supplemental and an enlarged version of the former chapter.

By means of the prophetic vision Moses looked forward a thousand years and saw the siege of Jerusalem and the Babylonian captivity. He likewise lifted his eyes, looked six hundred years farther into the future, and saw the Roman overthrow of the Jewish nation, which, as we know, occurred in 70 A.D. Then with a saddened heart his eye ran through the centuries of the Christian Dispensation, and he saw tempest-tossed Israel as a hiss, a curse, and a by-word among the nations.

It was only by the inspiration of the Holy Spirit that Moses could utter this prediction. He gave us a definite and specific idea concerning the general course that events would take as Israel passes through the centuries until she enjoys full possession of the Land under her great King Messiah—yet in the future.

As stated above, there are two sources of information regarding the future: God and the Devil. From whom did Moses get his information? Unquestionably God is the one who inspired him. This becomes immediately apparent to the one who recognizes that Moses was a true servant of God and that he gave all glory and praise to the Almighty. Satan would not have worked through such a man as he was and have given these prophecies.

Since the career of Israel has turned out exactly as outlined in these two marvelous passages, we may be certain that the future will run true to form and that Israel will eventually, in her calamity, be brought to the point where she will call upon God for deliverance, and, in answer to her penitential cry, the Messiah will come and restore her to her rightful position as head of the nations.



The days of Moses were 120 years. He was born in 2433 A.H. and died in 2552 A.H.—near the end of that year. The great lawgiver was followed by Joshua who was indeed the man of the hour, and who could cope with the problems connected with entering the Land. When the Lord informed Moses that he could not enter the Land, He told him that Joshua would become his successor (Numbers 27:15-23). In Deuteronomy 31:14-23 we see an account of the commissioning of Joshua. Whereas Moses was a great executive, scholar, and lawgiver, Joshua was a young man with administrative ability but especially a warrior by nature, a great military strategist. God had His man for every emergency prepared ahead of time. The case of Joshua is no exception to that rule.

When Moses died, God spoke to Joshua, made certain promises to him, and urged him to take courage in order that he might do successfully the task which lay before him.

Under the leadership of Joshua, Israel was led across the Jordan into the Promised Land. They pitched camp at Gilgal, which was in the plains near Jericho. There they observed the passover on the fourteenth day of the month Nisan. This was exactly forty years to a day after they left Egypt. The date of the Exodus was 2513 A.H. The year of entering into Canaan was 2553 A.H.

Though Joshua is not, strictly speaking, one of the judges, yet his functions were similar to those of the judges, who followed after him. It is proper and fitting therefore that he should be listed as the first of the judges. Viewed from this angle, the period of the

judges began with 2553 A.H. and ended in 3022 A.H. The historical account is found in the Books of Joshua, Judges, and the first seven chapters of I Samuel. The Book of Ruth, however, gives us a sidelight into the simplicity of the home life of the pious during the turbulent days of the judges.

Everyone should read the introduction to the Book of Joshua, 1:1-9. This has a message for the man of God today. The first main division of this book is 1:10-5:15. Here we find an account of the stopping of the Jordan in order that the Israelites might pass over. A reference to this event as well as to the crossing of the Red Sea is found in Psalm 114. The God who created the universe, and who sustains it, could and did stop the flow of the water in order that this nation of destiny might cross over into the Land given to them for a very definite, specific purpose.

The record of the conquests of the Land by the Israelites is found in chapters 6:1-12:23. By our taking all the chronological data into consideration, we come to the conclusion that the war of conquest lasted six years, ending in 2559 A.H.

Joshua made Gilgal the base of his operations. From it he marched according to divine orders around Jericho and captured it. After one failure, which was caused by sin in the camp, Joshua took Ai, about two miles southeast of Bethel in the plateau region north of Jerusalem. The men of Gibeon entered into an alliance with Joshua. The kings of Jerusalem, Hebron, Lachish, Jarmuth, and Eglon formed an alliance known as the Amorite League. Joshua led his forces against them to battle, on the high tableland north of Jerusalem. In answer to the petition of Joshua, the day of battle was prolonged; the enemy was hotly pursued; he was completely routed. Thus Joshua gained a signal victory on that memorable occasion.

The kings of northern Palestine, knowing of the conquest of Trans-Jordan and the Amorite League by the Hebrews, hastily formed a Canaanite League with the king of Hazor as the leader. At the proper time Joshua led his forces against this second confederacy and won a decisive victory. All organized effort and resistance to the Hebrew people were crushed. The account of the conquest of the Land is found in 6:1-12:23.

UPON the completion of the conquest in the north and the capture and burning of Hazor, capital of Jabin, the most formidable opponent, Joshua divided the Land among the nine and one-half tribes west of the Jordan, since the two and one-half tribes had already received their inheritance east of that river. The account of this allotment is found in Joshua 13:1-22:34.

"14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof." (Josh. 23:14.)

At the conclusion of his life's work, Joshua called the elders of the children of Israel and delivered to them two farewell speeches. There is reflected in each of these the consciousness of a man who had done his best, who had given his all on behalf of the people for whom he had a passionate love. In the latter address he urged the people to serve God in sincerity and in truth, forsaking their evil and putting away all their foreign gods. He reinforced his appeal by declaring that, if they thought it was evil to serve Jehovah, they could choose their own way; but, as for him and his house, they would serve Jehovah. The result of this appeal was that the people renewed their covenant, promising to be faithful to Jehovah and to serve Him. It seems from the record that this great man of God soon passed to his reward. With this account the Book of Joshua ends. There is no storybook that is filled with greater adventures, heroism, or patriotism, together with loyalty and action, than the Book of Joshua. It is most interesting and profitable. In order to obtain the greatest results from one's study of this book, one should have a good map of Palestine of Joshua's day before him.

There is a gap of fourteen years between the Books of Joshua and Judges. This information is arrived at by a mathematical deduction which takes into consideration all of the chronological data found in the two books. For a full discussion of this point see the volume, *Messiah: His First Coming Scheduled*, in which the various phases of the different elements entering into this calculation are discussed thoroughly.

In the first chapter of Judges we have the account of certain tribes of Israel which entered into their inheritance and took possession of their territory. Rationalistic critics have endeavored to point out discrepancies between this chapter and the Book of Joshua. They tell us that Joshua gives one account of the entrance into the Land and the conquest of the same whereas Judges, coming from another source, tells a different story. This view is indeed superficial. Furthermore, it refuses to face the facts. In the Joshua account, as we have seen, there was a united Israel consisting of the twelve tribes which entered the Land and waged two major campaigns after taking Jericho—one in the south and the other in the north. Thus the backbone of resistance to the Hebrews

was broken by the wars of conquest which, as we have seen, continued for six years. During this time there were, of course, various developments. In the Book of Joshua we see at the end of the wars of conquest the allotment of the territory to the various tribes. In the first chapter of Judges we observe certain tribes and individuals going in to take possession of their possessions. May not the account in Judges 1 be a second version—their entering into full possession of their territory at the end of the wars of conquest? There is nothing in either or both records to render this view impossible or unlikely. In fact, the data tends to confirm such an interpretation. We do well to take this first chapter of Judges as a supplemental account, giving detailed information in regard to such tribes and individuals as entered in upon their possessions after the major wars were over.

During the period of the judges every man in Israel did that which was right in his own eyes. Her history moved in cycles consisting of apostasies from God, His delivering her into the hands of her enemies, her cry to God for deliverance, and His giving the desired deliverance by raising up a judge who led her to throw off the galling yoke of bondage. Those turbulent times, as we learn from Paul's statement in Acts 13:19, continued for 450 years. If one will notice that verse, one sees that God gave her judges for "about four hundred and fifty years." Notice the word "about" introducing this number. When we add the actual figures found in the book of Judges and the first seven chapters of Samuel which deal with this period, we see that there were exactly 450 years. The preposition "about" takes care of the gap of fourteen years from the death of Joshua and the elders who outlived him to the beginning of the Book of Judges. The Word of God is exact and can be relied upon in every detail.

The movement of the various cycles of the period may be seen in the second chapter of the book. This should be studied most carefully.

The various divisions into which the book falls is indicated in the chart above, where sufficient information is given the student in order that he might get a working knowledge of this book.

We reach the end of the history with the judgeship of Samson (13:1—16:31). The last chapters of the book constitute two appendices, which give us a clear conception of the moral bankruptcy of the nation and the barbarous conditions which existed among the people.

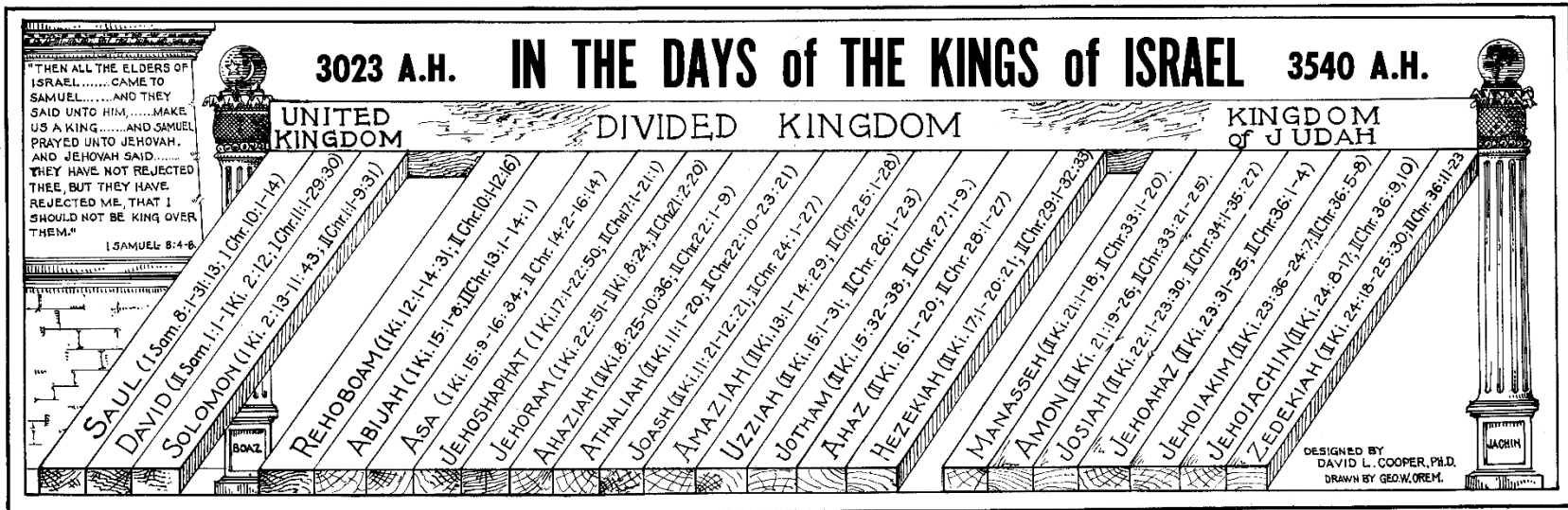
The Book of Ruth properly considered is a third appendix to Judges. It shows the beautiful side of Hebrew home life at that time. The great lesson which it has for us is to show that, although the environment in which one lives may be the very worst, there are true noble souls who know God, who are faithful to Him, and who will by no means nor under any conditions drift with the current or the tide. On the contrary, they stand aloof from the corruption and vice with which they are surrounded and live clean exemplary lives for the glory of God and for the benefit of those to whom they bear testimony.

Ruth was an exceptional character, though a Gentile, she had an appreciation for spiritual things. She realized that the Hebrews had the knowledge of the true God, whereas her people did not. Putting spiritual things first, she chose rather to remain with her mother-in-law and those who knew God's Word than to return to her former environment. Ruth's words to her mother-in-law have become immortal. They have inspired many a person to do likewise. May these words grip the heart of every reader of this book. "And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me" (Ruth 1:16,17).

Eli and Samuel were the last of the judges. The former administered his office for forty years, whereas the latter served for twenty years. The history of their administration is found in the first seven chapters of I Samuel. Eli was a good man but failed to discipline his children. His boys went astray, going from bad to worse. The Lord held him responsible for his failure in his duty. Samuel, on the other hand, was a faithful servant of God. He corrected his boys and disciplined them. Notwithstanding his efforts to rear them correctly, they, like the sons of Eli, became evil and wicked. The Lord did not, however, reprimand him for failure of duty. He did, however, punish his sons.

Although Samuel did administer the affairs of state properly and wisely, the people began to clamor for a king, for they wanted to be like the nations round about them. This demand was heartbreaking to Samuel, for he realized that their attitude was indicative of apostasy from the true and the living God. Samuel warned the people against taking this step and showed them what lay ahead of them. Notwithstanding the clear, straightforward statement of Samuel, the people would not listen but insisted that they be given a king who should go out before them.

Since they would not listen to Samuel's advice but insisted upon having a king, the Lord granted their request. This is one of the principles upon which God deals with His people. When they will not take His first and best plan, He will at their insistence give them a second or third best—or even a fourth best. God never forces upon people His will. He always shows them the danger and pleads with them to choose that which is best for their good both in time and eternity. But Israel, like many people today, insisted upon having her way. God gave her a king in His anger and took him away in His wrath. Self-will inevitably brings chastisement and punishment. Surrendering to the will of God and doing it always brings blessing. Thus the period of the Judges was brought to a conclusion in the year 3023 A.H.



IN THE DAYS OF THE KINGS OF ISRAEL

As we have seen, for 450 years Israel was harried by internal troubles and by aggressive action on the part of the surrounding nations. Every man did that which was right in his own eyes. Since the spiritual life of the people was at the lowest ebb possible, they under these conditions naturally wanted a king. They were walking by sight and not by faith. They clamored for a monarch in order that they might be like the nations round about them and might cope with them. They therefore came to Samuel and insisted that Jehovah appoint a king for them.

The record of the elders coming to Samuel is found in I Samuel 8. This chapter is a most important one and should be read and pondered by everyone. In Israel's insisting upon having a king, she was rejecting God. (Note the quotation in the upper left-hand corner of the chart above.)

When men will not have God's first choice for them and insist upon another, the Lord frequently gives them a second. If still they are not satisfied and insist upon having their way, He may give them a third or fourth best. In Psalm 106 we see a poetical version

of a portion of the history of Israel. The author recounts her deliverance from Egypt, her passage by miraculous intervention through the Red Sea, and her wilderness experiences. Soon the people forgot the works which God had wrought for them and waited not for His counsel. On the contrary, they lusted exceedingly in the wilderness and tempted God in the desert. "He gave them their request, But sent leanness into their soul" (Psa. 106:15). This same principle was involved in their insisting upon having a king. They wanted their way instead of accepting God's. The Lord therefore gave them a king in His anger and took him away in His wrath (Hos. 13:11).

Israel did not have to conform to the world. It was not necessary for her to have a king like the nations. In fact, God called her out from among them and put her in the Land and promised to supply everything that she needed if she would but be faithful to Him. The Lord wanted to demonstrate before the world what it meant to trust Him and follow Him implicitly. If Israel had only trusted Him and been obedient to His will, she would have been invincible. Her borders would have been inviolate.

As Isaiah the prophet declared, the nations are but a drop in the bucket, as the small dust upon the balance in God's sight. He can deal with them as and whenever He chooses. He determines their appointed seasons and the bounds of their habitation, (Isaiah 40:15-17; Acts 17:26).

With reluctance then, God granted Israel her king. In doing that He told her the exact type and character of the man whom He was placing over her. The people gladly accepted a human substitute for the divine appointment. The Lord selected the best material that He had at that time, namely, Saul, the son of Kish. He was very humble and obedient at first but soon turned from following the Lord. Many men cannot maintain their spiritual balance and keep an eye single to the glory of God when they are advanced to positions of power and preeminence. This proved Saul's downfall. His life was a tragic one. His regime collapsed, and he died in dishonor and disgrace in a final battle with the Philistines on the slopes of Mount Gilboa near Beth-shan. Nevertheless he held the power for forty years.

The Lord chose as his successor David, the son of Jesse of Bethlehem. He was indeed a man after God's own heart, who desired to do the will of the Lord. David was a man of power. He was a great organizer, a fearless, valiant warrior with unusual strategic ability, a great writer, and a marvelous musician. He took the reins of government, consolidated his position, fought off his enemies, and established a stable reign within the boundaries of his country. His regime possibly was one of the most glorious in the annals of Jewish history. He was a kind and considerate ruler, who desired to mete out justice and righteousness to all.

The latter years of his life, however, were blighted by his terrible sin of taking Bathsheba, the wife of Uriah. One sin, unconfessed, leads to another. This in turn demands a third when not repented of. Thus there was a series of sins in the life of David which indeed cast a somber hue over the latter part of his reign. He never fully recovered from this awful experience, although he confessed, when he was brought under conviction, his terrible series of sins and asked for forgiveness. This was granted, but the Lord assured him that, though he was forgiven, the sword should never depart from his house. He stood in a unique position before the people of God. He had sinned; therefore he had to suffer the consequences. Man cannot sin with impunity. "Be sure your sin will find you out" (Num. 32:23). "For he that soweth unto his own flesh shall of the flesh reap corruption" (Gal. 6:8). These quotations set forth one of the fundamental principles of God's dealings with the human family.

On account of his having been a man of blood—a man of many wars—David was denied the privilege of building a house to the glory of God. Nevertheless he made all necessary preparations and instructed Solomon, his son, to carry on the work which he desired to do for God's honor and glory. His speech to the princes of Israel, recorded in I Chronicles 28, should be read by everyone. Thus this great king of Israel after a reign of forty years passed on and was gathered to his fathers.

Solomon, his son, was chosen to be his successor. The meaning of his name, which is "peace," was indeed appropriate and might be considered as a symbol of his reign. He started out most gloriously in a humble manner, trusting God. When the full responsibility of the kingdom fell upon his young shoulders, he went to Gibeon and prayed before the great altar for wisdom in order that he might know how to conduct the government for God. By all means the reader ought to study carefully I Kings 3 and II Chronicles 1 in order fully to appreciate the spirit of Solomon. Because of his humility and childlike faith, his petition was granted. Not only was he given the wisdom which he requested, but riches and honor as well were granted him by the Lord.

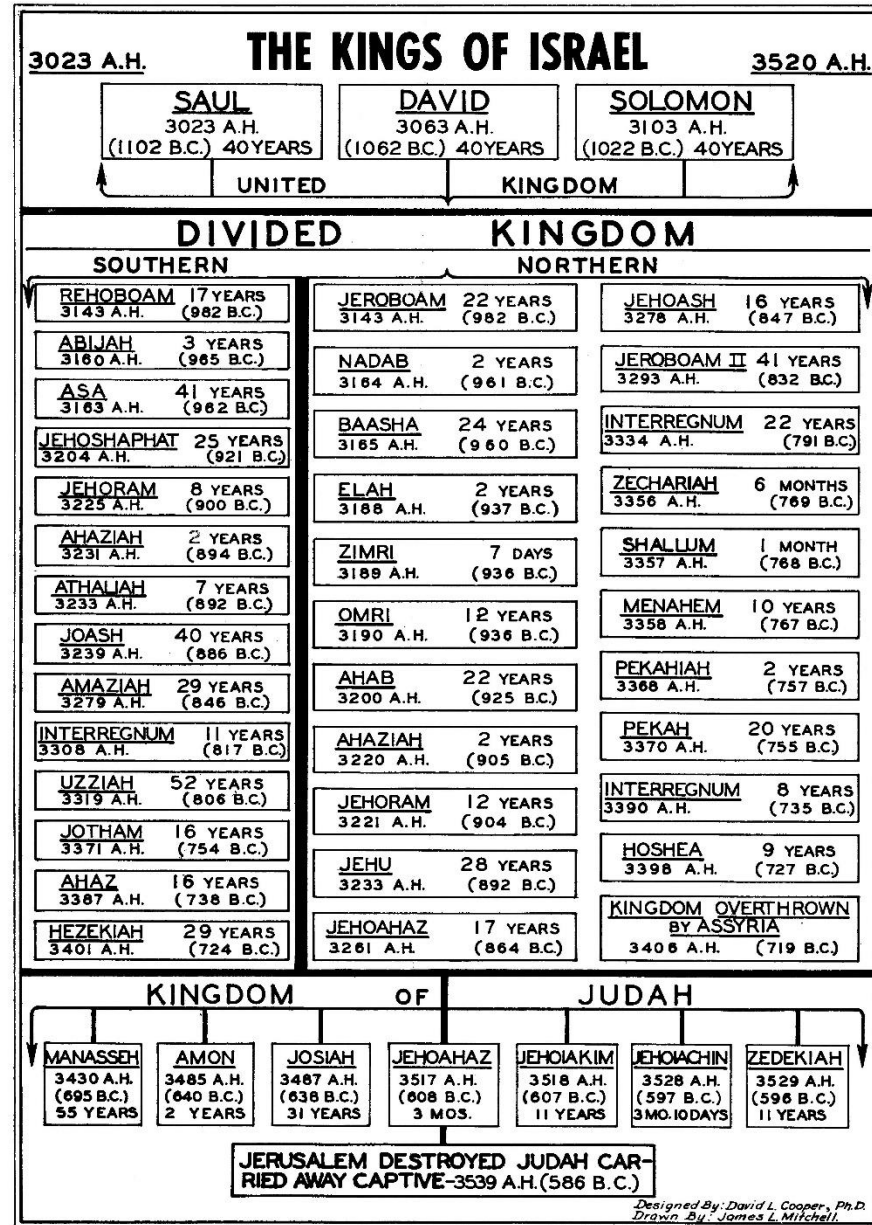
He became a noted scientist—a botanist and a biologist—a marvelous writer (I Kings 4:29-34), and a great administrator.

By political alliances he created bonds between his kingdom and the surrounding nations. He did this by marrying the princesses of the ruling houses. In so doing he insured himself against foreign wars. By this means he established peace—but at a terrible price. With such ties binding him to heathen nations, the floodgates were opened for the entrance of every type of idolatry and corruption.

Solomon's reign was outwardly glamorous and splendid. It was largely tinsel, although much and wonderful progress was made. The evil results that developed more than counteracted the great advances made.

Upon Solomon's death the kingdom was divided, because Rehoboam, Solomon's son, refused to lighten the taxes. The ten northern tribes revolted and set up a rival government in the north. At the same time a competitive religious system was introduced in this new kingdom. There was constant enmity between the two governments. Occasionally amicable relations were established but soon were destroyed. The two governments ran parallel for 263 years. Finally, the northern kingdom was conquered and became a province of Assyria.

The kingdom of Judah continued for 114 years after the fall of Samaria. Finally, during the reign of Zedekiah all Jewish resistance collapsed under the sledge-hammer blows of Babylon. Judah lost her independence. The cause of this national calamity is found in II Chronicles 36:11-16. Never again did Judah regain her independence except at sporadic intervals during the Maccabean period.



Note: On the accompanying chart the dates given indicate the year in which the king *began* his reign. These are given in both B.C. and A.H. dates.

THE KINGS OF ISRAEL

In our schools we have blackboards on which we solve problems. Israel was God's blackboard upon which He worked out some great national and international problems in the past. In this brief study, however, I wish only to call attention to the general characteristics of the kings who sat upon the Davidic throne.

When Saul was rejected on account of disobedience, God chose David, a man after His own heart, who did His will—with the exception of the time when he sinned and remained for a season in an unrepentant state. He is held up in the Scriptures as the ideal ruler, for he was a foreshadowing of the Messiah, who, on account of David's typical character, is also called "David."

Solomon was indeed a wise ruler, but at the same time he did many very foolish things. His reign, though outwardly a success, was in reality a failure.

Rehoboam lacked wisdom and judgment. He refused to listen to the older men who had had experience but chose rather to accept the untried theories of the young and inexperienced. This action brought about the disruption of the kingdom—a national calamity. In the fifth year of his reign Pharaoh, king of Egypt, came up and overran the country, which invasion proved to be a national calamity.

Asa was a good king, who reigned for forty-one years. He sought to do that which was right in the sight of God as did his father David. He endeavored to bring the nation back to God. He was measurably successful; nevertheless there were problems which he was unable to solve.

His son, Jehoshaphat, likewise was an excellent ruler, and sought to do the will of God. He likewise brought about reforms and a spiritual awakening.

The next to mount the throne to whom I wish to call attention was Athaliah, the daughter of Jezebel. She was indeed a notorious character—ruthless and unprincipled like her mother. She came to the throne of David by marriage. It was truly a sad day when she came to power.

On the death of Amaziah, who endeavored to do good but was very weak and yielded to outward pressure, there was an interregnum in the Davidic line. For eleven years the throne was vacant. The Bible is silent as to the conditions that obtained at that

time. When the data is studied and the proper calculations are made, we see that there was this period during which the house of David was without a king. God did not see fit to reveal to us the condition of that time. In this connection let me say that there were two interregnums in the northern kingdom. (For a full discussion of the evidence which leads to this conclusion see the volume, *Messiah: His First Coming Scheduled*)

Uzziah was another great outstanding king on the throne of David. Great prosperity was enjoyed by the southern kingdom during certain portions of his reign. It was at this time that Isaiah came forth with his fiery oratory and great statesmanship. Yet this sovereign's reign was marred by various defects. He was unable to stem the tide of wickedness and corruption, the waves of which beat constantly against the shores of Judah.

Jotham, his successor, in some respects was a good man; but he made no special contribution to the kingdom or the advancement of the cause of the Lord.

Ahaz, a stripling of an upstart, who was wickedness personified, succeeded his father. His foreign policies all but wrecked Judah. He lacked faith and sought to make alliances with the king of Assyria. Isaiah, however, opposed such a policy. Nevertheless, Ahaz had his way.

Hezekiah was a great and a noble king. He was one of the great reformers in Israel and brought about a mighty national revival. It was during his day that the little Passover was observed (see Numbers 9). Although Hezekiah was a great man, he had serious faults and made many mistakes. In the fifteenth year of the reign a major crisis developed. For an account of the times and the conditions, see Isaiah 36-39 and the parallel passages in the Book of II Kings.

Manasseh enjoyed the longest reign in Judah of any of her kings. He was on the throne for fifty-five years. He was one of the most reprobate and wicked kings who ever sat upon that throne. Why he was allowed to reign that long, God has not said. We might guess, but we cannot be dogmatic. God sometimes allows wickedness to hold sway until conditions are ripe for judgment. Hints are not lacking that there was a great crisis in his day. His son, Amon, succeeded him and reigned two years. He was undoubtedly the most wicked monarch who ever sat upon the throne of Judah.

Josiah, who reigned for thirty-one years, was indeed one of Judah's great kings. He fell heir to the wretched conditions which had resulted from fifty-seven years of apostasy from God during the two preceding reigns. Being influenced by the high priest, Hilkiah—

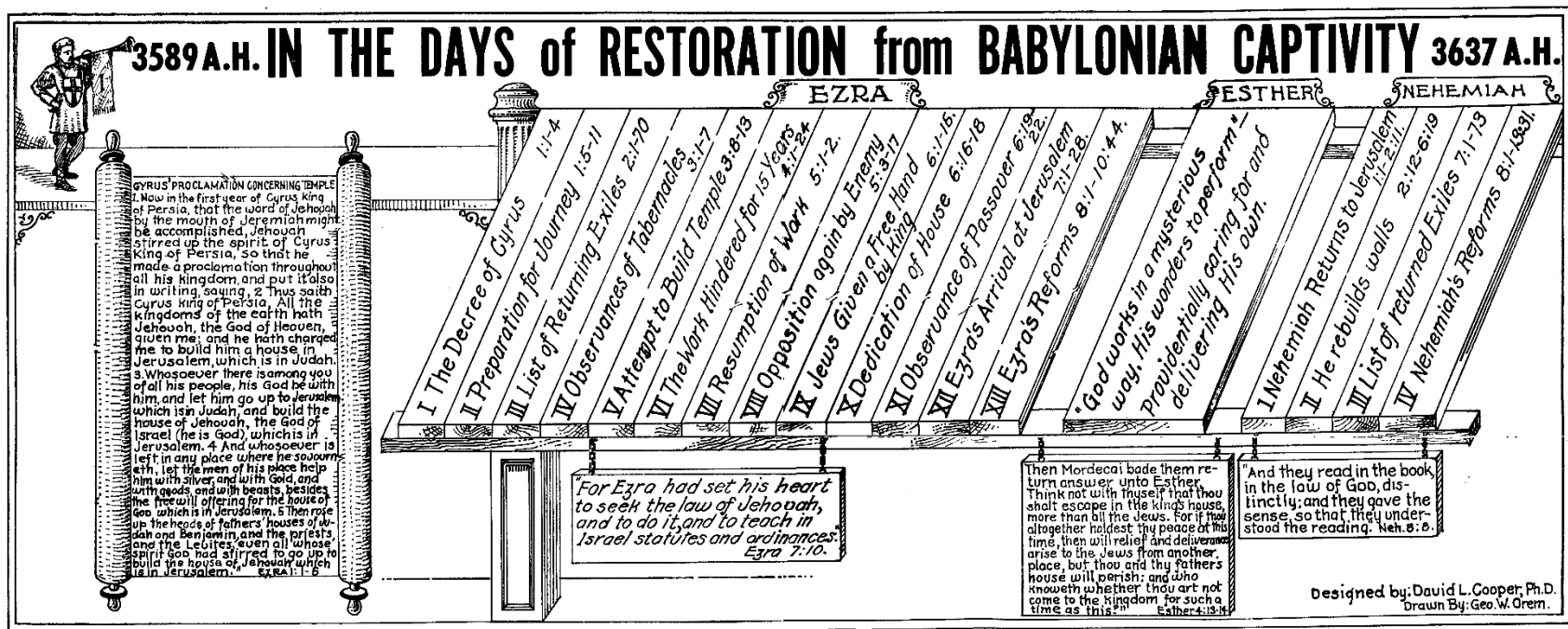
a very godly and consecrated man the young king set his heart to seek the Lord. In the eighteenth year of his reign, he began to purge the land of all idolatry and to cleanse the Temple from the debris and rubbish that had accumulated during the preceding reigns. While the workmen were engaged at this task, a copy of the Book of the Law was discovered in the Temple. It was brought to the king and read before him. He believed God; he saw the situation and immediately instituted national reforms which resulted in a mighty spiritual awakening and turning to God.

There can be no doubt concerning Jeremiah's taking a prominent part in this reform, because he was very active at the time. Huldah, a prophetess, likewise was a mighty factor in this revival. Hilkiah and certain ones whom the king commanded went to her for advice. She spoke to them the word of the Lord. At this time there was a great observance of the passover. (For a full discussion of the events of those stirring times, see II Chronicles 34 and 35 and the parallel passages in II Kings.)

By the time we reach the reign of Jehoiakim, Judah had plunged on the toboggan of sin and rebellion against God to such an extent that she had gotten beyond all remedy. In the third year of the reign of Jehoiakim, which was 3520 A.H., the king of Babylon came against Jerusalem and carried the outstanding men of the realm into captivity. This was the first deportation of exiles.

Jehoiakim was succeeded by Jehoiachin, who reigned only three months. He, with numbers of captives, was taken to Babylon.

The final overthrow of the Jewish nation occurred in the eleventh year of Zedekiah, which was the year 3539 A.H. Thus ended the Davidic line of actual rulers. Since then the throne has been overturned and will not be set up again until He whose right it is shall come (Ezek. 21:27). When He returns, He will mount the throne of David and will establish His authority from sea to sea and from the river to the ends of the earth. Glorious times are yet in the future.



IN THE DAYS OF RESTORATION FROM BABYLONIAN CAPTIVITY

The Lord through Jeremiah foretold that the Babylonian Captivity would last for seventy years. (See Jeremiah 25 and 29.) At the expiration of this time the Lord promised to restore Israel to her own land. He watches over His word to perform it. He is never ahead of time; neither is He one moment behind. Someone has well said that God has His man for every emergency in the right place and at the right time.

He promised that He would use Cyrus to restore the people of Israel to their own land. (Read Isaiah 44:24-45:13.) Isaiah lived approximately two hundred years before Cyrus came upon the stage of action. Yet, through this prophet the Lord foretold that He would use this heathen monarch to accomplish His purpose. He said concerning Cyrus, "He is my shepherd, and shall perform all my pleasure, even saying of Jerusalem, She shall be built; and of the temple, Thy foundation shall be laid" (Isa. 44:28). Everyone who is

willing to accept the Word of God at its face value must admit that, according to this prediction, Cyrus was the one who would cause the Jews to rebuild both their Temple and their city. The prophecy is plain and unmistakable. I am thoroughly convinced that Cyrus issued the decree for the Jews to do these two things. Cyrus reigned along with Darius the Mede over the mighty Medo-Persian Empire. The latter died, and Cyrus became sole ruler. In that year he issued the decree in favor of the Jews, which is found in Ezra 1:1-4. Only the Temple, however, is mentioned in this proclamation; but we must look at all the facts in the case before denying that Cyrus did what Isaiah foretold that he would do. The Jews armed with this document returned to their homeland and engaged in the work of restoration. Their enemies wrote to the Persian king saying, "Be it known unto the king, that the Jews that came up from thee are come to us unto Jerusalem; they are building the rebellious and the bad city, and have finished the walls, and repaired the foundations" (Ezra 4:12). This letter was written to Pseudo-Smerdis who at that time was on the throne. The authors stated that the Jews at the time were building Jerusalem, the rebellious city, and that they had finished the wall.

Later, in the days of Darius Hystaspes, others opposed the Jews and wrote to the king in order to stop their work in Jerusalem, reporting that the Jews claimed to have received authority from Cyrus to build "this house, and to finish this wall" (Ezra 5:3,9). Darius immediately by investigation discovered the document in the archives which granted to the Jews the privilege of building the Temple. Then he issued a decree that they should not be disturbed but should be assisted. These facts show that there was included in the permission to build the Temple authority to rebuild the city. This is a most important consideration for many weighty matters hang thereupon. (For a full discussion of these matters, see the book *Messiah: His First Coming Scheduled*.)

In chapter 1:5-11 we see the preparation that was made for those who wished to return to the land of the fathers. In the second chapter appears a list of those who returned with Zerubbabel. Upon reaching Jerusalem they set up the altar amid the ruins of the Temple and offered sacrifices and observed the Feast of Tabernacles (3:4).

In the second year of their return to Palestine the exiles began to lay the foundation for the Temple. This occurred in the second year of Cyrus. Immediately opposition was offered by enemies of the Jews. The work was thus hindered for fifteen years as is set forth in the fourth chapter of Ezra, which is a parenthesis in the narration, giving the cause for the delay in the work.

Finally, in the second year of Darius Hystaspes the prophets Haggai and Zechariah stirred the people to action. The Jews began rebuilding the Temple (5:1f). Again an effort was made to stop them. As stated above, when appeal was made to the Persians,

Darius had the archives searched and found that Cyrus actually issued the decree for the Jews to rebuild their Temple. Thus he encouraged and assisted in every way possible. Finally, in his sixth year the Temple was completed (6:15). Then it was dedicated. The following year the passover was observed at the proper time (6:19-22).

About this time Ezra gathered a company of his countrymen and started out for Jerusalem. Here we see his genealogy traced back to Aaron. He was a man of the very highest type, for of him we are told that "Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances" (7:10). This should be the ideal of every teacher and minister of the Word.

Those who were intending to return with Ezra gathered at the river Ahava. Before starting the wearisome journey they humbled themselves, calling upon God to give them a safe and a prosperous journey. (See Ezra 8:21-23.) In these verses we feel the pulse of this great man of God who was used mightily of the Lord, among the returned exiles.

Before starting the journey, Ezra turned over to the chiefs of the priests the silver, the gold, and the vessels that belonged to the divine service in order that they might take care of them. Everything was open and aboveboard. Notwithstanding the enemies along the way they were prospered and reached Jerusalem on the first day of the fifth month. Ezra attributed their safe arrival to the good hand of their God upon them. Immediately they offered the proper sacrifices through gratitude to God for their safe arrival.

During the twenty years following the return under Zerubbabel and Joshua, many evil practices had crept into the community. Ezra, sensing the situation, learned what the trouble was. He discovered that the people had not separated themselves from the colonists who were living in the Land. Instead of doing as they should, they mingled with foreigners and formed marriages with them. Ezra, stricken with grief—for he realized that such was an abomination in the sight of God—rent his robes, and sat down confounded. Those who trembled at the Word of God gathered around him until the time of the evening oblation. At that time he fell upon his face and poured out his soul and heart to God for the people, in confession of sin and in imploring divine mercy. This marvelous petition is recorded in Ezra 9:5-15. Those who were really seeking God gathered around him and promised to correct the evils. This brought about a great reformation in Israel.

Ezra's return to Jerusalem and his reforms were in the seventh year of Darius Hystaspes, the account of which brings us to the close of the Book of Ezra. In the first chapter of Nehemiah we are in the twentieth year of Artaxerxes, king of Persia. Who was this monarch? The word *Artaxerxes* simply means "Great Shah" or "prince" in the Persian language. We are in the twentieth year of

Artaxerxes or Darius Hystaspes when we come to the first chapter of Nehemiah. We were in his seventh year in the seventh chapter of Ezra. About this position there can be no question. There is however a great debate between two schools of thought as to who is meant by the person Artaxerxes. Personally, I belong to that school which is convinced by the absolute positive evidence that he was Darius Hystaspes whose reign began in 521 B.C. or 3604 A.H. The opposing school of thought interprets this ruler as Artaxerxes Longimanus, who according to the Ptolemaic chronology mounted the Persian throne in 464 B.C. His seventh year was therefore 458 B.C. Both of these positions cannot be correct. I have presented in the volume *Messiah: His First Coming Scheduled* the overwhelming testimony which proves conclusively that the Artaxerxes of Ezra 7 and of the Book of Nehemiah was Darius Hystaspes who, as stated above, came to the Persian throne in 521 B.C. For the proof thereof, procure the volume just referred to.

Nehemiah, upon hearing of the conditions in Jerusalem, was sad. He was cupbearer to the king, who noted upon one occasion his dejected looks. Upon learning what the trouble was, the king graciously permitted him the privilege of returning to the land of his fathers for the purpose of rectifying the wrongs. (See Nehemiah 1:1-2:11.)

We have already learned that the Jews upon their return from Babylon rebuilt the Temple and finished the wall by the sixth year of Darius Hystaspes. By his twentieth year—fourteen years later—some calamity had occurred: the wall of the city had been thrown down or gaps had been made in it. The walls were certainly not completely destroyed, for in 52 days Nehemiah completed the repairs upon them. The account is found in Nehemiah 2:12-6:19. In chapter 7 we find a list of the returned exiles similar to the one in Ezra 2.

In chapters 8:1-13:31 we read of the great reforms and the revival which was brought about by Ezra and Nehemiah, who read the Word of God to the people and gave them the understanding of it. A marvelous and a wonderful work was wrought by the Lord through them.

The Books of Ezra and Nehemiah continue the history found in the Books of Chronicles. They, like Chronicles, give the spiritual interpretation of history. One sees the invisible hand of God upon those who are faithful and true to Him. If a person is looking for just such teaching and wishes a real spiritual uplift, he should study carefully the Books of Ezra and Nehemiah.

The Book of Esther, in which the name of God does not appear (but the one who has spiritual vision can see the God of Israel at work all the time and in everything), is probably an appendix to the historical books of Chronicles, Ezra, and Nehemiah. In the volume, *Messiah: His First Coming Schedule* I have given absolute proof that Esther was the wife of Artaxerxes who was none other

than Darius Hystaspes. If one wishes his faith strengthened in God's providential care of His people, he should by all means read the Book of Esther.

THE POETS OF ISRAEL

On the front cover of this volume is a representation of the sixty-six books which constitute "The World's Greatest Library"—the Bible. In the Old Testament collection there are indicated five poetical books: Job, Psalms, Proverbs, Ecclesiastes, and The Song of Solomon. These books are usually spoken of as the poetry of Israel. There is another one which must be included in this list—the Lamentations by Jeremiah. This is pure poetry. There is still another volume which properly belongs to the collection of Israel's poets, and which is Isaiah, with the exception of the historical portion of chapters 36-39. These chapters are prose. Usually we think of Isaiah, a great man of God, simply as a prophet and not as a poet. Rightly understood, he is a prophet-poet.

In the short space which we have for this discussion, we can simply note a few things about this marvelous collection of Israel's poetry.

JOB

A study of the Book of Job leads one to the conclusion that in it is depicted the primitive life of the ancient Orient. It is quite likely that Job, one of the children of the East, lived at Ur, which was probably located somewhere southeast of ancient Petra. But we cannot be dogmatic as to the exact location.

The probabilities are, according to the opinion of many conservative scholars, that Job was a contemporary of Melchizedek, the king-priest of Salem (Jerusalem); Abraham, the father of the faithful, whom God called out of a heathen environment to become a citizen of the kingdom of God over which Melchizedek reigned (Genesis 14); and Hammurabi, the outstanding king of the First Dynasty of Babylon. The first three of these men knew God in an intimate and personal manner. The last one was a heathen king, who doubtless borrowed laws from God's primitive revelation and incorporated them into his now famous code. The verbal agreements between many things in the Mosaic Code and the Laws of Hammurabi show that copying was done by someone. Hammurabi lived four hundred years before Moses and, of course, could not copy from him. Moses would not copy from a heathen code, because he was inspired of God. Since there was copying done and since there were statutes, commandments, and laws given by the Lord which Abraham in the days of Melchizedek obeyed (Gen. 26:5), we may be certain that Hammurabi borrowed from this primitive revelation.

(For a discussion of this most important question, see pages 28, 29, and 30 of the volume, *The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity*.)

The Book of Job is indeed the most wonderful drama in the world. By literary critics this point is conceded. Nothing that is produced by men can in any wise be compared with the dramatic effectiveness of this most ancient production. It is written and arranged with such skill and deals with such great, fundamental facts and doctrines, as well as practical ethical problems, that it is just as modern as if it had appeared from the press today. No one can correctly claim to be a student of literature who is not thoroughly conversant with this most entrancing book.

In order for the reader to appreciate it, I wish to call attention to its general structure. Chapters 1 and 2 are truly the prologue. Chapters 3-37 constitute the body of the work, which gives cycles of debates between Job and his would-be comforters. Chapters 38-41 record the message which the Almighty delivered to Job after his debate with his friends had been brought to a conclusion. In 42:1-6 appears Job's reply to the Lord. The epilogue consists of 42:7-17 which sets forth the outcome of the trying experiences through which this faithful servant of God passed.

In the first act, scene 1, we see a picture of Job as one of the powerful men of his time. He was fabulously rich in livestock, but was especially devout and most solicitous concerning his children. In the second scene of this first act we get a glimpse of the immediate presence of God. Here we see Satan among the sons of God, appearing before the Almighty, to give an account of their ministrations. The Lord immediately asked Satan concerning Job. The outcome of the conversation was His giving him permission to strike Job by taking away certain portions of his property and by slaying his children.

The third scene shows Satan, moving various tribes in robbing Job of his livestock. Furthermore, he used the elements in their destructiveness to accomplish his plan and purpose.

The next scene of this act is laid in heaven. Satan appears before the Almighty but does not acknowledge his failure. He boldly asks for permission to strike the body of Job. This request is granted. We see Job lying on an ash heap outside the city, smitten with disease from head to foot, but maintaining his integrity and his faith in God.

These two chapters open before our vision a field of thought that is of vital importance to every child of God. There is a spirit world over which Satan predominates, and which is in constant opposition to the children of God; but Satan and his hosts cannot do anything without first obtaining permission from the Lord. (Compare Luke 22:31-34; I Corinthians 10:13.)

In the great body of this work we see cycles of speeches made by Job and his friends, who came to explain to him the reasons for his affliction. They desired to assist Job in his difficulty, but each had some special theory with reference to the problem of evil and the underlying principles of practical daily life. It is quite evident from a careful study of these speeches that they had access to the Word of God as it was given then. For instance, Job says in 6:10, "Yea, let me exult in pain that spareth not, That I have not denied the words of the Holy One." This statement shows that Job was in possession of a portion of God's Word. There are other echoes here and there in this book to the same effect.

Many of the things which these men said were and are true. At the same time much of what they asserted, we know, by comparing it with other portions of the Scriptures, is not correct. The principal, fundamental doctrines are touched upon in their speeches. As a rule, Job was correct in the positions which he took. Sometimes, however, he was driven to the point of exasperation and approached the point where he was almost ready to blaspheme the Almighty and to challenge His righteousness and justice—but he always stopped short of such outbursts of anger and wrath.

After the discussions were over, the Lord appeared to Job and propounded to him some fundamental questions regarding the universe and life. In chapters 38 and 39, there are many questions which God put to Job, and which I would like to see the scientists of the present day attempt to answer. If they should, they would find that their grades would be very, very low. In chapters 40 and 41 the Lord speaks of Satan under the symbolism of leviathan and behemoth. That He is alluding to this sinister, evil enemy in terms of these animals is evident from a close study of 40:19 and 41:34. Such language goes far beyond the description of mere animals. These statements together with other things show that the Almighty was picturing to Job, in terms of vicious monsters, the great enemy who had moved Him to take action against Job without cause (Job 2:3). One is delighted with the sequel found in the epilogue. After Job's faith had been purified and he had been refined by these experiences as silver tried seven times, the Lord blessed him abundantly and used him mightily. His latter end was indeed glorious.

Let us for a few minutes study the inspiration of the Book of Job. When anyone examines the various speeches—even those of Job himself—he sees that the speakers very frequently made statements that are absolutely untrue. Even Job uttered things which are not in harmony with revealed truth. How can we account for this? How can the book be inspired of God since these erroneous positions are given in it? These are proper questions.

The Book of Job as a record was infallibly and unerringly written by a man who was under the complete sway and power of the Holy Spirit. He gave us a faithful account of the various statements made and positions taken by the different speakers, whose messages are recorded in the book. At the time of the debate between Job and his four friends, none of them were inspired by the Spirit. Job thanked God that he had not denied the "words of the Holy One." As stated above, they did have some portion of the revelation of God which was given at that time. Some things they understood, and others they did not. Their situation was similar to ours in that they, as well as we, had an infallibly inspired Book. We study it; we believe it; we endeavor to interpret it. Frequently we misunderstand a passage, claiming that it teaches one thing whereas it says something else. Sometimes one person sees one thing in a passage and another overlooks it. Thus, uninspired men as they read the inspired record can make mistakes and often do now, as then. Thus, Job and his friends were in a position similar to the one in which we find ourselves. After they, with the Word of God in their hands, had discussed these questions, the Almighty Himself came to Job and had a personal conversation with him (chapters 38-41). Of course, every word which God spoke to Job was infallible. The prologue, like the epilogue, was written by an inspired writer who gave us the introduction to the story and also the conclusion. This same writer by inspiration gave us a faithful account of the various positions taken and things said by Job and his friends as they discussed the great problems of life. Their original conversation was uninspired, but the record of it, which we have in this book, is infallibly inspired by the Lord. In order that there might be no misunderstanding on this point, let me use this illustration. The material entering into this book, I am dictating to my machine. When I press the switch and the machine begins to operate, it records everything I say. What I dictate may be right or may not, but it makes a faithful record of everything spoken. Thus it was with the speeches which were made by Job and his friends found in chapters 3-37. After the discussion was over, the sacred writer, guided unerringly by the Spirit of God, explained the occasion of Job's losing all his property. Then he, by the same infallible Spirit, gave us a faithful record of the things that were said by the disputants. Following this, he likewise recorded infallibly the very message which God spoke to Job and concluded this thrilling drama by giving us an inspired

record of the latter part of Job's life. This book is just as fundamental and as modern as if it had been given by the Lord at the present time.

Men in primitive times understood much about the problems of God's existence, of His creative activity, of the great calamity which overtook the earth recorded in Genesis 1:2, of the existence of Satan and his opposition to the human family, of the existence of evil in the world, of the doctrine of salvation by faith, of the future coming of our Lord and His reigning upon the earth in righteousness, and of the great ethical doctrines and affairs of life. After giving this brief survey of this ancient book, I would encourage the reader to study it and to ask God to open his eyes that he might behold the wonderful things contained in this greatest of all dramas of the world.

PSALMS

The Book of Psalms is one of the favorite books of the Bible. From childhood, most of us have learned at our mother's knee such selections as Psalm 23, even though we did not understand their significance. The psalms have brought comfort and consolation to the children of God in various circumstances throughout the centuries. Certain psalms have been used by Christian workers in various groups. Too much cannot be said concerning this portion of the Word.

The Book of Psalms was the songbook of Israel, which she used in connection with her worship at the Temple. Whether or not there was such a service in connection with the Tabernacle, we cannot say. We do know, however, that, when the Hebrews crossed the Red Sea, they sang the psalm which is found in Exodus 15:1-18. Just before his death, Moses spoke in the ears of the assembly of Israel the words of the song found in Deuteronomy 32:1-43. This hymn may be called "Israel's National Anthem." It outlines, in prophetic prospect, the entire career of the nation through the centuries. It is found to be one of the most graphic predictions in the entire Word of God, when it is properly studied and understood. Moses is the author of Psalm 90. Whether or not any of these hymns were used in connection with the Tabernacle, one cannot say; but we know that they sang and danced before the Lord in primitive times, for there are indications in the historical portion of the Word to that effect.

David wished to build a house to the Lord, but was not permitted to do so because he was a man of blood. Nevertheless, he made all necessary preparation for the erection of the Temple and gave Solomon specific instructions as to how the work should be done. He arranged for the musical services at the Temple. Of Hezekiah it is said that "he set the Levites in the house of Jehovah with

cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet; for the commandment was of Jehovah by his prophets" (II Chron. 29:25). From this statement it is very clear that David introduced the instruments which he invented into the worship of the Lord at the Temple by order of Gad and Nathan, true prophets of God, "for the commandment was of Jehovah by his prophets." Hezekiah realized that it was by divine appointment that the ministry of music was introduced into the services. He therefore laid great stress upon it.

Someone has said, "Let me write the songs which a nation sings and I will control its life." Often a person can be reached by song who may not be touched in any other way. God realized the power of music and song. He therefore introduced the ministry of music into the Temple service.

David was a great musician, who composed the major portion of the psalms. Solomon wrote two; Moses, one. The sons of Korah, likewise, were used by the Spirit of God in adding to Israel's sacred collection of psalms.

The place of the song service in the ritual of the Temple was even more important from the human standpoint than our song service today, the reason being that the Scriptures were not available to the masses as now. The people did not have Bibles in their homes as we do. They had to depend largely upon what they heard in the form of song and the reading of the Word when they appeared before the Lord thrice annually. God knew these conditions. Thus He gave Israel her matchless songbook, containing 150 hymns.

One of the fundamentals of the poetry of Israel is known as "Hebrew parallelism." The simplest form of this type was the placing together of two statements dealing with the same subject. In the first, certain words were selected; in the second other terms were chosen which give the same message—but expressed differently. The second statement is parallel to the first. Out of this grew contrast, where opposites were expressed. This is seen constantly in the Book of Proverbs. When we have simple parallelism, the second thought becomes a comment upon the first. Sometimes there are three parallel statements made in order that there may be no misunderstanding.

As time passed, this simple structure of parallelism was enlarged until certain psalms and portions of the Word were included in and involved in this scheme. This structure was, of course, familiar to the ancient Hebrews and understood by them. It is difficult,

however, for us in the English to see and appreciate the beauty as it appears in the original text. There was a thought rhyme instead of the jingling of words.

As a person reads the poetical books, he will see that there is a shifting of the point of view very frequently. Unless he recognizes this fact, he will have great difficulty in interpreting the psalms. For instance, in that best known hymn, Psalm 23, David speaks of the Lord in the third person (vs. 1-3); suddenly, in verse 4, he addresses the Lord directly—"Thou art with me." This was good style—in Hebrew poetry. It is not in accordance with the standards of English poetry at the present time. Another illustration may be found in Psalm 81:5. Here we are told that, "He appointed it in Joseph for a testimony, When he went out over the land of Egypt, *Where* I heard a language that I knew not." It is clear from the preceding verse that the pronoun, He, has as its antecedent the God of Jacob. Suddenly, however, in the last line the first personal pronoun, I, occurs. It is clear from the following verse that the "I" refers to Jehovah himself, and, as stated, "He" likewise indicates Jehovah. This is a very plain case, therefore, of the shifting from one person to another. But this should not seem strange to any mother or father who often, in speaking to a little child, says, "Come to me; I have something for you." Then suddenly he says, "Come to Daddy; Daddy will give you this." Here is a shifting from the first person to the third. This fact must be recognized as one studies the psalms and the other poetical books.

Every chord in the human heart is struck somewhere in the psalms. The theme ranges from the deepest dejection and despair to that of the highest expression of joy and rejoicing in the Lord. Moreover, the entire gamut of human experiences is run in the psalms, from the problems of the individual—even the humblest—to the triumph of the race when Messiah returns in glory and makes Israel the head of the nations.

Unfortunately, many of us have the idea that the psalms are purely devotional, with an occasional prophetic utterance. If we reverse this judgment, we shall be more nearly correct. It is true that there is much devotional material in them. Everyone who has made a special study of this book is aware that it is largely prophetic. In fact, many of the psalms are pure prophecy; but all have a spiritual lesson and an application to those who are placed in a like situation.

Many of the psalms are predictions concerning Messiah's first coming. More of them, however, deal with His second appearing. A few of them give the entire redemptive career of King Messiah, consisting of His first coming, His rejection, His death, burial and resurrection, ascension to the right hand of God, and His eventual return to reign in the very place where He was rejected. A number

of the psalms are devoted to exultant praise concerning the glorious conditions that will be ushered in when Messiah returns. A number of them speak about the conditions that will exist when the curse shall have been lifted from the earth and the glory of the Lord covers this earth as the waters cover the sea. There are some psalms that speak of the Antichrist and of the evil hosts about him in the time of the end. Others deal with personal problems. One's life is enriched by a close study of this marvelous book.

The psalms constitute the poetical version, in most instances, of the utterances of the prophets. Unless a person is fairly well acquainted with their messages and teachings and unless he has a clear-cut idea of the unfolding of the plan of the ages, he gets little out of many of the psalms. The one, on the other hand, who has studied carefully the prophets of Israel and sees the definite program as outlined by these spokesmen of the Almighty, can turn to these psalms and see that they are the messages of the prophets, put in the form of verse for liturgical use.

In concluding this study of Israel's psalter, I wish to call attention to a few of the outstanding psalms. The first one gives the recipe for a joyful, fruitful life in the service of God. This one is a fitting introduction. Psalm 2 is a prediction of "the forthcoming, international, atheistic, anti-Semitic, anti-Christian, politico-religious convention" and God's establishing the reign of Christ upon the earth. Psalms 22, 23, and 24 constitute a series about the Shepherd of Israel. Psalm 22 speaks of the Good Shepherd; Psalm 23 tells of the Gentle Shepherd; and Psalm 24 the Great Shepherd. Psalm 45 gives us "the fourfold portrait of King Messiah." Psalms 46, 47, and 48 present pictures of the millennial Jerusalem. Psalm 51 is a penitential hymn and is a companion to Psalm 32. Psalm 58 takes us quietly into the secret council chamber of the Antichrist and lets us know something about the plans of that diabolical character to exterminate Israel from the face of the globe; but it shows that, when she cries to God for deliverance, the Lord answers and redeems. Psalm 72 is a great prophecy concerning the kingdom. Psalm 80 speaks about convicted Israel's being ready for Messiah's return and her pleading for Him to come to her rescue. Psalm 110 is, from a dispensational standpoint, one of the greatest in the book. Psalm 147 foretells the creation of the millennial Jerusalem and the amazing transformation that will take place when the Lord Jesus returns.

Let me assert that there is no book in all the Scriptures that will enrich one's knowledge of the Word and that will uplift one more than a thorough knowledge of the Book of Psalms.

PROVERBS

The first twenty-four chapters of Proverbs are attributed to Solomon. In 25:1 we are told that the men of Hezekiah copied certain proverbs of Solomon. Whether this statement refers to the first twenty-four chapters or chapters 25-29, one cannot say. It is quite likely, however, that it refers to the latter section. If this is the correct interpretation, we are to understand that the original edition of Proverbs, which is a manual for ethics and morals (for both king and laity) consisted of the first twenty-four chapters. Then in the days of Hezekiah, certain copyists, employed by this king, copied from other writings of Solomon the material which constitutes chapters 25-29. By Agur, the son of Jakeh, is the oracle found in chapter 30. The book concludes with the "words of king Lemuel; the oracle which his mother taught him" (31:1). From these statements we see that there were at least three authors whom the Holy Spirit used in giving us this marvelous book of practical wisdom, ethics, and morals.

When the responsibility of the kingdom fell upon the young shoulders of Solomon at the death of his father, he went to Gibeath and uttered one of the most striking and unselfish prayers that is recorded in the Word. We find that petition in I Kings 3:4-15 and II Chronicles 1:7-13. From this record we see that Solomon had the proper outlook as he stood upon the threshold of a wonderful career.

In answer to his petition, God gave him wisdom, understanding, and largeness of heart. The result was that he stood head and shoulders above the men of renown of his day and time. This special talent from God made him an able statesman, a gifted writer along ethical and practical lines, and a wonderful hymn writer. He seems to have employed the deductive method and was a great zoologist and botanist. He either wrote, spoke, or lectured on these subjects. For the proof of this proposition, see I Kings 4:29-34.

Nowhere is there such a collection of crisp, pithy sayings to be found in any literature as that which is given in the Book of Proverbs. Nearly every subject which deals with practical life in its various relations is touched upon.

If anyone is in need of wisdom, he should read prayerfully the Book of Proverbs. God says to those who lack wisdom that they should ask of Him who gives liberally and upbraideth not. This statement by James is true; but in the Book of Proverbs the Lord has put volumes of practical wisdom, and He expects us to avail ourselves of this source of understanding, while we are asking Him for spiritual discernment. May He enable us to apply the wisdom which He has given to us in this book.

I once heard the late William Jennings Bryan make a statement in a public address regarding the Book of Proverbs. He said in part, "From childhood throughout life I have read the Book of Proverbs on an average of once a month, and I attribute whatever insight into practical affairs I have to the knowledge which I acquired from this book." That statement impressed me very greatly; and I have noted that those of my friends who especially study Proverbs, as a rule, have a clearer insight into the general problems of life than those who do not.

There are numbers of choice passages in the book, but I shall mention only a few.

Chapter 2 is a gem. It gives the four conditions for understanding and acquiring a knowledge of the Word of God. If we have a hungering and a thirsting to know the Scriptures, the first five verses of this chapter tell how we may thus acquire that knowledge. The first twelve verses of chapter 3 are most enlightening, especially verses 5 and 6 which contain a wonderful promise to the one who will trust in the Lord. Every young person—girl or boy—should familiarize himself with chapter 7. If young people would only follow this advice by the grace of God, they would be delivered from untold heartaches and sorrows—and many from actual shipwreck in life. Chapter 8 constitutes another timely revelation concerning wisdom. It is here personified. Some, however, think that this description blends into a discourse concerning the preexisting Christ. I have never been able to see that much in the passage, but it is an illuminating statement concerning wisdom. Chapter 16 is replete with meaning. It gives an insight into many things that could not be obtained from any other place. Verse 13 of chapter 17 is a stern warning to those who return evil for good—a thing that all too frequently is done. Verse 13 of chapter 28 likewise sets forth an essential truth upon which one's happiness, to a great extent, depends. In chapter 30, verse 4, is the classic passage about God the Father and God the Son. A beautiful pen-picture of the worthy woman is given in the concluding chapter. Every young man who contemplates marriage should read and re-read and read it again—in fact, he should constantly keep this picture before his mind. He should ask the Lord to give him such a companion as the one described in this chapter. Since a young man has no right to expect more of a young woman than he is willing to give her, he should endeavor by the grace of God to maintain his life on a very high level of purity.

I have just noted a very few things in this great book of wisdom. May God use these remarks to encourage the reader to study this portion of His blessed, holy, Word.

ECCLESIASTES

The Lord had a definite, specific purpose in giving each book of the Bible. Ecclesiastes, written by the Preacher, the son of David, in Jerusalem, was inspired by the Spirit of God. This book was written in order to show the shallowness, the emptiness, and unsatisfactory character of the life that has not put God first. This booklet has been called "the book of the man under the sun." In it Solomon is either giving his own personal experiences, or he is relating the biography of the unregenerated man and, in a figure, transferring it to himself. Regardless of which way we view this problem, the lesson is the same. The preacher said that he sought pleasure by pursuing a certain course, but that he did not find it. He only met with disappointment. Then he turned in another direction and sought satisfaction, only to be disappointed again. Thus he enumerates the various things in which men, unregenerated, think they can find pleasure but cannot. Time and again he cries aloud that all the strivings of man after pleasure and happiness are vanity and vexation of spirit.

The author concludes by appealing to the young to remember their Creator in the days of their youth before the evil days come upon them, when they become ensnared in the pitfalls of sin and finally become hardened by wrongdoing until they have no pleasure in seeking the right and serving the Lord.

Finally, he concludes his message with these words: "This is the end of the matter; all hath been heard: Fear God, and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil" (Ecc. 12:13, 14).

The one lesson which God has to give the world through this book is that fleshly experiences and the possession of material things will not bring happiness, contentment, and joy. Human experience in innumerable instances prove this thesis: Some of the most miserable people in the world are the idle, rich, and unregenerated. The soul of man was made to seek after his Maker and to find Him. If he does not, there can be no further joy and peace.

On the other hand, if a person will come to God through the Lord Jesus Christ and accept Him as his personal Saviour, the Lord will regenerate his heart and give him joy, peace, and contentment, which he can through no other means acquire. Such is the message of the concluding verses of this great book.

As we read it, let us remember that the inspired author, guided by the infallibility of the Spirit, wrote down the opinions and the desires of the unregenerated man—what he says and thinks—as one who does not know God in Christ.

I would urge every person, either saved or unsaved, to familiarize himself with the Book of Ecclesiastes and thus see that nothing in this life pays apart from God and the Lord Jesus Christ. Otherwise, everything is vanity and vexation of the spirit. No matter what one gets out of life, if he does not know Christ when he comes to the end, his life has been a failure. It would have been better for him, had he never been born.

SONG OF SOLOMON

Solomon was the author of this unique book. Scholars are far from being agreed as to its exact teaching. All admit that it is an allegory. But what does it signify?

One school of thought is confident that the maid and her lover typify Christ and the church. Other scholars of equal piety and learning see in it a representation of the Messiah and Israel. One is in good company regardless of which position he takes.

Is it possible for us to arrive with any certainty as to which interpretation is correct? I believe that it is. Practically all students of prophecy with whom I am acquainted are convinced that the church as an institution (consisting of Jews and Gentiles, regenerated, and welded together into a living organism) is not known in the Old Testament. This fact is asserted in Ephesians 3:1f. Christ's indwelling regenerated men during the present age is what Paul calls a mystery. We are, therefore, correct in saying that the church as an institution was not revealed in the Old Testament. (But the Christian Dispensation—the period of time between the first and second comings—was revealed clearly.) We may be certain, therefore, that, though the Christian Dispensation was clearly revealed by the prophets, the turn of affairs which things would take after the Messiah appeared the first time and the formation of the church were not revealed to the prophets. The Lord Jesus, in giving the parables of the kingdom, which refer to Christendom, spoke things which were kept secret from the foundation of the world (Matt. 13:35).

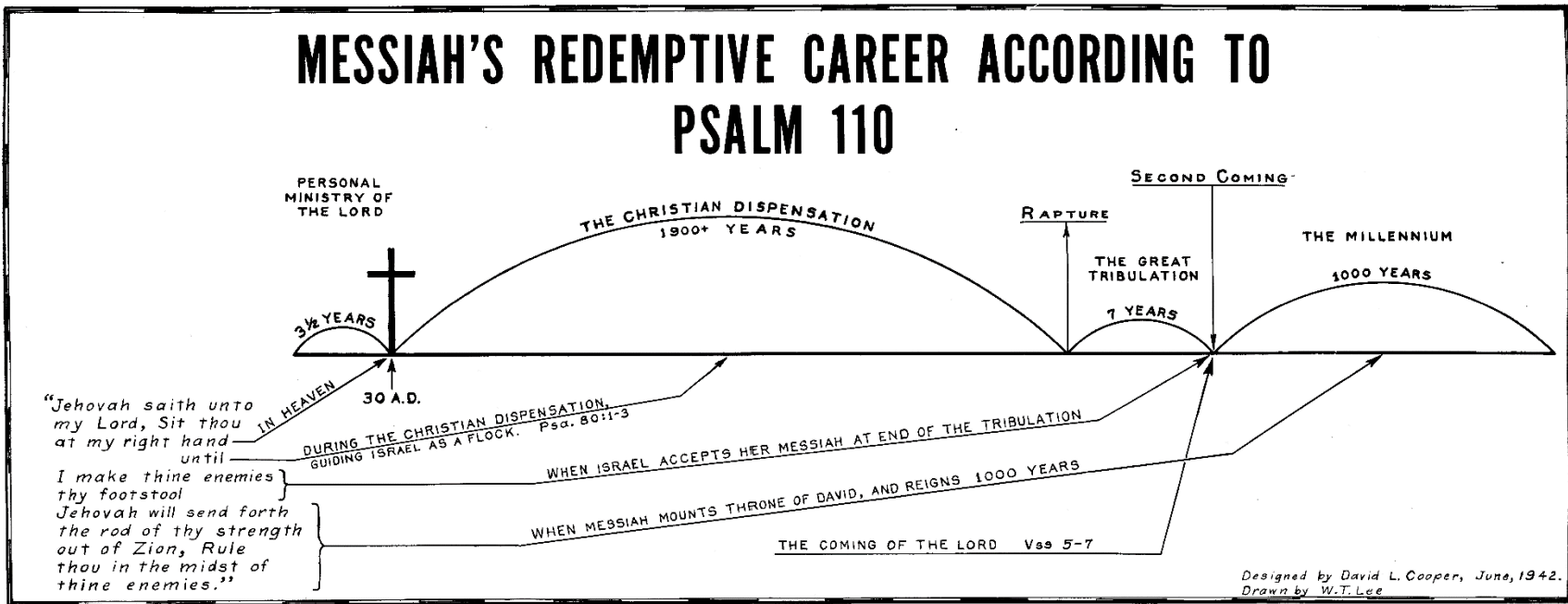
On the other hand, the prophets and the poets of Israel constantly spoke and sang of Messiah and of Israel in their future relationship when the latter accepts Him. It would seem, therefore, most highly probable that the allegory of the Song of Solomon should be interpreted as a reference to Him in relation to His beloved people.

LAMENTATIONS

The Book of Lamentations was written by Jeremiah and is the outburst of the grief which pierced his heart over the destruction and desolation which came to Jerusalem when it fell under the terrific blows of the Babylonians. It seems that the prophet ran the gamut of human feelings in his description of the disaster which befell the Jewish people in that grave calamity. But this wrecked condition will continue, and Israel will remain uncomforted until she seeing her national sin confesses it and turns to Him alone who can heal her.

All who know God through the Lord Jesus Christ should study this book and should do all that they can to bring about the conditions when this unparalleled distress shall be brought to a consummation and Israel's joy may be made complete.

MESSIAH'S REDEMPTIVE CAREER ACCORDING TO PSALM 110



MESSIAH'S REDEMPTIVE CAREER ACCORDING TO PSALM 110

Psalm 110 is one of the most important passages in the entire revelation of God. It is quoted more often in the New Testament than any other passage. It rests upon the historical facts of Genesis 14 as a basis. It is therefore not surprising that Satan should attempt to discredit these two chapters.

The first thing to be noted in this wonderful psalm is that it is Jehovah's oracle to David's Lord. The speaker is none other than the one who in the New Testament is known as God the Father. But who is meant by the expression, "my Lord"? David, who occupied the highest position in the kingdom of Israel recognized this one as his superior—his Lord. That this one is not an ordinary being is

evident from the fact that the Eternal God invites David's Lord to sit at His right hand. According to oriental custom, a king who sat upon a throne would never invite anyone to sit with him at his right hand unless he were another king or a person of royalty. Since God used this language with which all in David's time were familiar, He intended to convey the idea that David's Lord was equal to God, who makes the revelation. We can therefore say that the Eternal Father speaks to another who is His equal and acknowledges Him as such. Two persons of the Holy Trinity therefore appear in this passage. These facts are in keeping with Israel's great confession "Hear, O Israel, Jehovah [the Eternal] our Gods is Jehovah [the Eternal] a unity" (literal translation). All the writers of the Old Testament were Trinitarians. The Jews held the same position until the second century of the present era. Rather than accept Jesus as their Messiah, they rejected the doctrine of the Holy Trinity.

God the Father speaks to David's Lord, telling Him, "Sit thou at my right hand." Obviously David's Lord is not at the time of this invitation at God's right hand. Since the throne of God is here in view, we know that this is a scene in heaven, and we observe the Almighty (the Father) seated upon this throne.

But where is Messiah, David's Lord? In verse 2 we find the answer. According to this statement, the Father will send forth the rod of Messiah out of Zion. This thought is repeated in the last line of this verse, "Rule thou in the midst of thine enemies." Enemies in this second line corresponds to Zion in the first.

This passage therefore assumes that Messiah leaves heaven and comes to the earth. Instead of receiving Him with enthusiasm, the Jews become His enemies and endeavor to slay Him—and finally do so. When they thus spurn His love and assistance, God invites Him to leave this earth, to ascend to heaven, and to take His seat at His right hand. Thus He who is rejected upon earth by man is honored with the greatest dignity and glory by the Eternal Father in heaven.

The Father says to the Son, King Messiah, for the latter to take the seat at His right hand *until* He (the Father) makes the Jewish people the footstool of Messiah's feet. The word *until* is a very significant term. Here it covers the entire Christian Dispensation. A glance at the chart will make this plain. The words, "Sit thou at my right hand, until I make thine enemies thy footstool," are an invitation

from God for the Messiah to sit at His right hand in the heavens throughout the Christian Dispensation. During this time Israel is in rejection, wandering from nation to nation and being hated, despised, and persecuted by many peoples of the earth.

In Hosea 5:15, we have the word *till* used with the same significance. "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly." Here the same situation appears and likewise the time. Messiah comes to Israel and she rejects Him—yes, executes Him. Then He leaves this earth (at the invitation of God in fulfillment of Psalm 110:1), returns to His own place (heaven), and remains there *till* they (the Jews) acknowledge their offense against Him, Messiah. He will remain seated at the right hand of the throne of God until the nation of Israel, shown by those who have the truth that Jesus of Nazareth, the rejected Messiah, is the true King of Israel, accepts Him as such, and pleads for Him to return. This they will do in their affliction, that is, in the Tribulation period—at the close of it.

We see the same usage of this word in Matthew 23:39: "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." The Jews at the time Jesus uttered this statement were planning His destruction. In this lament, which begins with verse 37, Jesus poured out the grief of His heart and made the prediction that the leaders of Israel who were rejecting Him would never see Him until they take the attitude of the great masses who welcomed Him as King and Messiah. The word *till* therefore covers this entire Christian Dispensation.

Although the Jews rejected Christ, He is still, as we learn in Psalm 80:1-3, guiding the nation of Israel from the glory above. It has been due to His shepherding of His flock that any of them have survived the terrific crises through which the nation has passed during the time of His rejection and its dispersion abroad.

In this invitation for the Lord Jesus to sit at the right hand of God until the Almighty subjects Messiah's enemies to Him, we see by inference that, when these enemies are subjected to King Messiah, He will no longer be seated at the Almighty's right hand. His session there in glory is limited to the present dispensation, at the end of which God providentially puts the nation of Israel under King Messiah.

This will occur, as we learn from various passages of Scripture, at the very end of the Tribulation period. It is a time of trouble—seven years—which is by Jeremiah called "the time of Jacob's trouble." But, as the prophet continues, he (Israel) shall be saved out

of it. The entire nation will not be saved at that time; but, as is indicated in the last verses of Zechariah, 13, one-third of them will survive the Tribulation. The inference is that two-thirds of them will fall under the terrific blows of this period of judgment.

We learn from many scriptures that Israel in her extremity will give God an opportunity to save her.

Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." The Lord Jesus Christ will return from heaven at the end of the Tribulation and will mount the throne of David in Jerusalem. His government, established among the Jews, will increase until it has encircled the globe. Some Bible students, however, do not understand that Zion here refers to the city of Jerusalem. Zion was at first the name of the large hill in the southwestern part of the city of Jerusalem. Because of its overtowering the other three hills, the name which it had previously borne was applied to the entire city. Thus Zion here means Jerusalem. This Jerusalem is a literal city in Palestine. We must accept this position unless there is positive evidence in the passage or in a parallel one that indicates a different meaning for this word. But an examination of the entire context will not yield such an idea. We must therefore accept this as the literal reign of Christ in Jerusalem during the thousand years of which John in Revelation 20 speaks.

David was selected to succeed Saul as the king of Israel. He became the founder of the Davidic dynasty. The throne was overturned and Israel went into exile. The sacred writer in Psalm 89 asked God to explain this seeming failure of His plans. The Lord revealed that the situation was only temporary. The throne of David is not to be cast down always. God made such promises concerning it in II Samuel 7 in regard to its standing forever. The Psalmist declared that it will remain continuously, for God will neither change nor alter the thing that is gone out of His mouth. Messiah therefore mounts the throne of David and reigns over the earth, in Jerusalem, for one thousand years.

Thus in Psalm 110 we see a clear picture of the redemptive career of King Messiah. His coming to earth, entering it by virgin birth, is assumed. His early life and His ministry consisting of three and one half years are also taken for granted. The plan of the ages, so far as this passage is concerned, begins to unfold at the time when Jesus was in the shadow of the cross.

The entire Christian Dispensation which has now run for 1912 years (written in 1942), during which Jesus is at the right hand of the throne of God, is here shown in clear outline. It is, according to the teaching of other scriptures, to be brought to a close by the rapture of the church. After this event comes the great Tribulation which continues for seven years. At the end of that period Israel will be brought to her extremity and will accept her Messiah, pleading for Him to return. When she thus implores His presence and aid, He will leave heaven, come to her rescue, and establish the throne of David, and reign in Jerusalem for a thousand years.

The Lord will carry out this plan, as here set forth, in His own good time. He will likewise fulfill every utterance of His exactly as He has spoken. Blessed be the name of God.



The PROPHETS of ISRAEL



"Think not that I came to destroy the law or the prophets: I came.....to fulfill".....(Matt. 5:17).

MAJOR PROPHETS		MINOR PROPHETS				
DATES	ISAIAH	HOSEA	JOEL	AMOS	OBADIAH	JONAH
(About) 780 B.C. or 3345 A.H.	In Times of: UZZIAH	In time of Jeroboam II	Undeter- mined but before AMOS	In time of Jeroboam II	Undeter- mined but about time of JOEL & AMOS	In time of Jero- boam II
3371	JOTHAM					MICAH
3387	AHAZ					
3400	HEZEKIAH					
About 630 B.C. or 3495 A.H.		NAHUM	HABAKKUK	ZEPHANIAH.		
626 B.C.	JEREMIAH					
	EZEKIEL					
	DANIEL					
520 B.C. 3605 A.H.		HAGGAI	ZECHARIAH			
About 488 B.C. or 3637 A.H.						MALACHI

DESIGNED BY DAVID L. COOPER, PH.D.
DRAWN BY G.W. OREM.

THE PROPHETS OF ISRAEL

As we have already seen, God at various times broke the periods of His silence by sending a messenger to His people, who declared His word. In the early days of Israel the prophet was called a "seer." This name was used, because in primitive times God ordinarily pictured in a visual manner the revelation to His spokesman, who related to his audience the things which he had seen in the vision. The true prophets were always very careful to speak the very words which the Spirit gave them. It seems that, when God raised up a true prophet, Satan always inspired some evil person to rise up and give a counter-revelation. These men were enabled by satanic power to duplicate, up to a certain given point, the miracles and utterances of the true men of God. Under these conditions there was always a wide margin between the overwhelming evidence produced by the true messenger and the spurious credentials offered by Satan. God permitted this situation in order that men who loved the truth might have an opportunity of exercising their faith, for "without faith it is impossible to be well-pleasing *unto him*" (Heb. 11:6).

At Sinai God made His will known to Israel through Moses, the great lawgiver. The revelations given through Him are found in Exodus, Leviticus, Numbers, and Deuteronomy. The exact plans and specifications for everything in connection with the Tabernacle were disclosed to him. Minute instructions were likewise given him in order that the priesthood might properly carry on the worship which was to be a reproduction of the services in heaven. The entire ritualism was ornate and beautiful in the extreme. At the same time it was very simple. Everything had a meaning.

Although God gave the Law, a service, and a ceremonialism—perfect in every particular and adapted to purposes for which they were given—these sacred things became commonplace to most of the Israelites. They, like other people, very frequently longed for that which was new and spectacular. Thus constantly there were inroads made into the civilization and culture of Israel by heathen practices and doctrines. Very often even the priesthood was corrupted by these. All too frequently, those officiating at the divine services looked upon their task in a professional manner and went about the same in that spirit. What was a holy, divine calling became to many of them no more than a job, a day's work. This attitude of insincerity and formalism naturally reacted upon the people, who from time to time would forsake the worship entirely and would withhold their offerings and gifts; therefore the tribe of Levi who

depended upon these offerings for their livelihood often suffered. At times the departure was so very thoroughgoing that the worship was forsaken altogether. This occurred several times during the existence of the Temple, which on a few occasions was closed completely after idolatry had been introduced. When Israel departed from God, it seemed that she went farther and farther in her sin and shame.

To meet such a spiritual declension, God always raised up a true servant who with a deep sincerity and a flaming eloquence denounced the current apostasy and called the people back to Himself. Thus all the prophets were preachers of righteousness, called and commissioned of God to bring the people back to Himself.

As shown in the study of "The Seven Great Revivals in Israel," there have been six nation-wide awakenings among the Hebrew people. A careful study of all the facts brings this important truth to light. In each instance God called the people back to Himself by the preaching of the Word. If one will study the writings of each of the prophets, he will see that invariably one of the dominant notes of their preaching was that of repentance and return to God in order that He might bless Israel. These prophets also sternly denounced everything that was of a questionable nature, all heathen customs, and all immoral practices. Furthermore, they showed the spiritual content of the messages of the former prophets and the beauty of simplicity and holiness of the divine service. In other words, they reinterpreted to their generation the spiritual values of life, of man's relation to man, and of man's relation to his Maker. They were, therefore, great evangelists calling the nation back to God.

One of the great functions performed by the prophets was to illuminate the future and to tell of the wonderful days that lie ahead when King Messiah, the Son of God, shall come and perform His great work of redemption. Figuratively speaking, His portrait is blocked out in Genesis. Each of the succeeding prophets, as a rule, took up the brush of inspiration and added more strokes until at last Malachi put on the finishing touches. There is no study in the Scriptures that is more illuminating and more profitable than that of the entire redemptive career of King Messiah.

Under the title, "Four Types of Messianic Prophecy," I have shown that some of the prophets spoke only of the first coming of Messiah. Others focused their attention upon His second coming in glory and power. At other times some of the prophets blended a description of the events of the two comings into one picture. Often certain ones of them, figuratively speaking, unrolled before our

astonished gaze a blueprint outlining the entire redemptive career of King Messiah. Israel made her mistake in not accepting all four lines of prophecy. We today make a mistake if we are not willing to receive all that God has said.

Though the messianic predictions found in the Old Testament were written primarily for the Hebrew race in order that they might recognize Messiah when He would appear, we Christians can derive much profit and benefit from the study of these predictions. The Apostle Paul asserted that it was his sole aim to know Christ, to be found in Him not having a righteousness of his own but that which is by faith through Christ Jesus, to have fellowship in His sufferings, and to share in the out-resurrection from among the dead ones (Phil. 3). Paul wanted to know Christ. Although he had been a Christian for twenty-five or thirty years when he made this statement, it was his desire to know Him more and more in an experimental way. Everyone who has his viewpoint today will want to get a new vision of our blessed Lord. For us, therefore, all the messianic predictions in the Old Testament are recorded in order that our concept of our glorified Lord might be enriched.

God always selects the men whom he wishes to speak for Him. Note, for instance, the call of Isaiah, chapter 6, that of Jeremiah chapter 1, and that of Ezekiel chapters 1 and 2. They were from various stations of life. Some entered the ministry being men of the countryside whereas others were city-bred. Some were old and others were young. It seems that some were more highly educated than others, whereas others had not enjoyed many of the cultural benefits of a highly civilized people. Nevertheless God used these various men from the different callings to present His message to His people. He does the same thing today. He takes some from the country; others, from the city. One is engaged in this vocation; another, in that profession; while still another has no particular training, scholastic or otherwise. God wants men—real men. God wants men who are willing to sacrifice and die, if need be, for the truth and for the salvation of souls. We who speak the Word of God are prophets in the original sense of the term—spokesmen for God. The prophets were inspired by the Spirit of God. They simply spoke forth that which was given them—word for word, thought for thought. Today we have the written, infallible Word. We must learn what it says. To do this we must study the Scriptures from beginning to end with the desire to know what God has said to the end that we might conform our lives thereto and teach others. It is only by earnest prayer and hard work that one can acquire an accurate knowledge of the Word. May we who have been called into the ministry be faithful servants until Jesus comes.

HOW TO INTERPRET PROPHECY

The word, *prophecy*, literally means "to speak in behalf of" another. This meaning is derived from the original Greek. It has the same significance in the Hebrew. This fact is seen in the statement, "And Jehovah said unto Moses, See, I have made thee as God to Pharaoh; and Aaron thy brother shall be thy prophet" (Exod. 7:1). The fundamental idea of the word, whether in Hebrew or in Greek, is that the one who does the speaking is a representative of another.

The content of the message is not implied in the word. It might relate to something in the past, in the present, or in the future. The facts of each context indicate the thought and its application. In the Hebrew Bible the historical portion beginning with Joshua and running through II Kings is designated as the "former prophets." Those books which we usually term "prophets" are called the "latter prophets." Thus in these names is preserved the original significance of the word, prophet. This thought is also seen in I Corinthians 14. Prophecy in this chapter refers to teaching—one's teaching another. It does not imply that the one speaking is talking of the future. In fact, in this chapter the one who is doing the prophesying is building up the church in the faith, which thought would imply a full, rounded ministry dealing with things past, present, and future. This conclusion is confirmed by the regular practice of the apostolic writers who in their epistles discuss things past, present, and future. Let us therefore keep this original meaning of the word in mind as we study the Scriptures.

In the present day, however, since we see so very many signs and events which point most definitely to the conclusion of the age, we use the word, prophecy, largely to refer to things future. One aspect of prophecy, the predictive element, today has become the dominant one in use and is so understood by the popular mind. Let us, however, always study the context of any given case in order that we might understand exactly what the original speaker or writer had in mind.

FULFILLED PROPHECY

As has just been noted, the inspired writers who recorded the history of Israel in such books as Samuel and Kings were really prophets, in that they narrated things past. There is, however, buried in the historical sections, here and there, an utterance which at the time when spoken related to things future, but which has long since been fulfilled. If we are to obtain an accurate and exact

knowledge of how to interpret prophecy, we would do well to examine such predictions in their original settings and then to study them in the light of the historical events which brought them to realization. Furthermore, in those books which we now call "the prophets," there are many predictions, especially those that relate to certain countries and their destinies, which have been fulfilled. In order to see how they were accomplished, one must resort to secular history for the exact picture in its historical unfolding. For example, a visit to old Memphis and No-amon (Luxor) in Egypt will show how literally and exactly were fulfilled the predictions made by men of God centuries before their materialization. Another excellent illustration of this point is Tyre on the Syrian coast. I could multiply these instances many times, speaking from experiences which I have had in visiting these ancient sites. On this point, there is no study that will strengthen the faith and clarify many issues more than the study of fulfilled prophecy. The small volume entitled *Fulfilled Prophecy* by John Urquhart discusses many prophecies that have been fulfilled, as one sees in this volume, exactly as spoken. Let us remember the slogan: "God fulfills prophecy as written and not as interpreted by the speculations of men."

Whenever anyone reads a document, he must take into consideration that there are figures of speech which must be interpreted according to the origin of the comparison and its historical development together with the facts of the immediate context. Figures adorn language, but they always, in serious speech, have a definite meaning. The one who wishes to understand literature must know the various figures and how to interpret them, because each stands for a reality.

We must also recognize that in the Scriptures there are parables, symbols, allegories, etc. It is highly important that one understand what a parable is. Etymologically, the word means "that which is laid down beside another." That which is known is mentally thrown down beside the unknown, and by a comparison the quantity sought is ascertained. Always a speaker who uses a parable picks some fact or event which is well-known and uses it as an illustration in order to elucidate the unknown factor.

In this connection let me call attention to the fact that very frequently we hear people speak of "the parable of the rich man and Lazarus" (Luke 16). The Scriptures do not call this story a parable. The Lord Jesus simply stated that "there was a certain rich man"; and that there was a "certain beggar named Lazarus." He did not intimate that He was speaking a parable. There is nothing in the context to suggest such an idea. If He had been speaking of an historical fact, He could not have chosen words to convey His meaning more definitely than those which He used on this occasion. We are sure to make a mistake if we call this a parable or anything else a

parable unless a clear statement is made to that effect, or unless there are other indications which prove positively that such is the case.

Parable in the Hebrew generally has a different signification. Here it means a proverb. In fact, the Book of Proverbs is called in the Hebrew "The Parables of Solomon." A parable is a short, concise statement consisting of two or more poetic lines, which construction we call "Hebrew Parallelism." The second line is supplemental to the first and proves to be a comment upon it.

We must, therefore, in view of the facts just mentioned, know whether the word under consideration is used in the Old Testament sense or in that of the New.

Symbols likewise appear in the prophetic word. Usually they are found in predictive prophecy. Whenever they are used, one must not impose upon the language a meaning of his own choice. They must be interpreted by the author or writer who uses them. We have illustrations of them today. For instance, the secret lodges have various symbols to which they attach an arbitrary meaning. This significance may be the natural one, but it is given upon the authority of the one making the selection.

God chose such symbols as suited His purpose. Whenever He uses one, we must let Him interpret it, telling us what He means. For instance, Jesus instituted the supper before His betrayal. He selected the loaf and the fruit of the vine and said that He attached a symbolic significance to them; namely, that the loaf typifies His body and the fruit of the vine, His blood. No matter where a person sees this supper observed, he knows that these elements have the significance which Jesus gave them. Once again, we may note the symbolic significance of a beast. The Lord has interpreted its meaning. A glance at Daniel 7:17 shows that a beast, when thus used, signifies a civil government. Since the Lord has attached a definite idea to this symbol, we must not give it any other meaning. To do so is mere speculation. Such a procedure is not interpretation.

We also see a few allegories in the Scripture. The principal one is that of the Song of Solomon. The chief actors in this case are the lover and the maiden upon whom he bestows his affection. It is quite evident that this poem was used to convey a deeper significance than simply the telling of a love story. Though love and marriage are placed on the highest possible plane in the Scriptures, to lower the song to this level is to fall short of that which is demanded by the facts of the poem. It is therefore recognized by interpreters as being an allegory. Since there is a parallel significance which is reflected in the development of the story, we might call the real

meaning of the allegory the undertone, which can be recognized by the trained ear. Asserted elsewhere, this allegory sets forth the relationship existing between King Messiah and Israel. Again we have another allegory in Galatians 4. There Paul speaks of Mount Sinai and Mount Zion. The former of these corresponds to Hagar, the symbol of the old covenant, whereas the latter represents Sarah who signifies the new. In interpreting an allegory one must be very careful not to read into it his own ideas.

All that has been said in regard to the interpretation of fulfilled prophecy is but an enlargement upon the Golden Rule of Interpretation, which was discussed under "The Laws of Interpretation." A failure to observe this rule and to follow the suggestions that have just been made with reference to special types of literature in the Scriptures means to arrive at the wrong conclusion in interpreting the message.

UNFULFILLED PROPHECY

A study of the messages of the prophets of the Old Testament, as well as those of the New, shows very clearly that the major portion of these predictions await fulfillment. How are we to interpret them in order that we might not make any false deductions? The fact that a similarity between the mere wording of a prediction and some event or description of it may be discovered is no justification for our hastily arriving at the conclusion that said occurrence is the fulfillment of the prediction. There are many coincidences in life. There must be positive proof at hand before we are justified in saying that such and such an event is the fulfillment of a given prophecy.

We should bear in mind that "no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (II Pet. 1:20,21). No scripture is of private interpretation. No one has a monopoly on expounding the Word of God. I am perfectly aware of the fact that there are those who claim that they alone have the key to the Bible and that no one else can rightly and correctly interpret what God has said. Such claims are spurious. Again, let me repeat that no one individual or group of persons has a monopoly, on explaining the Word of life. Let us, therefore, beware of any one who makes such grandiose claims.

A study of Matthew 2 will show that all predictive prophecy falls into four classes. If one will only master these types and the underlying principles involved in each, one will be able to classify any passage of Scripture which has prophetic import.

THE LITERAL SIGNIFICATION

When Jesus was born in Bethlehem of Judea, there came wise men from the East to Jerusalem inquiring as to where the King of the Jews was born in order that they might worship Him. They reported that they had seen His star in the East. Naturally they went to King Herod who was the reigning sovereign at that time and asked him where the Christ child was. Of course, this reprobate had no spiritual discernment. Their message troubled him greatly, together with all who were in Jerusalem. He, therefore, gathered the scribes together in order to inquire of them where, according to the prophets, the Messiah was to be born. Their reply was, "In Bethlehem of Judæa: for thus it is written through the prophet, And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, Who shall be shepherd of my people Israel" (Matt. 2:5,6).

There were two Bethlehems in Palestine in the days of Christ. One was about three miles from Nazareth in Galilee; the other, about five miles south of Jerusalem in Judæa. In rationalistic circles, certain ones have argued that Jesus of Nazareth was born in Bethlehem of Galilee—without giving any proof whatsoever for their opinion. Sir William Ramsey's book, *Was Christ born in Bethlehem?* has settled that question once and for all—for those who want truth and are willing to accept facts.

According to Micah, who uttered the original prediction, the Messiah was to be born in the literal city of Bethlehem in the land of Judah. The scribes, who were thoroughly acquainted with the utterances of the prophets as well as with the law, interpreted this passage literally. That they were correct in thus understanding the literal import of the language is evident from Matthew's quoting their interpretation in an approving manner and making it coincide with his statement that Jesus was born in Bethlehem of Judæa (Matt. 2:1). The wise men understood this prophecy literally and went their way from Jerusalem to Bethlehem. The star which they had seen in the East appeared going before them and stood over the place where the Babe was. Thus all the facts show that this prophecy had a literal fulfillment.

Of course, a prophecy like this one, which is to be interpreted literally, might have figures of speech in it, as this one does; but we must make the same allowance for metaphorical language here as we do in any other type of literature. According to this prediction, there arises out of Bethlehem this one who is to be the governor, and who is called the "shepherd of my people Israel." In this last statement we see a figure of speech, a metaphor. A shepherd is one who cares for literal sheep, protecting them and leading them to

green pastures and still waters. What the shepherd does for his flock, this one of whom the prophecy speaks is to do for Israel, God's flock. A close study of this passage shows that this prophecy is to be taken literally—at its face value. At the same time we make allowance for any figurative expression, interpreting each as the facts of the context and the use of such language demand. This prophecy is purely of the literal class. In fact, it is the type of the great mass of prophecies.

THE LITERAL SIGNIFICANCE PLUS A TYPICAL MEANING

The second type of prophecy appears in Matthew 2:15 in the following words: "Out of Egypt did I call my son." This sentence is taken from Hosea 11:1. Whenever we read a passage in the New Testament, quoted from the Old, the first thing to do is to turn back to the original passage and study the quotation in the light of the facts of the original context. "When Israel was a child, then I loved him, and called my son out of Egypt. The more *the prophets* called them, the more they went from them: they sacrificed unto the Baalim, and burned incense to graven images. Yet I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love; and I was to them as they that lift up the yoke on their jaws; and I laid food before them. They shall not return into the land of Egypt; but the Assyrian shall be their king, because they refused to return *to me*. And the sword shall fall upon their cities, and shall consume their bars, and devour *them*, because of their own counsels. And my people are bent on backsliding from me: though they call them to *him that is on high*, none at all will exalt *him*" (Hosea 11:1-7).

From this quotation it is beyond dispute that the words, "out of Egypt did I call my son," refer to Israel—the twelve tribes—whom God brought out of Egypt under the leadership of Moses. (For the full record of this historical account, see the first fifteen chapters of Exodus.)

Nevertheless, this statement is applied to the coming of the Lord Jesus Christ with His mother and Joseph out of Egypt. The occasion of their being in that country is recorded in the account as given by Matthew. Herod planned the destruction of the baby Jesus. An angel, therefore, warned Joseph to flee to Egypt with the child and his mother and to remain there until he should receive instructions to return to Palestine. He, therefore, did as the angel commanded him and remained there until the death of Herod "that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son."

As we have seen, the original statement referred to the children of Israel in the literal land of Egypt and of their coming out of that country into Canaan, the Holy Land. Although it had this original signification, Matthew by the Spirit applied the prediction to the Lord Jesus Christ, His residence in Egypt, and His coming out of it into Palestine. Was the meaning which Matthew gives latent in the sentence as it was spoken by the prophet? Hosea lived about the middle of the eighth century before Christ. In making the statement which is the subject of this investigation, he looked backward across seven centuries to the time when Israel came out of Egypt. The statement, therefore, was an historical fact and was so interpreted by the prophet's audience and readers, then as well as now. There can be no misunderstanding about this position; nevertheless, Matthew places an interpretation upon this utterance which no one of us today probably would have recognized if the inspired apostle had not pointed out this hidden meaning. Was Matthew arbitrary in his handling of this passage, or were there fundamental reasons justifying his interpretation and his applying it to the Lord Jesus? These are fundamental questions that demand attention.

The answer is in the word, *son*, as it occurs in Exodus 4:22,23, and parallel passages. The Lord instructed Moses to speak to Pharaoh, saying, "Thus saith Jehovah, Israel is my son, my first-born: and I have said unto thee, Let my son go, that he may serve me; and thou hast refused to let him go: behold, I will slay thy son, thy first-born." God was speaking of the nation of Israel as His son, His first-born. This people indeed was God's son, His first-born, in a peculiar sense. This fact becomes evident if we remember that, when Abraham and Sarah were past the age of parenthood, God performed a biological miracle upon their bodies, which made possible the birth of Isaac. Thus Isaac was in a special sense God's first-born just as he was the first-born of Abraham and Sarah. The children of Israel are thought of as being in the loins of Isaac, just as Levi is spoken of as being in the loins of Abraham in the following quotation: "And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins of his father, when Melchizedek met him" (Heb. 7:9,10). This mode of thought laid the foundation for the conception of the solidarity of the Hebrew race and of their being God's first-born. As stated, they were God's son, His first-born, in that He performed a biological miracle which made possible the birth of Isaac. From this point of view, Isaac and his birth are thought of as being typical of the Lord Jesus Christ, who was and is God's Son, in the highest sense of the term. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God ... and the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:1,2,14). The Lord Jesus is again spoken of as God's

Son in this high sense in Hebrews 1:1-4: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they."

In view of the fact that Isaac was miraculously begotten and of the further fact that our Lord's entrance into the world was a stupendous miracle, one can readily see how Isaac and the children of Israel are typical of the Messiah. This signification finds expression in Hosea's statement which Matthew quotes. Matthew by inspiration knew these facts and was led unerringly by the Spirit to interpret this prediction as referring to our Lord's departure out of Egypt.

In the case of Israel and in that of the Lord Jesus, we see that Egypt was literal, that both the children of Israel and the Lord Jesus were literal, that they were in Egypt, and that they literally came out of it into Canaan. There was thus a literal basis in both occurrences. Everything about both of these instances was literal; but the application which Matthew made of Hosea's statement shows that, while it was literal, there was a typical signification included in it. The inspired apostle has called our attention to this secondary significance. This second type of prophecy, therefore, includes those predictions which have both a literal meaning and a typical import.

THE LITERAL MEANING PLUS AN APPLICATION

The third passage quoted in Matthew 2 is found in verse 18. "A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she would not be comforted, because they are not." Again we must study the original passage in order to see the setting from which this verse was taken before we notice Matthew's interpretation of it. Let us now turn to Jeremiah 31.

Jeremiah lived in the fateful days prior to the Babylonian captivity, through the siege of Jerusalem, and into the post-war days of that mighty crisis which befell the Jewish people. He did all he could to prevent the catastrophe by calling the people to repentance, but they would not heed. After the capitulation of the city, the captives were led out to Ramah, which is about ten miles north of

Jerusalem, by Nebuzaradan, the captain of the guard of the King of Babylon. There this official released Jeremiah, giving him permission to go either to Babylon with him or to remain anywhere in the land. But the captives were taken into exile. It was indeed a bitter, heart-breaking experience for the mothers of the heroic captives to see their sons, and in many instances husbands, led into exile in a land far away. Hence they wept and mourned over the lamentable situation.

These mothers are spoken of in terms of the favorite wife of Jacob, Rachel, whose tomb is beside the Bethlehem-Hebron Road four miles south of Jerusalem. It was she who was the mother of Benjamin, the tribe in whose territory Jerusalem was located. It was therefore natural for Jeremiah to think of these sad, stricken mothers, as he did, in terms of Rachel.

The prophet spoke to these weeping women and gave them hope that though their loved ones were going into captivity, there were brighter days ahead. He had, as we see in chapter 25 of his book, foretold that the exiles would remain in Babylon for seventy years, and that at the expiration of that time they would have the privilege of coming back to the land of their fathers. Jeremiah in chapter 31 not only speaks of this return after the Exile, but looks beyond it to the time when all Israel shall be gathered from all nations back into their own land, when every man shall live under his own vine and fig tree. Such is the significance of the quotation which we are studying, as the facts of the original context indicate and as is reflected in the historical records of the times of Jeremiah.

Matthew takes this verse from Jeremiah 31 and applies it to a similar situation of sadness and sorrow on the part of the mothers of Bethlehem. Herod had ordered the slaughter of all the male children of Bethlehem two years and under, thinking that by so doing he would accomplish the death of the Christ child. As we have already seen, Joseph had taken Mary and the child to Egypt before the massacre of the children was ordered. These Bethlehem mothers naturally wept for their babes. Matthew, thinking of the solidarity of the Jewish people and seeing this time of heart-rending sorrow piercing the very souls of these bereaved mothers, was led by the Spirit of God to use this prophecy and to apply it to this case of similar grief.

The original event which called for this utterance was literal and real as well as the one to which the passage was applied. This position cannot be denied. Bethlehem was literal. The slaughter of the innocent babes likewise was literal. There was, therefore, a literal basis in both cases. Since they were similar in one respect, Matthew applied the language of the former prophet to the situation of his day. From all the facts we draw this conclusion: This prophecy is a case of the literal meaning plus an application to a similar case.

We have made the same allowance for figurative language in this prophecy as we did in the prediction from Hosea. After that is done, we see the literal significance of this passage as well as that of the one from Hosea.

THE LITERAL MEANING PLUS A SUMMATION

The fourth type of prophecy is found in Matthew 2:23 in the following words: "and [Jesus] came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene." Here we are told that an angel of the Lord appeared to Joseph in Egypt after the death of Herod and told him to bring the child and His mother back into the land of Israel. Upon reaching Judæa, he found that Archelaus was reigning in the place of Herod. He, therefore, wisely avoided settling in Judæa and located in Nazareth. Matthew tells us that he did it in order that the prophecy might be fulfilled which foretold that Jesus should be called a Nazarene. This language is clear and unmistakable.

What is meant by "a Nazarene"? Let us remember that a Nazarene, a resident of Nazareth, is not necessarily a Nazarite. It is altogether possible that there were some residents of that city who had taken the Nazarite vow and, of course, they would be both Nazarenes and Nazarites. Anyone who took a certain vow was designated a Nazarite. The facts regarding a Nazarite are found in Numbers 6:1-4. Samson also was a Nazarite (Judges 13), but the words used by Matthew have no connection with such a vow. Nazarene referred, as the word shows, to an inhabitant of Nazareth.

But why should He be called a Nazarene? Are there any prophecies in the Old Testament which foretold that He would live in Nazareth, similar to Micah's prophecy which indicated that the Christ would be born in Bethlehem? There is no such prediction to be found anywhere. Hence the word Nazarene cannot be used simply with its literal meaning. Does this name have any other connotation? Yes. It was a term to indicate reproach and shame. When Jesus was at Jerusalem at the Feast of Tabernacles, prior to His crucifixion, there arose a dispute among the people as to whether or not He was the Messiah. Some said that He was indeed the prophet (mentioned by Moses, Deut. 18). Others believed that He was the Messiah; while still others retorted by saying, "What, doth the Christ [Messiah] come out of Galilee?" (John 7:41). This question reflects the contempt with which Galilee was held by the inhabitants of Jerusalem. In the days of our Lord Galilee was spoken of as "Galilee of the Gentiles." The strict Jews, of course, looked down on anything connected with Gentiles as a thing of shame and contempt.

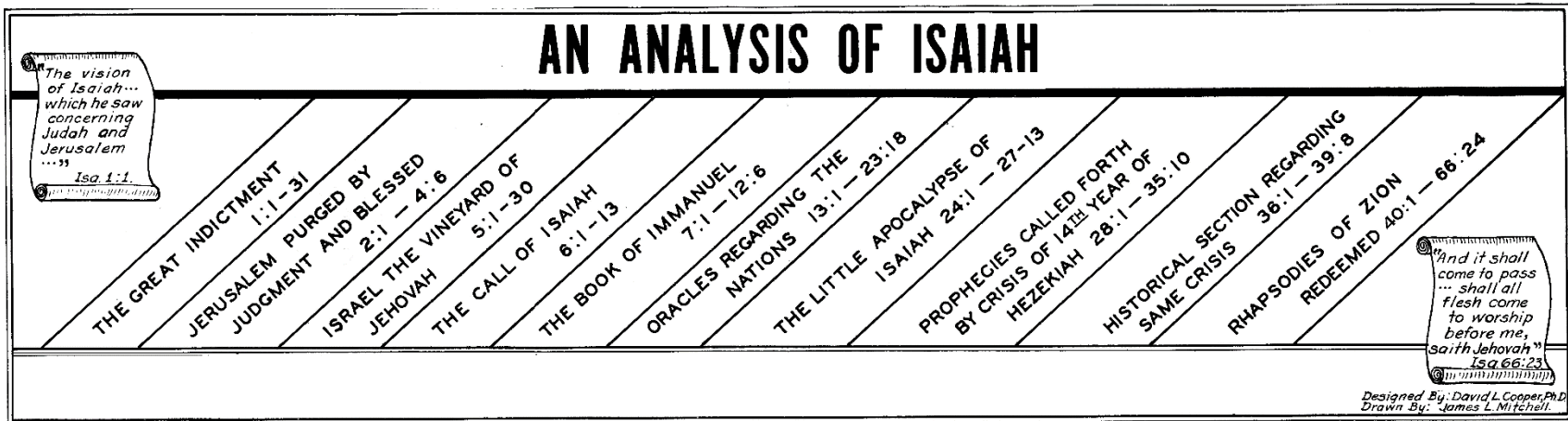
But there must be something more specific than this general attitude against the Galileans. In Isaiah 53 and also in Psalm 22, we see predictions concerning Messiah which foretell that He would be despised and rejected of men and finally be executed as a criminal. The word Nazarene was a term of reproach and also was a synonym for one despised and hated. This attitude is reflected in the question which Nathanael put to Philip: "Can any good thing come out of Nazareth?" (John 1:46). This term, therefore, being one of contempt and reproach, well summarizes the predictions which foretold that the Messiah would be hated and finally rejected by His people. Thus, when all the facts are taken into consideration, one is led to the conclusion that, since there is no specific prophecy foretelling that the Messiah would be called a Nazarene, Matthew was in his statement summing up those predictions which speak of His being despised and rejected.

Nazareth was a literal city. Our Lord resided in it. He was hated and despised because the people looked down upon its residents. In addition to this fact the natural enmity of the unregenerated heart caused people who did not want truth to hate and despise Him. He himself said, "The world hated Me." This attitude, therefore, could not have been expressed in a more concise way and with more feeling than by calling Jesus a "Nazarene."

The conclusion to which this investigation leads is that this prophecy is a literal one plus the idea of summation—the labeling of many prophecies by a single term, which adequately expresses the thought of this special type of prediction.

From this study we see that there are four classes of prophecy and that they are all to be taken literally—at what they say. The second type, however, has the additional idea of a typical signification. The third is the literal meaning plus an application. The fourth is the literal with an added thought of summarizing the general teaching of the prophets on a definite subject.

All utterances of the prophets fall into one of these classes. We must, therefore, examine each passage realizing that it has a literal meaning only, or that it has the literal plus one of the three supplemental ideas which we have discovered. Furthermore, we are to make allowances for all figures and interpret them as we do the same language in any other portion of the Scriptures. If we will only keep these general principles in mind, as we endeavor to arrive at the meaning of the prophets, we shall not go very far afield but shall, by the aid of the Spirit of God, arrive at a correct, definite idea of their teaching.



AN ANALYSIS OF ISAIAH

Isaiah lived in the times of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. His ministry covered fifty-odd years. There were many changes that took place during his time. For instance, there seems to have been comparative prosperity during certain portions of the reign of Uzziah. There was, however, the ebb and flow of events which rapidly changed the established order.

The prophet Isaiah, judged from the human standpoint, was indeed one of Israel's greatest statesmen. Of course, his wisdom and insight into matters were due to his inspiration. Nevertheless he had natural ability as a leader of men.

Though he was a very strong character, he encountered much opposition. Yet he stood like a towering oak against the storm of criticism and persecution. According to tradition he finally suffered a martyr's death.

The Book of Isaiah is one of the greatest of all the books of the Scriptures. It is, in the original Hebrew, poetry with the exception of chapters 36-39. Isaiah is called the great evangelical prophet. He ran the whole gamut of prophetic vision and outlook. His prophecies reach the highest point of glory and power. No one can justly claim to have a grip upon the Scriptures who is not familiar with his writings.

By certain rationalistic scholars, the Book of Isaiah has been dissected and apportioned to various writers—without any justification whatsoever. It is purely upon subjective grounds that any portion of the book is denied to our great statesman-prophet. The vocabulary and style are the same throughout. The outlook is the same. The marvelous predictions that blossom in chapters 40-66 and send forth their fragrance throughout the world appear here and there in the first thirty-nine chapters. The last twenty-seven have been appropriately called "The Rhapsodies of Zion Redeemed." Thinking of the entire book in terms of a modern hymn, I would call the last twenty-seven chapters the chorus, whereas the first thirty-nine constitute the verses of the song. The very measures that reach the highest point of sublimity in the chorus are found scattered here and there through the verses.

The first chapter of the book has been well called "The Great Indictment of the Jewish Nation." The prophet detested formalism and professionalism—formalism on the part of the laity and professionalism on the part of the priesthood. He, like any other true servant of God, preferred that there be no worship at all rather than that which was offered in a perfunctory manner—serving God with the lips whereas the heart is far removed from contemplation upon and worship of God.

The prophet's second recorded sermon constitutes chapters 2:1-4:6. In this message he struck the keynote of all his declarations which vibrate with the hope of the establishment of Messiah's great kingdom. This sermon began with an oracle concerning Jerusalem, redeemed and glorified, the capital of King Messiah. In his vision he sees streams of people visiting it from all quarters of the globe, going there to be taught by the God of Jacob, King Messiah, who rules a peaceful world in which righteousness is the dominant element. Following this introduction he denounced the customs, borrowed from the heathen and introduced into Jewish society. He condemned their wickedness and foretold the day of Jehovah, which is the Tribulation. He depicted the moral and spiritual decay of the nation at that time. Furthermore, he saw the wanton lives of the daughters of Zion (the Jewish women) in the last days. Finally, however, he concluded his message in chapter 4 by giving a picture of Jerusalem purged, cleansed, and created anew, the joy of the whole earth.

In chapter 5 there is a marvelous revelation. Israel is represented as the vineyard of Jehovah, upon which the Lord had spared no means in order to make it bear luscious grapes of righteousness and justice. Instead of that, this vine bore the sour, bitter grapes

of oppression and wickedness. The prophet was very specific and pointed out various sins, pronouncing a woe upon those perpetrating them.

Chapter 6 is the call of Isaiah. At this time the prophet saw Jehovah high, lifted up, and His train filled the Temple. It was the Lord Jesus Christ whom he saw in this vision (John 12:39-41). Seeing the glory of the Lord, the prophet offered himself for full-time service and was accepted by the Lord but was shown the hard, difficult, rough road which lay before him. Nevertheless he accepted the challenge.

Chapters 7 to 12 constitute the Book of Immanuel. This word means "God with us." In 7:14 we see a prediction of the miraculous conception and virgin birth of King Messiah. In chapter 9:6,7 the vision advances; we see King Messiah who has destroyed all the weapons of war, mounting the throne of David and taking into His righteous hands the government of the world. Finally, in chapter 11 a most glorious picture of His universal reign is presented. At that time the curse will be lifted from the world; the lion and the lamb will lie down together, and universal peace will be the order of the day. This section of the book concludes with a song of redemption and praise in chapter 12.

Isaiah, like the other prophets, looking beyond the borders of Israel, was given a vision of the future that awaited surrounding nations. He looked as far east as Babylon and foretold its complete destruction in "the day of Jehovah," which is the Tribulation. In chapters 13 and 14 is a marvelous prediction of the final overthrow of this ancient enemy of God in the plains of Shinar. These two chapters should be studied, especially in connection with Jeremiah 50 and 51 and Revelation 18, all of which refer to the literal Babylon of the Tribulation. Babylon was never overthrown as was foretold by Isaiah and Jeremiah. Since those predictions have never been fulfilled, we may be certain that the Lord will make good His threat and will accomplish His purposes as set forth in these oracles. In chapters 15 and 16 an oracle relating to Moab, one of the enemies of Israel, is found. Chapter 17 contains a marvelous prediction concerning Damascus, and in 18 appears an oracle against Ethiopia. (This chapter has been misunderstood as referring to the United States, but, when the facts are examined, no evidence is found for such an identification.) In chapter 19 is an oracle concerning Egypt which has been fulfilled, up to verse 15 at least; but the message concerning the altar to Jehovah and the pillar mentioned in verse 19 has never been fulfilled. (This verse has been interpreted as referring to the pyramid. Such a position is untenable because the pyramid was hoary with age in Isaiah's day, whereas the altar and the pillar were future from his point of view. It is, therefore, erroneous

to interpret this prophecy as referring to the great pyramid.) In chapter 20 appears an oracle concerning Egypt and Ethiopia. Several short oracles are found in chapter 21. Another one relating to Jerusalem especially appears in chapter 22, whereas the next one, in chapter 23, relates to Tyre, which was at that time the mart of the world.

Chapters 24-27 are known as the "little apocalypse of Isaiah." In these chapters the prophet looks beyond the borders of the surrounding nations and views the world situation in the endtime. Thus in chapter 24 we find one of the most vivid, graphic pictures of the Tribulation, followed by the incarceration of Satan and his hosts and the reign of Messiah in Jerusalem. In verses 14-16a is a prediction of the mighty revival that will sweep the world and bring myriads of souls to a saving knowledge of Jesus Christ. In chapter 26:9 we are told that, when God's judgments are in the world, the inhabitants thereof learn righteousness. In 27:2-6 is a wonderful prediction of Israel's filling the earth with fruit in the great Millennial Age.

The fourteenth year of Hezekiah was indeed a critical one. The predictions found in chapters 28:1-35:10 should be read in the light of the historical facts found in Kings and Chronicles. In the dark days of the Assyrian aggression Isaiah stood almost alone against forming alliances of any kind with heathen powers.

The historical section of the book, 36:1-39:8, likewise is very illuminating. This portion gives a clear insight into the political situation in which Hezekiah found himself. Certain of these chapters taken from II Kings throw a very brilliant light upon the times.

The last twenty-seven chapters of Isaiah, as stated above, reach the highest pinnacles of prophecy. Chapter 40 is acknowledged to be one of the greatest documents in existence today, even when judged purely from the literary standpoint. For the interpretation of this passage, see the study, "Jewish Evangelization Commanded." On account of the limited space for that discussion, I could not dwell upon the fact of the greatness of Messiah, who is the Creator of the universe and whose omniscience and omnipotence are set forth in verses 12-17. He is indeed King of kings and Lord of lords. Nations are as nothing before Him. They are counted by Him as less than nothing, and vanity. They are as small dust of the balances. The princes of the earth and the mighty ones have not taken root in the earth, but, when righteousness and justice demand that any aggressor be plucked up, this mighty, coming Messiah, the strong Son of God, will do so. There is no king who is saved by a multitude of a host. A horse is a vain thing for safety—when men are not on God's side, when they go contrary to His will (Psalm 33:13-19), when therefore men or nations find themselves morally

and spiritually out of step with God, it is for them to repent, turn back to Him, and call upon Him through His Son, the Lord Jesus Christ, the King of kings and Lord of lords, for deliverance. When they thus turn to Him in genuine faith, and when He has accomplished His purpose by allowing any deserved catastrophe to come upon the world, He will hear and will deliver. May all the freedom loving nations of the world realize that deliverance comes from the strong Son of God alone, whose coming to take the reins of government in His hands is speedily drawing near. We have already had the signs of the times indicating this mighty crisis. (See the study, The Olivet Discourse chart.)

In the latter half of Isaiah we meet several "servant" passages. For instance, see 41:8ff; 42:1ff; 44:1-4; 50:4ff; and 52:13-53:12. The word "servant" in Isaiah is used with three different meanings. Sometimes it refers to the nation of Israel, as in 41:8, but in verse 9 it is narrowed down to indicate the faithful remnant of Israel in the future. In 42:1f the servant is none other than the Messiah. In 44:1 the national aspect appears, but this fades into that of the faithful remnant in verses 3-5. The servant in chapters 49, 50, 52 and 53 without doubt is the Lord Jesus Christ. One must examine each context to determine its special meaning in a given case.

In the latter half of the Book of Isaiah the entire thought is focused upon the future with very few exceptions. Heathen nations look back to the past as the time of their golden eras. Israel could look only to slavery in her past, but she looks forward to a glorious consummation in the future. When she acknowledges her sin and returns to God, He will make good all the promises uttered by Isaiah and His other messengers.

THE FOUR TYPES of MESSIANIC PROPHECY

Designed by DAVID L. COOPER, PH.D.

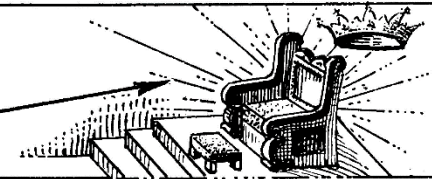
I THOSE THAT DEAL EXCLUSIVELY WITH

THE FIRST COMING as: Deut. 18:18;
Psa. 16:8-11; 34:20; 40:6-10; 41:9; 69:13-28;
Isa. 7:14; ZECH. 13-7.



II THOSE THAT FOCUS ATTENTION

ON THE SECOND COMING as:
Psa. 2; 48; 72; 132; Isa. 2-4; 24; 32; 33; 35; 60. JER. 3:11-18;
23:1-8; EZEK. 34; AMOS 9:11-15; HAB. 3; ZEPH. 3:8-20; ZECH. 2.



III THOSE THAT BLEND PREDICTIONS OF BOTH COMINGS INTO A SINGLE PICTURE:

as GEN. 49:10; PSA. 22; ISA. 9:5-7; 11:1-12; 6;
ZECH. 6:9-15; 9:9,10.



IV THOSE THAT PRESENT THE ENTIRE REDEMPTIVE CAREER OF MESSIAH:

as Psa. 110; Isa. 42:1-4; 61:1-4.



CHRISTIAN DISPENSATION

SECOND COMING

MILLENNIUM

G.W.O.

FOUR TYPES OF MESSIANIC PROPHECY

A close examination of the prophetic word reveals the fact that there are four general types of messianic prophecy. These must be understood thoroughly if one is to have an intelligent grasp of the Scriptures. A failure to recognize any one of them is to lose, to that extent, the proper perspective of the prophets. That this statement is true is immediately evident to the one who is familiar with

Jewish interpretation of predictive prophecy, their failure to recognize the true Messiah, when He came, and the tragic results that have followed that fatal mistake. Jesus well said to the leaders of Israel on the last day of His public ministry: "Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29). In speaking in the synagogue of Antioch in Pisidia, the Apostle Paul declared that "they that dwell in Jerusalem and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by, condemning *him*" (Acts 13:27).

Israel's failure to recognize the Messiah was not due to the fact that she did not have men qualified, intellectually and educationally, to understand the messages of the prophets; for there were many illustrious, devout students in the nation of that time. Moreover, their failure was not due to a lack of faith in God and in His word. Furthermore, one cannot attribute it to an obstinate perversion of heart, which blinded their eyes so that they could not understand the truth and recognize their true Messiah. It was as Jesus said: They knew not the Scriptures nor the power of God. It was as Paul said: They knew him not, nor the voices of the prophets. These two statements substantiate the historical facts. It is true that there were then, as now, people who would not receive truth, but who chose their own ways rather than those of God. It is also true that there were then, as now, hypocrites among the people (Matt. 23). Wherein then lay the trouble? The answer is this: The leaders were blind guides of the blind (Matt. 15:14). The nation, with few exceptions, therefore, fell into the ditch of banishment from their land and rejection by the God of their fathers.

Why were the leaders so blind that they did not recognize the Messiah in the person of Jesus of Nazareth? The answer is to be found in our present study.

There are four lines of predictive prophecy relating to Messiah. They are indicated on the chart above. Any unbiased person who has no theory to support but who wishes facts and truth can recognize these distinctive types. One must be very careful and study the entire connection in which any given prophecy appears in order to see the exact import of the given oracle.

The first of these four classes contains the predictions that focus attention upon the first coming of the Messiah, His sufferings, and His return to God in heaven. When a person studies the entire context of each passage, he will see that there are very few prophecies that speak only of the first coming and the sufferings of Messiah.

The second class is far more numerous. This type of prophecy focuses the attention upon the second coming of our Lord and the glories that will be manifest at that time. On the chart above I have noted, of course, only a few of them; but these scintillate with

such dazzling and glorious splendor that they immediately attract the eye and the heart of the reader. Especially is this true with reference to those who are in sorrow and distress and who long for deliverance.

In the third class, which is not quite so numerous as the second, fall those predictions which blend descriptions of both comings into a single picture. This fact is represented graphically on the chart above, which places the crown of glory upon the cross. From this type of prediction, one would gather that the sufferings and the glories are simultaneous. Typical passages are noted under Section III of the chart above.

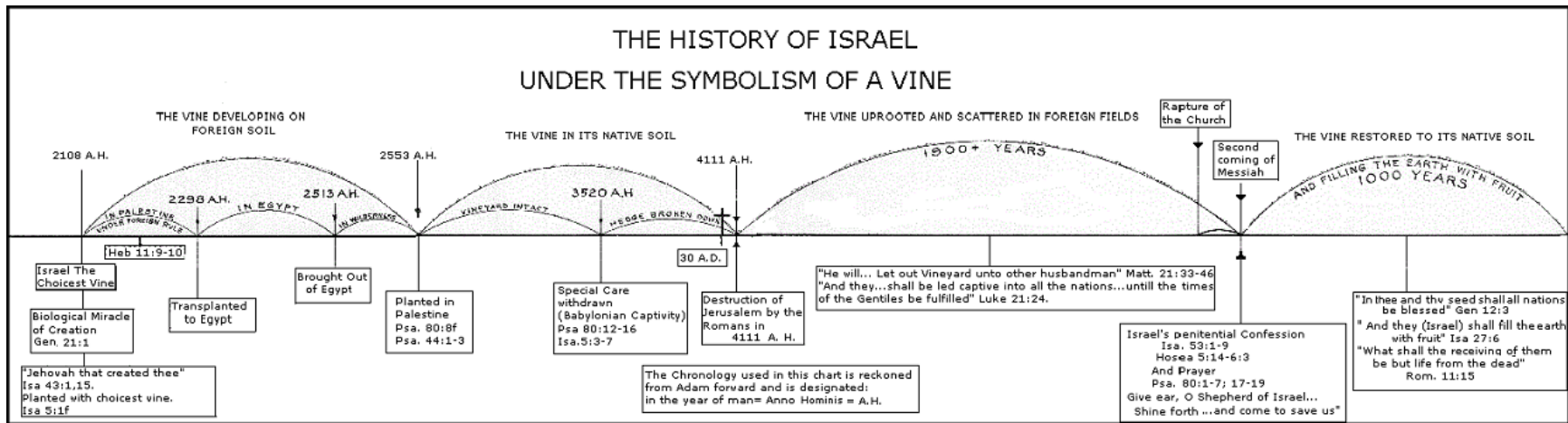
The fourth type of messianic prophecy consists of those predictions which lay before us the entire redemptive career of King Messiah. See Section IV of the chart above. All four of these classes are essential in order to present all the facts; but, when we study the fourth type—especially in the light of the historical past—it becomes immediately evident that this group of predictions are possibly the most important. In each of the first three, we get only a partial view of the facts concerning Messiah's redemptive work; but in the fourth one, we have a blueprint of Messianic Times laid before us, which consists of the first coming of King Messiah, the entire Christian Dispensation, the Tribulation Period, and the millennial reign of our Lord. When a person reads Isaiah 42:1-43:7; Isaiah 52:13-53:12; Isaiah 61:1-3; Isaiah 62:1-63:6; Isaiah 65:1-25; and Psalm 110, together with numerous other passages, he sees immediately that in these scriptures there is unrolled before him the blueprint of the entire redemptive career of King Messiah—a panorama of His redeeming labors.

One who studies these passages carefully can instantly see the place into which each of the first three types fits. (May I urgently request the reader to study carefully all the scriptures referred to on the chart above, and then examine the discussion of the passages in Isaiah on Messiah's redemptive work.)

Men do much wishful thinking. Israel did that—especially during times of trouble and disaster. During the Maccabean struggle and the Roman occupation of Palestine, the hearts of the leaders of Israel turned wishfully to the future. They scanned carefully those predictions which speak of Messiah's glorious reign. Nevertheless they largely overlooked those passages which refer to the first coming. They were confused by the third type and gave little attention to the fourth class. The second group of passages loomed

largely before their eyes and in their thinking. As the Messiah did not appear in the role expected, they were disappointed and did not recognize Him although He came on-time and in the manner foretold by the prophets.

Let us profit by Israel's mistake. Let us study the Word of God as did Ezra: "For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances" (Ezra 7:10). If we do this, we shall see the truth, which makes one free.



THE HISTORY OF ISRAEL UNDER THE SYMBOLISM OF THE VINE

The history of Israel is given to us in a threefold manner in the Scriptures: First, it appears in the prophetic word found in Leviticus 26 and Deuteronomy 28; second, we have the historical account found in such books as Joshua, Judges, Samuel, Kings, and Chronicles; and third, under the symbolism of a vine. We are especially interested in this third presentation in the present study.

In Joel 1:7, Israel is represented under the figures of both a vine and a fig tree. The vine here mentioned can be none other than the grape. At the same time, she is presented under the symbolism of a fig tree. "He hath laid my vine waste, and barked my fig-tree; he hath made it clean bare, and cast it away; the branches thereof are made white." The fact that this symbolism is used in such passages as this one is no evidence that every time a fig tree is used in the Scriptures it signifies Israel. For instance, in Matthew 24:32, the Lord says, "Now from the fig tree learn her parable." An examination of the facts of the context indicates that He is using the term fig tree literally and has no reference to the Jewish nation. We are never to understand that either the vine or the fig tree is used symbolically, referring to Israel, unless the facts of the given context indicate clearly such a signification. We must be very careful in concluding that a passage is used symbolically. Only the facts of the context can determine that question.

As indicated in the chart above, the history of Israel divides into four chief periods. They are the epochs when the vine of Israel is developing on foreign soil; when it is in its natural soil; when it is uprooted and scattered in foreign fields; and when it is restored to its native land, filling the earth with fruit.

Again let me remind the readers that the chronology which is used in this chart is what is known as the true Bible dates expressed in the terms *anno hominis*, that is, in the year of man. Unlike the usual reckoning of chronology, which begins the count from the birth of Christ and goes backward to Adam, this system begins with the creation of Adam and counts the years as they are presented in the Scriptures. It is needless to say that the biblical chronology is the correct method of enumerating time.

The nation of Israel is the people of destiny. God said to Abraham, when He called him from his native land, that He would bless him and make him a blessing and that in him and his seed should all families of the earth be blessed (Gen. 12:1-3). Here is the fore-announced plan of the Almighty to bless all nations through Abraham and his seed. God makes no mistakes. He does not have to change His plans when a new situation arises, because He sees the end from the beginning. Although He allows man to exercise the freedom of choice, nevertheless He steers the course of history aright and will carry out everything which He has announced. We may therefore be positive in the conclusion that He will yet use the seed of Abraham in blessing the entire world.

Israel and her history are the miracle of the centuries. This race began by a miracle of creation and has been sustained by a miracle of preservation. When Abraham and Sarah were past the age of parenthood, God visited them and performed a biological miracle upon their bodies, which made possible the birth of Isaac. Thus the Lord could say in Isaiah 43:1 that He had *created* Jacob. This was as much a miracle of creation as the bringing into existence of the heavens and the earth. The same verb is used in both instances. The Hebrew race literally began in the year 2108 A.H. by the creation of Isaac.

God spoke of the nation of Israel as a vine and called it "the choicest vine" (Isa. 5:1-7). The reason for its being the finest vine is this: At the creation of Isaac, the Lord injected into the blood stream of the Jewish race potentialities, powers, and capacities, both spiritual and intellectual, such as are enjoyed by no other people. This race, therefore, is "the choicest vine."

The first period of Israel's history, as indicated on the chart, was when the vine was developing on foreign soil and was growing to nationhood. This period is subdivided into three sections, which are: The time when the patriarchs were in Palestine (2108 A.H.-2298 A.H.); when the Hebrews were in Egypt (2298 A.H.-2513 A.H.); and when they were in the wilderness (2513 A.H.-2553 A.H.).

God called Abraham to leave his native land and to go to Canaan, the land which He promised to show him. This was when Abraham was 75 years of age, which was the year 2083 A.H. The law was given 430 years after the promise was made (Gal. 3:17). According to Exodus, the Law was given when Israel came out of Egypt to Mt. Sinai. That would put the Exodus in the year 2513 A.H. and the entrance into Canaan in 2553 A.H., forty years later.

From the call of Abraham in 2083 A.H. to the Exodus, according to Paul, there were 430 years. It therefore occurred in 2513 A.H. How long was Israel in Egypt? To this question the usual reply is 430 years, but is that correct? There were only 430 years from the call of Abraham to the Exodus. The first 25 years of this period passed before Isaac was born in the year 2108 A.H. when Abraham was one hundred years of age. Isaac was sixty years of age when Jacob and Esau were born. Jacob was one hundred and thirty years old when he went down into Egypt. From the call of Abraham to the descent of Jacob and his family into Egypt, there was therefore the sum of 25 plus 60 plus 130 years, a total of 215 years. But the first 215 of the 430 years were spent by the patriarchs in Palestine. During this period, the land was under Egyptian control. There Abraham, Isaac, and Jacob dwelt in tents as if they were in foreign territory. For all practical purposes and intent, Palestine was foreign soil to the patriarchs. The children of Israel, having descended into Egypt in the year 2298 A.H. and having come forth from there in 2513, were in Egypt exactly 215 years. While they were there, they were under the same influences as they were in Palestine; their environment however was purely Egyptian whereas in Canaan it was Egyptian plus Canaanitish and Babylonian. During Israel's sojourn in Egypt, she developed into a nation, approximately three million strong.

Under the leadership of Moses and Aaron, the Chosen People came forth into the wilderness and to Sinai where they received the Law. Having remained at Horeb for a year, they started northward to Kadesh-barnea, the gateway into southern Palestine. The Lord instructed them to go forward and to possess their possessions. On account of their lack of faith they drew back, and the Lord would not permit them to enter but pronounced punishment upon them because of their unbelief. They therefore had to wander in the

wilderness for forty years, during which time those who had rebelled died. There arose a new generation in Israel during this period. Finally, in the year 2553 A.H., Joshua led Israel across the Jordan into the Promised Land.

At this time the Lord planted the vine which He had gotten out of Egypt in its native soil.

- 8 Thou broughtest a vine out of Egypt:
Thou didst drive out the nations, and plantedst it.
- 9 Thou preparedst room before it,
And it took deep root, and filled the land.
- 10 The mountains were covered with the shadow of it,
And the boughs thereof were like cedars of God.
- 11 It sent out its branches unto the sea,
And its shoots unto the River.

-Psa. 80:8-11.

The psalmist was eager for Israel to remember the fact that their being planted in the land was not due to their own efforts, but to the overruling providence of God. This is set forth in Psalms 44:1-3:

- 1 We have heard with our ears, O God,
Our fathers have told us,
What work thou didst in their days,
In the days of old.
- 2 Thou didst drive out the nations with thy hand;
But them thou didst plant:
Thou didst afflict the peoples;

But them thou didst spread abroad.

- 3 For they gat not the land in possession by their own sword,
Neither did their own arm save them;
But thy right hand, and thine arm, and the light of thy countenance,
Because thou wast favorable unto them.

In the Lord's planting Israel, the choicest vine, in the very fruitful hill of Palestine, He spared no effort in preparing the soil in which it was planted. Thus Isaiah called attention to this fact:

Let me sing for my well-beloved a song of my beloved touching his vineyard. My well-beloved had a vineyard in a very fruitful hill: 2 and he digged it, and gathered out the stones thereof, and planted it with the choicest vine and built a tower in the midst of it, and also hewed out a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. 4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? 5 And now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the wall thereof, and it shall be trodden down: 6 and I will lay it waste; it shall not be pruned nor hoed; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. 7 For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry. Isa. 5:1-7.

Although the history of Israel while she was in the land was marked with great difficulties and much trouble, she, like a vine, spread out and filled the entire land. Read Psalm 80:8-16, which is the poetical version of her growth and development in her native soil and of the judgment which God was forced to bring upon her under the existing circumstances.

From 2553 to 3520 A.H. the Lord's vineyard, concerning which Isaiah sang in 5:1-7, was intact. It, as the prophet affirmed, was especially blessed of Him, having every advantage conceivable. His loving-kindness and grace left nothing undone which was calculated to be of service, blessing, and benefit to His Chosen People. Nevertheless, instead of bearing the luscious grapes of justice

and righteousness, they bore the bitter grapes of oppression and injustice. This fact made it necessary for the Lord to withhold His special blessings from them and to bring upon them various strokes of judgment.

According to the prediction of Psalm 80:12-16, the Lord withdrew this special care and protection from His people and allowed the wild boar from the forest and the beast of the field to enter His vineyard and to tread down the vines. Since vine is used symbolically in this and parallel passages, it is evident that the wild beasts mentioned are likewise symbols. Whenever they are thus used, they always indicate, as we see in Daniel 7, civil governments. One of the wild beasts that came into the vineyard and trod down the vines was the Assyrian nation, which did great damage to the northern part of the vineyard, the land of the ten tribes. Later the Lord allowed the Babylonian beast to come into His vineyard and to tread it down, crushing it to the earth. Nevertheless, the unprotected vines remained in their native soil until the year 4111 A.H., which in the usual reckoning was the year 70 A.D. At that time, the Lord allowed the Roman beast to tread the vineyard down. This was a special judgment which He brought against His people because of their having rejected the Messiah in the year 30 A.D. When the Romans conquered the Jews, they cast them out of the land of their fathers and scattered them among the nations in fulfillment of the predictions of such passages as Leviticus 26 and Deuteronomy 28. Thus in the year 4111 A.H., the period when the vine was in its native soil was brought to a close.

With this event was ushered in the period in which the vine was uprooted and scattered in foreign fields. This era, as indicated on the chart above, began with the fall of Jerusalem and Israel's world-wide dispersion and continues for 1900-plus years. It closes with the second coming of our Lord at the conclusion of the Tribulation. In speaking of Israel's rejection during the present era, our Lord set this thought forth in the parable of the vineyard found in Matthew 21:33-46 and parallel passages. The kingdom of God, according to verse 43 of this quotation, is, during this period, taken from Israel and given to another nation bringing forth the fruits thereof.

Let us note the fact that at the beginning of this dispensation there was a period of overlapping. The Christian Era began with the first Pentecost after the resurrection of our Lord, but the Jewish Dispensation, or the period of the vine's being in its native soil, did not terminate until 40 years later, when Titus in 70 A.D. conquered the Jews and scattered them among the nations. Just before this

disaster occurred, God sent out His call to Israel of that generation, to whom the gospel had been given, to accept the Lord Jesus Christ. This clarion summons went forth in the form of the Epistle to the Hebrews.

Our Lord again referred to this period, during which Israel is uprooted and is scattered in foreign fields, in His statement concerning the fall of Jerusalem and the dispersion of Jewry found in the Olivet Discourse, as recorded in Luke 21:20-24. Jerusalem is trodden down, and Israel, the vine, is scattered in foreign lands "until the times of the Gentiles be fulfilled." The period called "the times of the Gentiles" in this passage is the latter portion of the times of the Gentiles which are set forth by the metallic image of Daniel 2 and the beast visions of Daniel 7. During this time Israel as a nation elected to leave the main line of God's plan and purpose. Throughout this dispensation the church of Jesus Christ, consisting of believers from both Jews and Gentiles, has been going forward on the main line of God's purpose; whereas, Israel as a nation has been running along on the siding. For a full statement of her past, present, and future, see the Jewish section of Romans chapters 9, 10, and 11.

According to the prophetic word, the Christian Dispensation, the year of Jehovah's favor will be followed immediately by the Tribulation, "the day of vengeance of our God." The rapture of the church, according to the teaching of the New Testament, occurs before the Tribulation. Whether or not any time intervenes between the rapture and the beginning of the Tribulation, I personally cannot say. Some students are of the opinion that immediately upon the rapture of the church the Tribulation begins. As yet I have not found sufficient evidence in the Word to justify my taking that position, although I would not oppose it.

The Tribulation, according to a number of statements in the Old and New Testaments, continues during the seventieth week of Daniel a period of seven years. This is brought to a close by the personal return of our Lord at Israel's invitation for His coming to take the world situation in hand and to bring deliverance to her.

According to the prediction of Hosea, 5:14-6:3, the Lord upon Israel's rejection of Him ascends to glory and remains there until she acknowledges her offense and seeks His face earnestly. This prophetic statement by Hosea is supported by our Lord's lament over Jerusalem found in Matthew 23:37-39. When Jesus went up to Jerusalem at the last passover during His personal ministry, the masses of the people welcomed Him as Messiah, the Son of David. The leaders poisoned their minds against Him and turned the current of public opinion from Him. He, knowing what they had done, declared that He would go away that is, return to heaven and

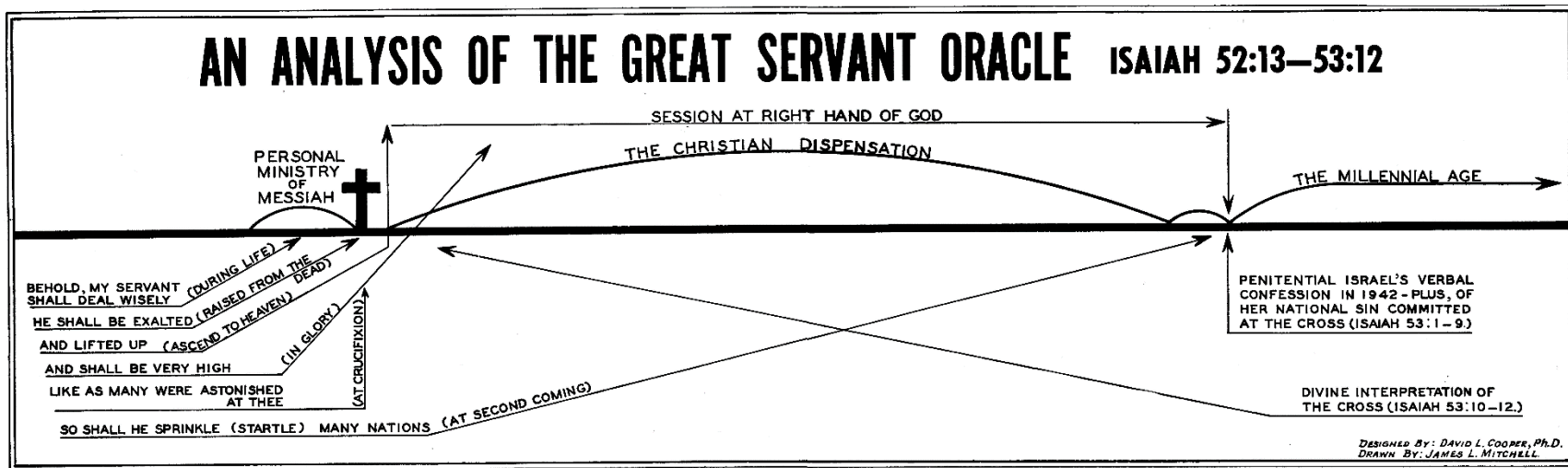
would never come back to earth until the leaders of Israel take the same attitude toward Him as that which was assumed by the multitudes who welcomed Him at that time.

A close study of Hosea 5:14-6:3, in the light of relevant passages, makes it clear that Israel will have to repudiate the national sin of rejecting Him and must implore His return before He will ever leave heaven and come to deliver her. (Let no one confuse the rapture of the church with the second coming of Christ. The rapture is pre-Tribulation and relates to the church; the second coming pertains to Israel and comes at the conclusion of the Tribulation.)

There are two versions of the confession which penitent Israel will make in the year 1942-plus—Isaiah 53:1-9 and Isaiah 63:15-64:12. If one will study these passages very closely, one will see that the prophet was carried forward in vision to the year 1942-plus and identified himself with the penitent remnant of his people as they acknowledge the national sin of rejecting Messiah and plead for His return. Only when these two passages are studied from this angle can one understand their full import.

The liturgical prayer that Israel will offer to God is also expressed in Psalm 80. Let the reader note the first seven verses and the three last ones, which reveal the fact that the nation at this future date will have been given the facts relating to her Messiah and will in genuine repentance call upon Him to return for her salvation. Only after she has acknowledged her sin of rejecting Him and has pleaded for Him to return, will He come and bring the desired deliverance.

When her long-rejected King hears her cry for Him to return, He will arise and hasten to her rescue. The restoration of Israel, which has already begun in fulfillment of the vision of the valley of dry bones, will then be completed. She will be established in her own land according to Genesis 12:3 and Isaiah 27:6 and will fill the earth with fruit. At that time will also be fulfilled the promise found in Romans 11:15, which contrasts the conditions that now exist with those which will obtain when Israel accepts the Messiah. Paul declares that the difference is as great as that between a corpse lying cold in death and the same restored to life in full power of all its faculties. Great will be the day, therefore, when Israel, evangelized and convicted of her national sin, repudiates it and accepts her Messiah. May you and I, dear reader, do all that we can for these people, persecuted and ill-treated, yet beloved for the fathers' sake (Rom. 11:28).



[Isa 52:13] Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high.

[Isa 52:14] Like as many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men),

[Isa 52:15] so shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

[Isa 53:1] Who hath believed our message? and to whom hath the arm of Jehovah been revealed?

[Isa 53:2] For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.

[Isa 53:3] He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

[Isa 53:4] Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

[Isa 53:5] But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

[Isa 53:6] All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

[Isa 53:7] He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.

[Isa 53:8] By oppression and judgment he was taken away; and as for his generation, who [among them] considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke [was due]?

[Isa 53:9] And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

[Isa 53:10] Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.

[Isa 53:11] He shall see of the travail of his soul, [and] shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities.

[Isa 53:12] Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

AN ANALYSIS OF THE GREAT SERVANT ORACLE

On this chart I have designated Isaiah 52:13-53:12 as "The Great Servant Oracle." This passage is indeed a divine disclosure concerning the great Servant of Jehovah, the Lord Jesus Christ. The term, *servant*, is a favorite one with Isaiah, but he uses it with three connotations: In its broadest sense, it refers to the nation of Israel; in a more limited one, to the faithful remnant of Israel; and, in

a personal way, to the Messiah. In the latter sense it occurs in Isaiah 42, 49, 50, and also in the passage under discussion. In order to get a clear-cut idea of this servant as seen by Isaiah, one must study these passages.

This selection of scripture falls into three well defined, sections: I. Messiah's Redemptive Career, 52:13-15; II. Israel's Penitential Confession, 53:1-9; III. The Divine Interpretation of the Cross, 53:10-12. To each of these let us now turn our attention.

THE REDEMPTIVE CAREER OF KING MESSIAH

"Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high." This quotation is taken from the American Revised Version. In it we see the unfolding of Messiah's redemptive career up to the point of His ascension to the right hand of the throne of God. Let us analyze this verse. The clause, "He shall deal wisely," speaks of the innocent, holy life of our Lord while upon earth. The word of the original text rendered "shall be exalted" literally means "shall rise." The term translated "lifted up" means literally "to be lifted up" or "to lift himself up." The words in the original rendered "shall be very high" are accurately translated. According to the fundamental rule of interpreting all language, we must take every word at its primary, ordinary, usual, literal meaning unless the facts of the context indicate clearly otherwise. An examination of the rest of this oracle (chapter 53) shows that this servant, notwithstanding his innocency, is put to death, is buried, and is raised to life again. Since the words in the original, just examined, mean literally *to rise* and *to be lifted up* or *lift oneself up*, and since we see from the facts of the context that this one is put to death and rises again, we naturally conclude that the terms in question are to be rendered literally. Obviously, they refer to the historical facts of the death, burial and resurrection of Christ. Looking at the chart above, note the places indicated by the arrows and the words on them. In view of all the data, we see that this verse simply calls attention to the fact that Messiah during His personal ministry deals wisely. Notwithstanding that fact, He is put to death. But Sheol cannot contain or restrain Him, for He is raised from the dead. After returning to life, He is lifted up or lifts himself up, at the invitation of God, to sit at His right hand. After the ascension, He is exceedingly high.

Verse 14 refers to the crucifixion. "Like as many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men)." This is the picture appearing in Psalm 22:1-21. Individuals are amazed at His personal appearance as He hangs upon the cross.

Isaiah follows this description with the following words: "So shall he [Messiah] sprinkle [startle] many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand." This verse refers to the second coming of our Lord, when He returns in glory and overpowers His enemies by His august presence. Individuals, gazing upon Him as He hangs upon the cross, are amazed. Nations and their rulers will likewise be startled when they see this one, rejected 1900 years ago, sitting upon His throne of glory and administering a righteous reign of justice upon the earth. In these verses, therefore, the entire redemptive career of King Messiah is set forth. (I herewith give my own translation of these verses in roman letters, interspersed with my comments in italics.)

"Behold, my Servant, *King Messiah*, shall deal wisely *during His life; notwithstanding His purity and innocence He shall be put to death, but shall rise from the dead*, and be lifted up *when He accepts the invitation of God to sit at His right hand according to Psa. 110:1,2* and shall be very high. Like as many were confounded at Thee *because of the horrifying appearance of thy mutilated body* (His visage was so marred more than the sons of men), so shall He startle many nations *by His appearing in glory as King of kings and Lord of lords; kings who have renounced Him and thrown off His authority in the World Conference (Psa. 2)* shall shut their mouths at Him, *and together with princes render divine worship (Isa. 49:7)*; for that which had not been told them, *by those who had the Word of God and who should have proclaimed it to the world*, shall they see; and that which they had not heard shall they understand clearly."

ISRAEL'S PENITENTIAL CONFESSION

In Isaiah 53:1-9 we see the verbal, penitential confession which the convicted remnant of Israel will make in the year 1942-plus (Book published in 1942). Moses, in Leviticus 26:40,41, foretold that Israel would confess her crime before God but did not tell of what it would consist. Isaiah, however, is very specific on this point. Thus far, Israel has never made that confession. But in these nine verses, we can see the convicted nation making it. In order that she might do so, the facts relative to this sin must be given to her. One can never confess a sin until he is made aware of the wrong of which he is guilty. Since the nation will make this confession, we conclude that the facts will have, by the time here foreseen, been given to it.

Who has this information? There can be but one answer—the church of the Lord Jesus Christ. We, therefore, who know Him and know His truth are under obligation to do all that we can to get this message out to His Chosen People. Whether or not the

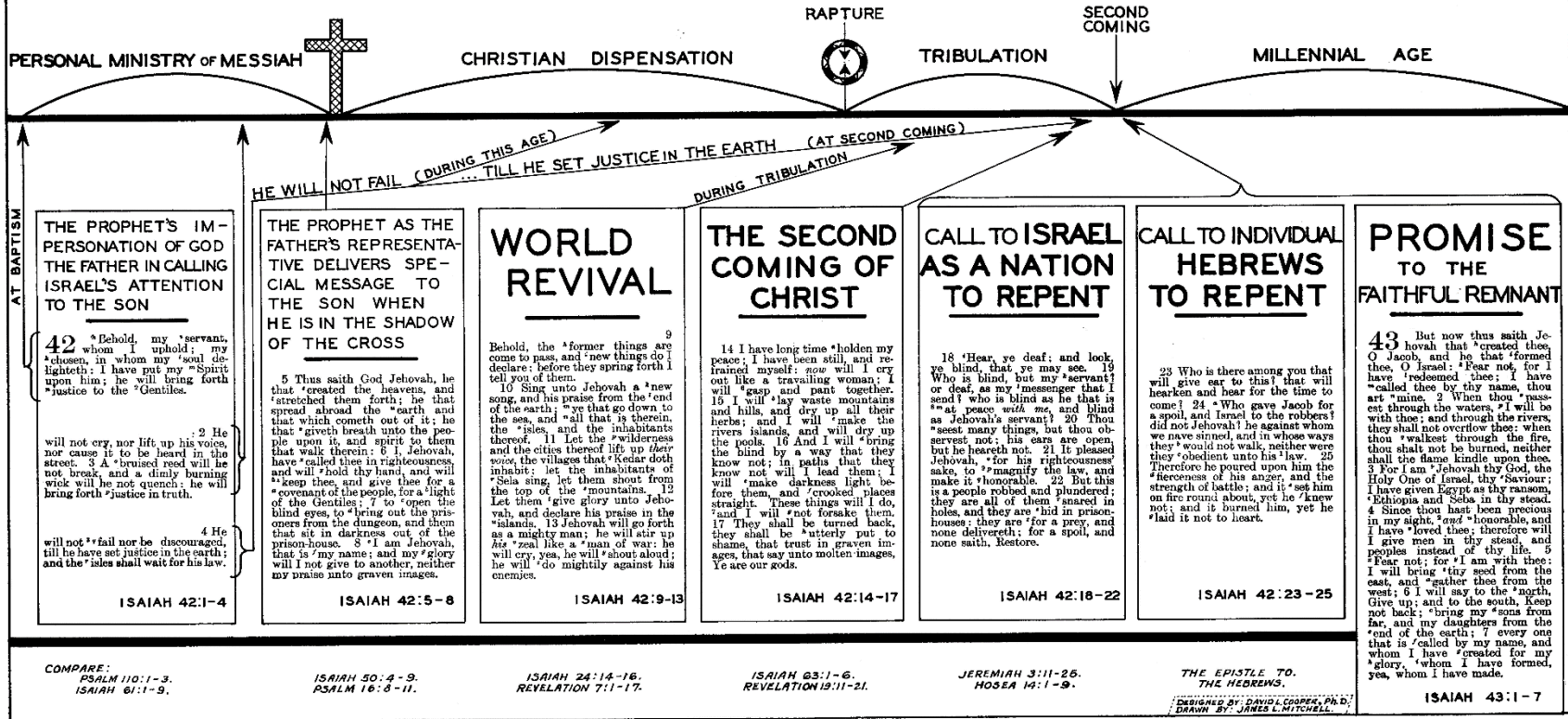
testimony has been given sufficiently so that they can make this confession, no one can say. It is for us to avail ourselves of every opportunity of giving forth this message in an intelligent way so that these people can make this confession—as they must.

A second version of this confession is found in Isaiah 63:15-64:12. Hosea, speaking for the Messiah, says that He will return to His place and will never come back to this earth until Israel acknowledges her offense—against Him—(Hosea 5:15). "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly."

THE DIVINE INTERPRETATION OF THE CROSS

In the second division of this oracle, as we have seen, is Israel's verbal, penitential confession. In it the cross towers above the wreckage of the centuries. But why in the providence of God is Messiah executed? The answer to this question is given in the last three verses of this oracle. It is seen that the divine hand overrules in this tragedy of the ages and brings a blessing to the world through it. The silent sufferer in dying makes His soul an offering for sin. In doing this He is carrying out the good pleasure of the eternal God. After His death, He comes forth from the unseen world bringing life and immortality to light through the gospel. On the basis of His sacrificial death, He is able to justify all who come to God by Him and who accept His atoning blood. This salvation is free to all who call upon Him for "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Have you, dear sinner friend, accepted this atonement? If not, why not do it today?

MESSIANIC TIMES ACCORDING TO ISAIAH 42:1-43:7



MESSIANIC TIMES ACCORDING TO ISAIAH 42:1-43:7

In Isaiah 42:1-43:7 we have one of the grand panoramic views of *Messianic Times* which begin with the first coming and ministry of our Lord and Saviour Jesus Christ, the Hebrew Messiah, and which run throughout the great Millennial Age, when the glory of God shall encircle the earth as the waters cover the sea. In the chart above we see that this period of time naturally falls into four sections

which are the personal ministry of our Lord, the Christian Dispensation, the Tribulation Period, and the great Millennial Era. This period of time is properly called messianic, because it gives the outline of Messiah's redemptive career.

Verses 1 to 4 of this prophecy constitute an impersonation by Isaiah of the Almighty. Thus as he played the role of God the Father in this vision, he was transported by the Spirit to the first century of the Christian Era. In this view of the future he saw King Messiah after His baptism and cried out to the people, "Behold, my servant ... I have put my Spirit upon him." This was a graphic way which the prophet adopted in forecasting for Israel the beginning of Messiah's public ministry—the descent of the Holy Spirit at His baptism upon Him in the presence of the public. When this passage, especially verse 1, is read in the light of Matthew 3:13-17, it becomes evident that that event was the fulfillment of the prediction.

Messiah starts out with an objective in view, establishing justice in the earth. The old version says "judgment." While the Hebrew term does have that significance, its primary meaning is that of justice. The facts of this context demand this latter meaning. Thus the prophet declared that Messiah, when He begins His personal ministry, will have as His objective the establishment of justice and righteousness in the world.

In verse 2 we see that Messiah will not be a street preacher. He will avoid all possibilities of clashing publicly with His opponents. When one reads Matthew 12:18-21, one sees that this prediction was applied by Matthew to the personal ministry of our Lord.

As Isaiah saw in the vision and as we learn from the Jewish historian Josephus, there were many political agitators in Palestine in the times of our Lord. Jesus refused to engage in a public open-air ministry lest He would be identified as one of these revolutionists and would inevitably clash with the authorities. No one is to understand by this prediction that in our Lord's refraining from open-air work He opposed street preaching. He has in a marvelous way during the centuries blessed such a public testimony to the salvation of myriads of souls.

According to verse 4, Messiah will not fail nor be discouraged until He reaches His objective. We are not to infer that He will become discouraged after He is successful. No one would do that. This prediction simply means that He will press on in His work until He reaches His objective, and then, of course, He will continue to do the great work which He alone can accomplish. The fact

that He will not fail nor be discouraged implies that the work which He launches will seem outwardly, to those who do not have spiritual insight and who do not know the plans of God, to be a complete failure; but we are assured that men are not to look at circumstances and judge from appearances.

As indicated clearly by the arrows on the chart, this verse refers to the personal ministry of our Lord which at times seemed to be a failure. It also refers to the movement which He inaugurated, namely, historic Christianity. This prediction implies that to the men of the world the church will appear to be a failure. But God is emphatic and says that it shall not fail.

The success of an enterprise is to be judged by the objective in view. Before one can pass sentence upon Christianity, one must know first the methods to be adopted and the objective to be reached. Many have thought that Christianity is to convert the world. This is a sad mistake. The preaching of the cross is a testimony to the world. It is the throwing out of the lifeline to drowning, dying men. Those who wish may take hold of it and be pulled to shore. God never forces nor coerces any one but permits everyone to exercise his own volition and choice. On this point James at the Jerusalem conference stated the case this way: "Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name." Then Peter spoke of the gospel ministry of the present age. James said that this program of preaching the gospel is to take out of the nations a people for God's name. Let no one think that Christianity is a failure. It is not. It is a grand success and will continue to accomplish that for which it was intended. The prophet, therefore, was simply warning us against drawing an incorrect conclusion from outward appearances during the personal ministry of Christ and during the preaching of the gospel in the present age.

This movement (historical Christianity) launched by Christ and continued by his followers during the present dispensation, being not a failure but a success, will ultimately blossom forth into a grand consummation—at the second coming of Christ when He will establish justice and righteousness in the earth. Note how this is indicated on the chart.

The prophet hastens to inform us that Messiah, when He makes His appearance after the Spirit has come upon Him, will not give His law to the isles. On the contrary, they will have to wait for it. In this connection we shall have to make a clear distinction between law and gospel. Law is a system of statutes for the regulation of the life and conduct of a people, which threatens punishment

for every infraction of its legal requirements. On the contrary, grace is a manifestation of God's goodness in offering His blessings, the greatest of which is salvation, to men upon the condition of faith. The gospel was first preached by our Lord and by His apostles after Him. We are plainly told that the isles, that is, the nations, will not receive the Law of Messiah at the time of His first coming; but that they will have to wait for it. As indicated on the chart, the period of their waiting for it is that which is known as the Christian Dispensation during which the gospel message is being proclaimed to all nations.

The present Christian Dispensation, as we learn from many passages of Scripture, will be brought to a conclusion by the rapture of the church. By this term we mean that event which is spoken of by the Apostle Paul and which occurs when the Lord Jesus Christ descends from heaven to the air. At that time, He will raise the dead in Christ and catch up the living saints to be with Him for ever and ever. According to I Thessalonians 4 and 5, this event occurs before the period that is known as the great Tribulation. Believers, having been translated out of the kingdom of darkness, have been brought into the kingdom of the Son of God's love. They are therefore not appointed unto wrath—the Tribulation—but unto the obtaining of salvation, deliverance from the period of wrath. We, therefore, place the rapture of the church before the Tribulation.

This Christian Dispensation, the year of Jehovah's favor, is followed by the day of vengeance of our God, the great Tribulation. From a study of Daniel 9 in connection with certain passages in Revelation, we know that the Tribulation period during which God will be pouring out His judgment upon the world will continue for seven years. During this time, God will be hurling His plagues upon the world to purge it of all wickedness and sin.

After the church of God has been removed from the earth by the rapture of the saints, there will arise a mighty army of 144,000 Jewish evangelists—Apostle Pauls—who, according to Revelation 7, will serve God during that period of wrath. From the vision recorded in the latter part of this same chapter we see that there will be an innumerable host of saved people from every nation, tribe, people, and tongue, who come up out of the great Tribulation, having washed their robes and made them white in the blood of the Lamb. We are told whence they are and who they are. They are from every *nation, tribe, people, and tongue*. They come up out of

the great Tribulation. Thus, there must be the preaching of the gospel during that time. From a study of II Thessalonians 2 in connection with the Book of Revelation, we see that the proclamation of the gospel will occur during the first half of the Tribulation. Then multiplied millions of people will be brought to a saving knowledge of the Lord Jesus Christ through the preaching of these Jewish evangelists.

In verses 10-13 of Isaiah 42, we see a prediction of this mighty revival which will sweep the world in the end-time. This forecast is put in the form of a command which God sends forth to the ends of the earth in order that all peoples may render praise and adoration to Him. They are to sing a new song, because they have a new experience.

This great revival will be brought about by the preaching of the gospel of the kingdom, the heart of which message will be the announcement of the personal return of the Lord Jesus Christ to deliver the world from the Antichrist and to establish His reign of righteousness upon the earth. Those who are to preach the gospel at that time—the 144,000 Jewish evangelists—do not have the truth now. It must be given to them by those who have it. It is the good pleasure of God to save by "the foolishness of preaching" them that believe. God has committed unto us the Word of reconciliation. It is for us to preach the gospel to all nations but to give it to the Jew first. A high and exalted privilege which God has conferred upon us who have His truth is to proclaim it to His brethren according to the flesh in order that, after we are taken out of the world by the rapture, the seed which we sow in these Jewish hearts may germinate and spring forth in the form of this mighty army of Jewish Pauls.

As indicated on the chart, verses 10-13 of our chapter are dealing with this great revival which will take place in the first half of the Tribulation and will culminate in the conversion of Israel at the conclusion of that period of judgment.

When that mighty revival sweeps the world and when Israel is eager for her long-rejected Messiah to return and calls for Him to do so, then He will answer in the words of verses 14,15: "*Now will I cry out ... I will lay waste mountains,*" etc. This is a clear reference to our Lord's return at the end of this period of judgment. This is what we call the second coming of Christ—His return to the earth to establish His reign of righteousness.

In verse 16 is the promise of God's care toward His ancient people. Christ will bring them in a way that they know not, and He will not forsake them. This is a brief way of speaking of the blessings that He will confer upon His people at that future time. This

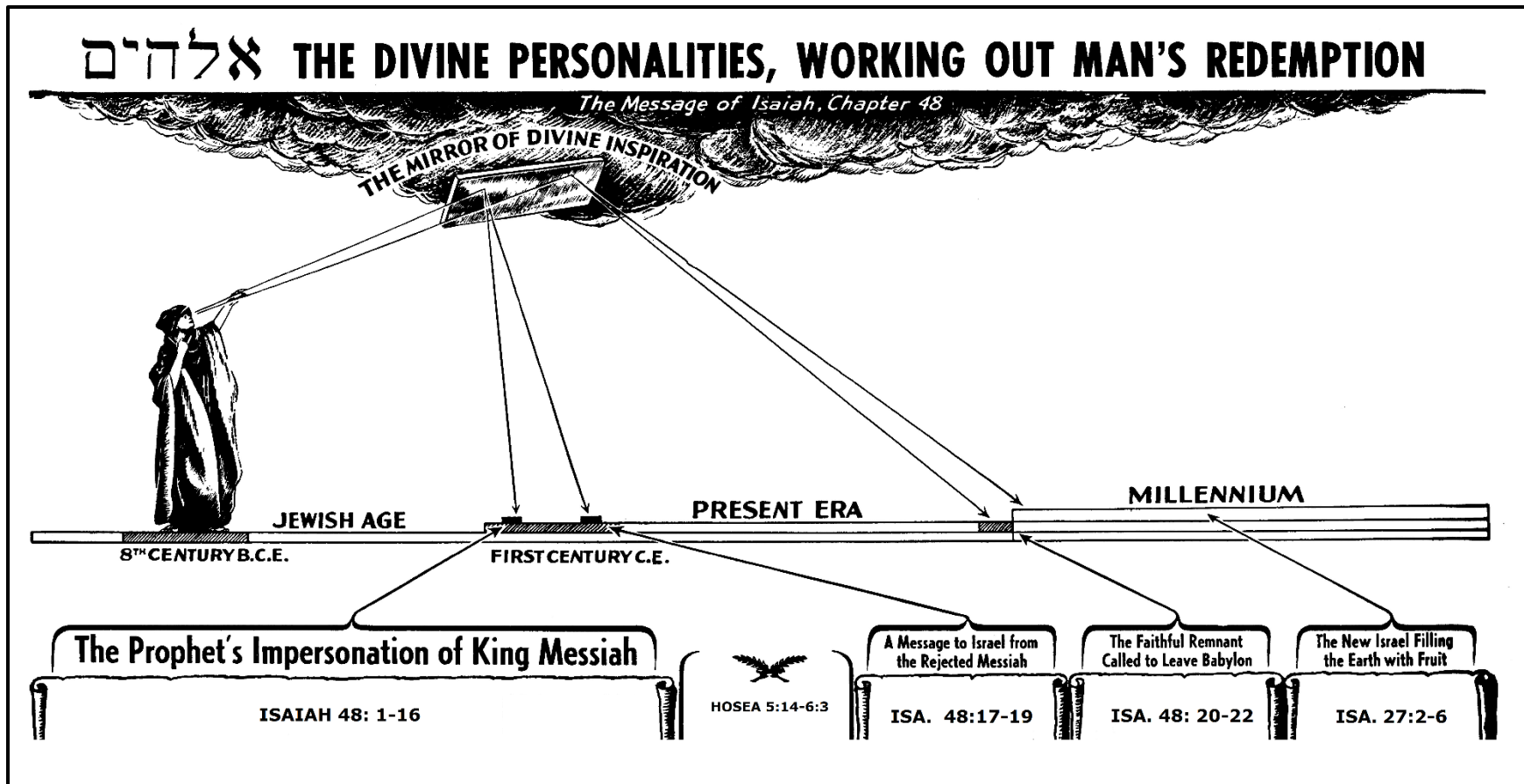
condition will exist throughout the great Millennial Age which will be of a thousand years' duration. Thus as indicated in the chart, verse 16 refers to the millennial kingdom. A full description of this is seen in many passages by the prophets.

We know that the Millennial Age will end with the judgment of the great white throne, as we see in Revelation 20:11-15. The righteous dead, as we also learn from Revelation 20, are raised before the Millennial Age. The rest of the dead, that is, the lost, are not raised until after the thousand years are finished—at the establishment of the judgment of the great white throne.

Thus in this chart we see that the prophet Isaiah laid out in panoramic form what is properly called *Messianic Times*. This same outline is seen in many other passages of Scripture.

אלהים THE DIVINE PERSONALITIES, WORKING OUT MAN'S REDEMPTION

The Message of Isaiah, Chapter 48



THE APPEARANCE OF KING MESSIAH AS ISRAEL'S REDEEMER AND DELIVERER

The prophets frequently impersonated either Jehovah the Father or Jehovah the Son. In the first sixteen verses of this chapter Isaiah impersonated the Son at His first coming. The reason for this interpretation is that, though he used the personal pronouns, *I*, *me*, *mine*, and *my*, neither he, nor any other man, could do what is here affirmed. A further examination of the passage shows that

what is related is that which is accomplished by Messiah at His first coming. These facts may be seen by a careful study of the passage.

In verse one Messiah addresses the people of Israel who are come forth out of the waters of Judah, who swear by the name of Jehovah ... but not in truth. The lives of people must correspond to their profession.

According to verse three the Messiah spoke through the prophets of old and, when the time for the fulfillment of any specific prediction arrived, performed it suddenly. That the spirit of Christ spoke through the prophets is seen from I Peter 1:10-12.

Messiah has always known the condition of Israel's heart—that she has been rebellious (Isa. 48:4, 5), as Moses declared (Deut. 29:2-4). Knowing that the people would make false claims in regard to idols and their ability to foretell the future, the Messiah, through the prophets, made known the principal events of history so that there would be no excuse for any Israelite's saying that his idol had shown these truths.

In verse six we have this language: "Thou hast heard it; behold all this; and ye, will ye not declare it?" Israel has heard the messages of the prophets. Messiah calls her attention to this fact and asks her will she not declare or confess it, that is, admit that He has spoken truthfully and correctly through the prophets. The last statement of verse six reads as follows: "I have showed thee new things from this time, even hidden things, which thou hast not known." The marginal reading of "I have showed" is "I *show* thee ...". The trend of thought demands our acceptance of the footnote rather than the text rendering. This fact is evident when one sees that Messiah, looking backward and having told what He had said in the past, now proposes to make new disclosures. He volunteers to tell them things that have never been known—things hidden from the foundation of the world. The church and the Christian Dispensation were clearly revealed by the prophets, but the details of the present spiritual and political setup were indeed withheld from them. In other words, the new setup under the present reign of King Messiah was not revealed to the Old Testament prophets; but when Messiah comes in fulfillment of this prophecy, He makes new disclosures regarding it.

When He appears, He creates something new: "They are created now, and not from of old." When anyone reads this verse in the light of its fulfillment, he comes to the conclusion that this new thing is none other than the spiritual kingdom of the Lord Jesus Christ, the Church.

In verse eight Messiah reverts to the theme which He mentions in verses four and five, namely, that Israel from the beginning has not had a heart receptive to truth. "Yea, thou heardest not; yea, thou knewest not; yea, from of old thine ear was not opened: for I knew that thou didst deal very treacherously, and wast called a transgressor from the womb." Men can harden their hearts. They can also take an attitude favorable to truth and desire to know the will of God (John 7:17). "If any man willeth to do his will, he shall know of the teaching ..." When Israel refuses to hear Messiah, He has just cause to blot her out of existence. But He refuses to do so, "for my name's sake will I defer mine anger, and for my praise will I refrain from thee, that I cut thee not off" (vs. 9). He holds on to her and makes her pass through the furnace of affliction to refine her as silver: "Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction" (vs. 10). In the past God has refined the nation, but has never subjected her to the purging process comparable to that of re-finishing silver. He does declare however that He will yet do this in the future. The furnace of affliction, where she will be refined, is none other than the time of Jacob's trouble (Jer. 30:7), the Tribulation.

The speaker declares, "I am he; I am the first, I also am the last," (vs. 12). Thus this one claims to be divine, God himself. In fact, He declares "I am he." He is the absolute, unchangeable One. (See Deut. 32:39.) According to verse thirteen Messiah laid the foundation of the earth and spread abroad the heavens. When He finished creation, He did not turn from it; rather He retains His control over the entire universe. He therefore declares, "When I call unto them they stand up together." In this sentence the various constellations and planets are thought of as soldiers. Messiah assumes the position of Generalissimo over them. Thus when He issues orders, everything stands at attention.

He, verse 14, calls for an ideal assembly of the peoples of earth and asks, "Who among them hath declared these things?" No one can take up the challenge. Continuing He declares, "He whom Jehovah loveth shall perform his pleasure on Babylon, and his arm *shall be on* the Chaldeans." He is the one whom Jehovah in heaven loves, and who will perform His pleasure on Babylon.

Verse fifteen is difficult: "I, even I, have spoken; yea, I have called him; I have brought him, and he shall make his way prosperous." Who speaks in this verse? The most probable interpretation is this: In the midst of Messiah's declaring that He is performing the pleasure of the Almighty against the Chaldeans, God the Father speaks from heaven, showing His sanction and approval of all that Messiah does and says. Such a dramatic interruption in this speech may be illustrated by the baptismal scene of the Lord Jesus. After He was baptized and was coming up out of the water, the heavens were opened and a voice from God said,

"This is my beloved Son, in whom I am well pleased" (Matt. 3:13-17). To understand that Isaiah 48:15 is a similar case is to unlock the prophecy. When Messiah says that He has appeared to perform the Almighty's pleasure against Babylon, the voice from heaven chimes in, "I, even I have spoken ..." The I therefore is none other than God the Father, who assures the world that He has brought the Messiah forth, and that He, Messiah, will make His own way prosperous—under the blessing and guidance of the Father.

The prophet closes his impersonation thus: "... hear ye this: ... from the time that it was, there am I: and now the Lord Jehovah hath sent me, and his Spirit" (Isa. 48:16). Messiah therefore, when He comes in fulfillment of this prediction, tells the people that God the Father has sent Him, the Son, and also the Holy Spirit. Here is the clear, plain teaching concerning the Holy Trinity. There is but one Divine Being or Essence, which is God, but there are three personalities subsisting in this one divine essence.

A MESSAGE TO ISRAEL FROM HER REJECTED MESSIAH

With verse sixteen the prophet ceased his impersonation. His doing this is to be interpreted as a prophecy that, when Messiah comes in fulfillment of this prediction, He will disappear from the scene of action. When anyone studies the whole case in the light of its fulfillment, he sees that, when Messiah came and accomplished His life's work, He disappeared from earth, ascending to the right hand of the Father on high.

Following this impersonation the prophet changed his form of address and presented himself to his audience as an ambassador of the rejected Messiah, who had disappeared. Then speaking for Him, he declared, "I am Jehovah thy God, who teacheth thee to profit ... Oh that thou hadst hearkened to my commandments! then had thy peace been as a river ..." As the representative of the rejected Messiah, the prophet, continuing His quotation from the Messiah, said, "Oh that thou hadst hearkened to my commandments! ..." —an expression of regret that Israel had not accepted Him. If she had done so, her peace would have flowed like a river and her righteousness would have been like the waves of the sea. In short, the history of the Jewish nation would have been entirely different, had she accepted her Messiah when He first appeared.

CALL TO ISRAEL TO LEAVE BABYLON

Babylon, rebuilt, stands as the world metropolis in the end time. Many Jews will reside in this commercial center. He sends His message to them to leave, the doomed city, obeying the injunction, "... with a voice of singing declare ye, tell this, utter it even to the end of the earth: say ye, Jehovah hath redeemed his servant Jacob" (vs. 20). Thus the Jews of Babylon are summoned to leave it and to tell their brethren, as well as the world, that the time has come for Jehovah to redeem His servant Jacob, the Jews. In the literal desert the Lord will provide streams of water for His fleeing people who start their long trek back to the land of their fathers.

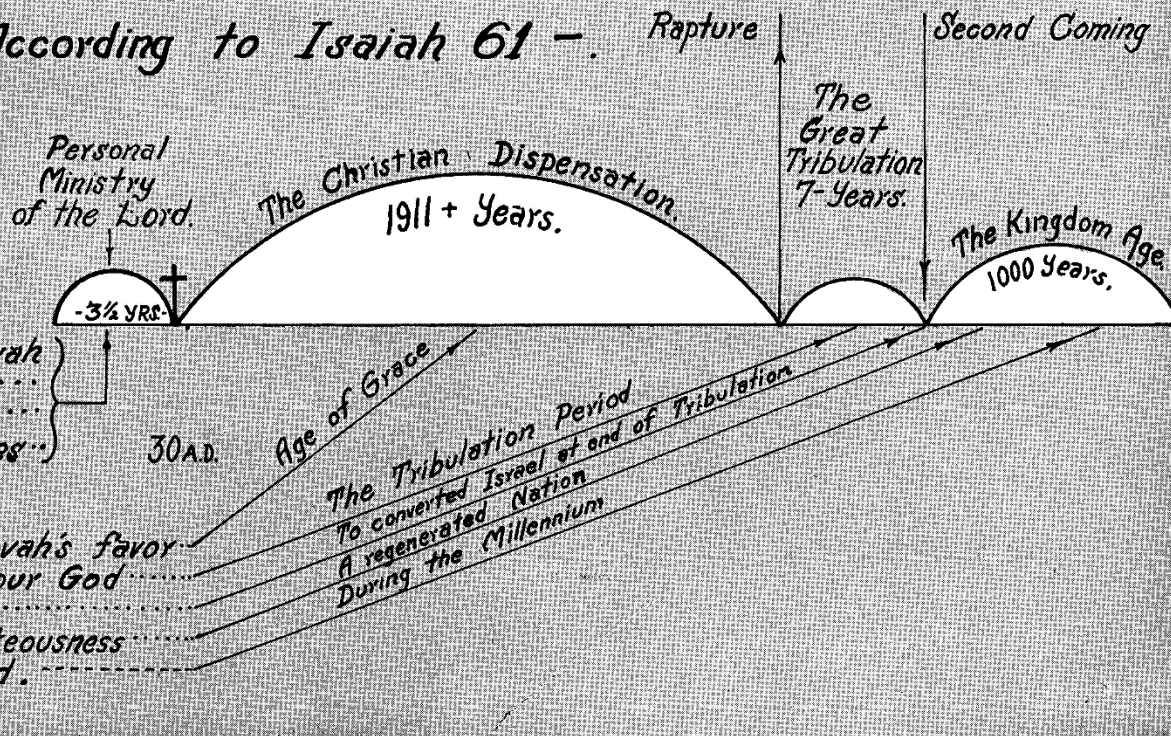
Messianic Times.

According to Isaiah 61 -

Isaiah 61:1-3.

(The Spirit... is upon me; Jehovah hath anointed me to preach... to bind up the broken-hearted... to proclaim liberty to captives...)

to proclaim the year of Jehovah's favor and the day of vengeance of our God... to give garlands for ashes... that they may be trees of righteousness... that Jehovah may be glorified.



MESSIANIC TIMES ACCORDING TO ISAIAH 61

[Isa 61:1] The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening [of the prison] to them that are bound; [Isa 61:2] to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn;

[Isa 61:3] to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified.

From the expulsion of Adam and Eve out of the Garden of Eden when God gave promise of a coming redeemer, man began to look forward to a king of righteousness who would reign over the earth (Gen. 3:15). An echo of this pledge is discovered in the utterance of Eve at the birth of Cain (Gen. 4:1)—a misinterpretation of the Lord's prediction. References to this primitive evangel are to be found throughout the Old Testament. For instance, in Genesis 49:10 appears the definite prediction of King Messiah and His reign over all the nations. Once more we see a clear indication of this matchless, righteous King and His reign in II Samuel 7 and parallel passages, where we have an account of the covenant into which God entered with David. Practically all the prophets spoke in the most glowing terms of this future King of kings and Lord of lords.

Very frequently, however, they spoke of only one of the comings—as if there were but one. On other occasions, they described His second advent, when He shall appear in glory and power. And on still other occasions, they blended descriptions of the two advents, which fact makes such passages appear as though there were but one coming. When, however, this third Kind of prediction is studied in the light of a fourth type of prophecy, which speaks of the two comings of the one Messiah separated by an interval during which He is seated at the right hand of the throne of God, one can clearly distinguish between the elements which refer to the first coming and those which relate to the second appearance. Thus when one has a clear grip upon the fourth type of prediction, which shows the entire redemptive career of King Messiah, one can see exactly where the other prophecies fit into the general scheme of things. A failure to understand Messiah's redemptive career as set forth in Old Testament prophecy has led to endless confusion.

What is meant by *Messianic Times*? Obviously, the days of King Messiah. In various portions of the Old Testament, that period is called, "the latter days." The first occurrence of this unique expression, which by all scholars is recognized as messianic, is found in Genesis 49:1. When anyone recognizes this fact and when he studies carefully Genesis 49:10 and understands that Jacob in vision saw the clear outline of the first coming of the Messiah in humiliation and blended that with a description of His reappearance in glory and power to reign over all the earth when all nations shall render filial obedience to Him, he will have an outline of Messiah's redemptive

career into which he can fit all the prophecies relating to Messianic Times. He never has to force an unnatural or strained meaning upon any passage but can allow the language to deliver its message and can instantly see the place where it fits into this redemptive work of Messiah. I might illustrate this fact by a Jigsaw puzzle. Every piece has its place into which it fits. To use force in making it fit into the wrong place is to violate the rules of the game.

In Isaiah 61, we have an excellent outline of *Messianic Times*. In the first three verses, the prophet impersonated King Messiah. The reason for my saying this is that he used the personal pronouns "I" and "me" and at the same time spoke of doing things that no human being could possibly accomplish. When these things are viewed in the light of other predictions, we know that Messiah is the one who will perform these very acts which the prophet spoke of himself as accomplishing. We know therefore that he was impersonating King Messiah.

Very frequently the prophets impersonated either God the Father or Messiah the Son. The facts of each context must determine which one is meant.

The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening *of the prison* to them that are bound" (Isa-61:1). According to this prediction, Messiah is anointed with the Holy Spirit to perform three definite things: first, to proclaim the glad tidings to the meek; second, to bind up the broken-hearted; and third, to proclaim liberty to the captives. God never did force himself upon anyone. He does not do that today. He respects man's personality and appeals to his conscience and heart, allowing him to exercise the freedom of choice with which He is endowed. Messiah, according to this prediction, does not consume His time with people who do not want the truth but gives himself to preaching the gospel to the *meek*.

Having given the truth to this type of people, who accept the message, He "binds up the broken-hearted." In this language the prophet was speaking of the New Testament doctrine of regeneration in terms of the process of restoring broken pottery. In the third place, He proclaims liberty to those who are in prison. Was Isaiah speaking of people who are literally incarcerated, or are we to understand this language in a spiritual sense? Since, however, he was speaking about the labors of our Lord during His personal

ministry who regenerates those accepting Him as personal Saviour and gives them liberty which they have never experienced, it is evident that the prophet was speaking of the liberty which believers have in Christ. Thus in verse 1 we see that he was speaking of the personal labors of the Lord Jesus when He makes His appearance upon earth among the Chosen People. His ministry, as indicated by the accompanying chart, continued for three and a half years, beginning with His baptism by John and ending with His execution. The crucifixion was in A.D. 30 according to the generally accepted chronology.

Messiah is anointed not only to preach the gospel, to regenerate people, and to give them spiritual liberty, but He but he is also commissioned "to proclaim the year of Jehovah's favor." Proclaim means "*to announce before hand.*" Of course, it does not always have this signification, but etymologically it does. The translators have chosen the correct word to express the idea conveyed by the original Hebrew expression.

Messiah will, therefore, in addition to His spiritual ministry, make an announcement ahead of time concerning what he calls "the year of Jehovah's favor." Are we to understand the word "year" literally or does it have a figurative meaning? In order to determine this question, one may look at the next expression which is "the day of vengeance of our God." Is there to be a literal day of twenty-four hours during which God will take vengeance against all the sinners of the world? All who are acquainted with the prophetic word will immediately answer in the negative. Moreover they will call attention to the fact that there is a period called "the day of Jehovah" which is described vividly by many of the prophets. This is a period of time during which God pours out His wrath upon the world in order to purge it of its sins. The length of this time is seven years, as we learn from Daniel 9 and related passages. Since, therefore, this day of vengeance is to be interpreted figuratively, the word "year" obviously is likewise to be understood in a metaphorical sense. Since "the day of vengeance" is a period of seven years, "the year of Jehovah's favor" naturally represents another period of time which bears an approximate ratio to this day of vengeance as that which exists between a year and a day. Inasmuch as the prophet placed "the year of Jehovah's favor" between the personal ministry of the Lord and "the day of vengeance of our God," and inasmuch as it is a long period of time, as just suggested, we cannot avoid the conclusion that "the year of Jehovah's favor" is the entire Christian Dispensation, which begins at the cross and which will end at the rapture of the church. Counting from the year of the crucifixion, A.D. 30, to the present time and accepting our usual system of A.D. datings, I would say that the Christian Dispensation has been running

for 1912 years (written 1942); but, since we do not know how long it will be until the rapture, it is wise to say that this era will be 1912-plus years in duration.

If one will study Luke 4:16-30, he will see that Jesus read Isaiah 61:1 and the first phrase of verse 2, stopping with the expression, "the year of Jehovah's favor." When He finished this phrase, He closed the book, gave it to the attendant, and sat down. When the eyes of all in the synagogue were fastened upon Him, He declared, "To-day hath this scripture been fulfilled in your ears." What did He mean by this? The answer is plain; namely, that Isaiah was speaking of Christ and His personal ministry, who would preach the gospel to the meek, regenerate those who accept Him, and give them liberty such as they had never experienced—spiritual freedom. He would also announce ahead of time the Christian Dispensation, during which God extends His mercy to man as He never did before this era, nor will do after it closes. The one characteristic of the present Age is that God is extending mercy in an unstinted manner to all. He has a definite object in view in offering such untold blessings. Throughout all eternity He will call attention to us who accept Him as evidence of what His grace can do.

If one will study the four records of the gospel, one will see that Jesus actually preached the gospel and saved people. Furthermore, He explained the Christian Dispensation. This is clearly seen in the parables found in Matthew 13 and parallel passages. To all conservative, premillennial expositors, these parables of the kingdom are a pictorial representation of the course which Christianity has taken during the present era. Thus, Jesus during His lifetime clearly outlined the Christian Dispensation.

At the same time, He said little about the Tribulation. It is true that He referred to it, but His mention of it was only incidental in comparison with the emphasis which He laid upon the proclamation of the gospel during the present era.

It was left to the apostles, as Paul informs us in Ephesians 3, to reveal fully the nature of the body of Christ, which is the church of the First-born. The early Hebraic church did not understand the full nature of the body of Christ as is seen by an examination of Acts 15. Certain believers felt that the door of entrance into the church of Jesus Christ was through circumcision and keeping the law of Moses. In other words, according to them, the formula for Christianity was Judaism plus belief in Christ. Finally, God gave the written and permanent revelation through Paul that He is now welding into one body all Jewish and Gentile believers—apart from Judaism.

When we take all these facts into consideration, we come to the conclusion that the Christian Era was foretold by the prophets, but the precise nature that affairs would take in the organization of the church of Jesus Christ was withheld from the Old Testament saints. Finally, God chose Paul as the spokesman, who explained elaborately this mystery which is Christ in us "the hope of glory."


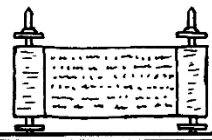
When the body of Christ has been made complete, the Lord will descend from heaven with a shout, with the voice of the archangel, and with the trump of God. The dead in Christ—only the saved during this Dispensation—will be raised to meet the Lord in the air together with the saints living at that time, who will be translated. That the rapture of the church occurs before the Tribulation is plain from many passages. God has appointed the believers, not unto wrath but unto the obtaining of salvation through our Lord Jesus Christ. An examination of I Thessalonians 5 shows that that the Apostle was talking about our deliverance out of this world before the wrath of the day of the Lord.

As stated above, the Tribulation is, according to Daniel 9:27, a period of seven years during which God pours out His judgments upon the world in order to purge it of all sin. It is brought to a close by the personal appearance of the Lord Jesus Christ. A wonderful description of that marvelous event is contained in Habakkuk 3 and Revelation 19.

At the conclusion of the great Tribulation, after Israel shall have accepted Jesus Christ as her personal Saviour, and called upon Him to return, He will answer her cry and hasten to her release and deliverance. He will give to them that mourn in Zion a garland for ashes. At that time He will repair the wreckage done during the Tribulation, will lift the curse from the earth, will mount the throne of David, and reign over Israel. Having accepted Him, she will go forth into all the world and will bring all nations to the feet of the Lord Jesus Christ. These nations will apply to Him to become their king and ruler. Thus of the increase of His government there shall be no end upon the throne of David (Isa. 9:6). Our Lord shall reign for a thousand years upon the earth as set forth in Revelation 20.

Thus, in Isaiah 61:1-3, we see the unfolding of *Messianic Times*, beginning with the first coming of Christ and including the Christian Dispensation, the Tribulation period, and the great Kingdom Era when the glory of God shall encircle the earth as the waters cover the sea.

ISRAEL The NATION of DESTINY

GOD'S PLAN FOR JERUSALEM AND ISRAEL	PRAYER FOR ISRAEL URGED	EVANGELIZATION OF ISRAEL COMMANDED	REJECTED MESSIAH RETURNS AT ISRAEL'S REQUEST
<p>62 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth. 2 And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name. 3 Thou shalt also be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God. 4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah; for Jehovah delighteth in thee, and thy land shall be married. 5 For as a young man marieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.</p> <p style="text-align: center;">ISAIAH 62:1-5</p> 	<p>6 I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are Jehovah's remembrancers, take ye no rest, 7 and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. 8 Jehovah hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy grain to be food for thine enemies; and foreigners shall not drink thy new wine, for which thou hast labored: 9 but they that have garnered it shall eat it, and praise Jehovah; and they that have gathered it shall drink it in the courts of my sanctuary.</p> <p style="text-align: center;">ISAIAH 62:6-9</p> 	<p>10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones: lift up an ensign for the peoples. 11 Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompense before him. 12 And they shall call them The holy people, The redeemed of Jehovah: and thou shalt be called Sought out, A city not forsaken.</p> <p style="text-align: center;">ISAIAH 62:10-12</p> <p>15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly.</p> <p style="text-align: center;">HOSEA 5:15</p>	<p>63 Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save. 2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat? 3 I have trodden the winepress alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my wrath; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. 4 For the day of vengeance was in my heart, and the year of my redeemed is come. 5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my wrath, it upheld me. 6 And I trod down the peoples in mine anger, and made them drunk in my wrath, and I poured out their lifeblood on the earth.</p> <p style="text-align: center;">ISAIAH 63:1-6</p> <p style="text-align: right; font-size: small;"><i>Designed By: David L. Cooper, Ph.D.</i></p>

In the present chart appears the entire text of Isaiah 62:1-63:6 with an additional verse from Hosea. This passage from Isaiah constitutes one sermon, presenting four major theses.

The prophet in this chapter, as shown in the title of the study, presents the nation of Israel as the people of destiny. This truth was shown in the study, "Israel the Hub of the Nations." As we have already seen, Israel was created by a supernatural, biological miracle for a definite purpose—to become the channel of world-blessing. The Lord God declares the end from the beginning and from ancient times things that are not yet done (Isa. 46:10). He never therefore has to change His plans. In Genesis 12:1-3 and those

passages related thereto, the Almighty has declared His purpose of blessing all mankind through Abraham and his literal descendants, the Jews. In this study we wish to see what He has to say about God's plan for Israel.

GOD'S PLAN FOR JERUSALEM AND ISRAEL

In verse 1 of this chapter God declares that He will not hold His peace nor take any rest until Jerusalem's righteousness goes forth as brightness and her salvation as a lamp that burneth. What is meant by Zion and Jerusalem? Zion is one of the poetical names for Jerusalem. It is located in Judea and is sometimes called the city of David. It is called the city of God in certain psalms. Many have been the changes that have come to that city, but great things are foretold for it. It will yet be the capital of the whole earth, and nations will flow to it constantly, making pilgrimages thereto in order to be taught of the God of Jacob, who will be there in the person of the Lord Jesus Christ. That the prophet is speaking of the literal city of Jerusalem cannot be doubted when one reads the first five verses of this chapter—especially, when one studies them in the light of many predictions that Jerusalem has a wonderful future before her. For example, see Psalm 48:1f; Jeremiah 3:14-18; Zephaniah 3:14-17.

It is also evident from verses 1 and 2 of our chapter that Isaiah included in his message the Jewish people, who are in various places of the Scripture called "the daughter of Zion." That he had the people in mind also is evident from the fact that he speaks of the going forth of Zion's righteousness and salvation as a lamp that burneth. Righteousness and salvation can be spoken only of people and not of a literal city; but, as stated above, the city of Jerusalem is undoubtedly included in this passage. In view of these facts we are confident that both the literal city and the people of Israel are seen in this prophecy.

Why is God so very much interested in Jerusalem and the Jewish people? How deep does His interest in this city and this people lie? In answer, let me call attention to His statement that He will not hold His peace, neither will He take any rest until her righteousness goes forth as brightness and her salvation as a lamp that burns. Speaking in popular language, we see that He will not cease to talk about Jerusalem, and that He will not take any rest or find satisfaction until this city and its people are blessed as contemplated in this passage. When a person has definite, specific plans in which his entire heart and soul are wrapped, he cannot have any rest or satisfaction until his purposes materialize but will constantly work toward his objective. In this verse God is speaking

of Himself in terms of man's experiences. Thus He says that He will not cease talking about Jerusalem and the Jewish people, until they are clothed with His righteousness and enjoy His complete salvation.

God's righteousness is imputed to those who believe in and put their trust in the all-sufficient sacrifice of the Lord Jesus Christ, which was made nineteen hundred years ago at Calvary. No one can enjoy the righteousness of God until he in genuine repentance and in trust accepts the Lord Jesus Christ as his Saviour. Israel will have to do this before she can be clothed in His righteousness. She as a nation can never accept Jesus of Nazareth as her long-rejected Messiah and Saviour until she is given the truth concerning Him, His divine nature, and His mission. That she will be clothed in His righteousness, as stated in this prediction, is proof that the truth of the gospel will be given to her and that she upon receiving it will accept Christ, who will clothe her in His righteousness. We who have the facts of the gospel must, therefore, give her this message so that she may see her terrible mistake, turn from it, and accept Him, in whom she can have life and righteousness.

Why is God so very much interested in Israel and her salvation? The answer is that she is the nation of destiny. All spiritual blessings which have come to the world have flowed through her as the channel. The blessings of the world in the future will likewise come to it through her. Her important position might be illustrated by the game of tenpins. All who are familiar with this game know that the pins are placed in a "V" shape. The one at the vertex of the triangle is known as the kingpin. It is so placed and related to the rest that, if it is hit squarely, in falling it will strike those on either side and back of it. They in turn will strike others, and thus, with one stroke, all ten of the pins may be knocked down. That is the object of each player. Israel was placed in that position in relation to the nations. That is a truth which was brought out in the study, "Israel the Hub of the Nations." The Almighty, in His wisdom, saw fit thus to place her. His ways and His doings are marvelous in our eyes and are right and just. All who are wishing to please the Lord will be satisfied with whatever arrangement He chooses to make. Since He has placed Israel in this position, let us rejoice in that fact and act accordingly. If the Lord had seen fit to make America the kingpin, we would not complain but would rejoice in that fact. But He did not choose to place us in such a position. What I say of the American nation is true of any other.

When Israel is given the gospel, she in turn will pass it on to all other nations and will lead all peoples to an acceptance of the Lord Jesus Christ. See, for instance, Zechariah 8:22,23. Because the Lord will yet use Israel as a channel of world blessing, I speak of her in this connection as the kingpin of the nations.

It is absolutely certain that Israel as a people will be converted, for in verse 2 we see them clothed in His righteousness. The nations and their kings shall also see and recognize this fact. At that time Jerusalem is to be given another name. From Jeremiah 33:16 we learn that she will be called "Jehovah our righteousness." Whether this is the name to which Isaiah in this passage refers, one cannot say.

At that time Israel will be the source of joy and delight to the Lord. According to verse 3 converted Israel will be a crown of beauty and a royal diadem in the Almighty's hand. Of course, these are figurative expressions referring to the royal position which she, as the head of the nations, will occupy. (Compare Zech. 9:16.)

Great will be the contrast between the condition of the land of Israel and its people *now* and what they will be *then*. They are termed definitely as *forsaken* at present. At that time they will be called "Hephzi-bah" and "Beulah." There will be a great transformation that will come over the country. The curse will be lifted. The land will be restored to Edenic conditions. Jerusalem will be an elevated place—the joy of the whole earth. The Hebrew people will be converted, and they will have an intense love for their mother city. This national, patriotic feeling is compared to the love that a groom has for his bride. Thus Palestine, which is the center of the earth (Ezek. 38:12), Jerusalem, which is to be the joy of the whole earth, and Israel, who is to become "the head of the nations" (Deut. 28:13), will become the channel of blessing to the entire world and its teeming millions in their lives, worship, and service during the great Golden Age when the glory of God shall encircle the earth as the waters cover the sea. "Glorious things are spoken of thee, O City of God" (Psalm 87:3).

PRAYER FOR ISRAEL URGED

Prayer figures very largely in the great economy of God. We may not be able to understand the philosophy of intercession and thanksgiving, (but from the Scriptures we learn that "the supplication of a righteous man availeth much in its working (Jas. 5:16). For reasons known to God alone He has bound up the unfolding of His plan with the prayer-life of His people. Though we do not understand this now, we shall fully appreciate the ministry of intercession when we shall know as we are fully known.

In speaking to Jerusalem, the prophet as God's representative declared, "I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night." Who are these watchmen? We understand that a watchman is a sentry who gives

the alarm at the approach of an enemy. In these times of war every one understands what a sentry is and what are his duties. The Lord declares that He has watchmen upon the walls of Zion and that they never hold their peace. The word here rendered *watchmen* may signify either man or angel. The latter is called a watcher in the Book of Daniel. Since these watchmen mentioned by the prophet continually cry out to God and since there are no watchmen, human beings, on the walls of Zion crying out to Him, one is inclined strongly to the position that these watchmen are angels whom God has stationed there, and who are vitally interested in the Almighty's plans concerning Jerusalem and her people. By inference we are to understand that these angelic hosts are constantly bringing before the Almighty His plans with reference to this city and His people. This seems to be the implication which is to be drawn from the connection which exists between the words quoted above and the following: "Ye that are Jehovah's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." The flow of thought demands this course of reasoning. These angelic watchmen are constantly reminding God of His plan concerning His nation and His city. They will never stop their ministry of intercession until He, the Almighty, makes Jerusalem a praise in the earth. Since they are so very vitally interested in this glorious consummation, the prophet urges those whom he termed "Jehovah's remembrancers" to engage in the ministry of intercession, day and night, until the Lord is justified in establishing Jerusalem a praise in the earth.

What is meant by "Jehovah's remembrancers"? Another rendering of the original which is just as accurate and possibly a little more vivid is "You who remind Jehovah." In the light of the entire context, we must conclude that these who remind God are the praying people who know His plans and purposes for Israel in her relation to the world, and who in faith day after day remind Him of His announced plan of making her the channel of world-blessing.

Those who engage in the prayer ministry are urged to take no rest and to give God no rest until He makes Jerusalem and her people a joy to all nations. Everyone who knows God, who believes in prayer, and who delights in the ministry of intercession should constantly keep before the Lord His announced plan. As stated in the beginning of this study, we may not understand the philosophy of intercession; but the Lord has invited us to cooperate with Him in the unfolding of His plan by reminding Him of His purpose. Of course, He has not forgotten, but He wants us to remind Him of it and never stop calling His attention to it until He brings His purposes into full realization.

Whenever people see the plan of God as laid down in this and many other passages referring to Jerusalem and her sons, they will pray for them and will do all in their power to get the truth to them so that they can turn to God and allow Him to bring these promises to fullest fruition.

When God does make Jerusalem the joy of the whole earth, the era of peace will dawn. Then Israel's suffering will be over. In fact, the suffering and the sorrows of all earth's inhabitants will be a thing of the past. O Lord, hasten that day! In the meantime help us to cooperate with Thee in the ministry of intercession and in any other service which helps forward Thy plans among men.

EVANGELIZATION OF ISRAEL COMMANDED

In verses 10-12 the command is given to evangelize Israel. The prophet began his exhortation in a stately manner—the way in which one of authority at an oriental court issued commands to subordinates, instructing them to prepare a highway in order that a royal visitor might come in regal splendor to visit his sovereign. We know from ancient history that, when one king made the announcement to another concerning a proposed visit, the host king had a highway prepared for his guest in anticipation of this special occasion. Our prophet in chapter 40:3-5 chooses the same type of language, indicating the coming of a royal personage to Israel—her Messiah.

Isaiah, thinking of the coming of Israel's King, spoke of a certain preparation that must be made in anticipation of His arrival. He therefore used language that was familiar to the people and that would imply the regal splendor and royal power of her coming Monarch. He, therefore, said: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up an ensign for the peoples." Everyone who is familiar with Palestine and the Near East knows that in ancient times there were only donkey and camel paths, with the exception of certain international highways. For a special visitor therefore stones had to be thrown from the trails, the rough places had to be made smooth, and a highway had to be thrown up in order that the royal visitor in his chariot might come in regal splendor. What preparation must be made in anticipation of the coming of Israel's royal visitor? From the quotation just given, we cannot say; but by reading the next verse, we see what was spoken in a figure is given in plain language. "Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompense before him."

From this verse we learn that God has sent forth a proclamation to the very ends of the earth. In this He speaks to certain ones, commanding them to take a message to the people of Israel—the daughter of Zion—and to announce to them that their salvation is coming. To whom does this proclamation go? It is quite evident that, since it is sent forth to the ends of the earth, those to whom it is given are to be found in all quarters of the world. In this proclamation we read, "Say ye to the daughter of Zion." What is the antecedent of "ye"? It can be nothing other than "Jehovah's remembrancers" of verse 6. It has been seen that these words refer to the praying people of the world. Thus those who are urged to pray that God may establish Jerusalem a praise in the earth are in verse 11 commanded to preach to Israel and to give her a certain definite message.

What is this message? It is this: "Behold, thy salvation cometh; behold, his reward is with him, and his recompense before him." The word, *salvation*, in the original and in the longer form is translated "Joshua," which means "Jehovah's deliverance or salvation." Salvation may be worked out providentially, in one form or another. But how is it to be accomplished in this case? After making the statement that Israel's salvation is coming, the prophet declares that "his reward is with him, and his recompense before him." From this we see that her salvation comes in the form of a person who brings deliverance to the Chosen People and also rewards and recompenses. The word rendered *salvation* has been translated into the Greek and transliterated from it into the English by the name *Jesus*.

One can be true to the original text and render the message which the praying people are to deliver to Israel in these words: "Behold, thy Jesus cometh; behold, his reward is with him, and his recompense before him." This appearance is evidently the second coming, for His reward is with Him and His recompense is before Him. If one wishes to get the attention of the Jew, he must expound those prophecies which foretell the glorious and victorious appearance of King Messiah. Wisdom dictates that one speak of His coming in glory and power to deliver the people of Israel and to establish a reign of righteousness upon the earth. Such a message will immediately catch the intelligent Jew's attention. In discussing those predictions which foretell this advent, one will naturally make it clear that this is His second appearance. When this is done, the way is opened for a discussion of the first coming and its meaning. The Lord knows psychology and the best approach to the Jewish people. He has told us how to gain their attention so that we can give them the full message of the gospel.

In speaking of this glorious event we are to assure the Hebrew people that, at the time of Messiah's return, after Israel has acknowledged her national sin and has accepted Him personally, she will become "The holy people, The redeemed of Jehovah: and thou shalt be called Sought out, A city not forsaken." There is a wonderful and glorious future for her when she, evangelized and convicted of her national sin, turns in genuine faith to the Lord Jesus and pleads for His return.

But Israel must be given the truth regarding her Lord and Messiah in order that she might repudiate her national sin and confess her offense. I wish to call attention to the passage found in Hosea 5:15. An examination of all the facts of the context from which this verse is taken makes it evident that this is a messianic prediction. Hosea, speaking as if he were the Messiah, declared: "I will go and return to my place, till they [Ephraim and Judah] acknowledge their offence, and seek my face: in their affliction they will seek me earnestly." This prediction shows that the twelve tribes of Israel committed an offense against Jehovah when He appeared in their midst. He then went back to heaven and will remain there until they acknowledge their offense against Him and seek His face. Note the language once more: "I will go and return to my place (heaven), till they acknowledge their offence, and seek my face." This prediction means exactly what it says. The Messiah comes to Israel. The people commit an offense against Him; then He returns to heaven from which place He came. He declares that He will never leave His place and come back to the Jewish race until they have acknowledged their offense and have sought His face. Not being aware of the fact that their ancestors committed this sin nineteen hundred years ago, the Hebrew people cannot make this confession and plead for Messiah's return.

In the last clause of this prediction we are told that Israel will in her time of affliction seek Messiah earnestly. We know that the time of her affliction is the Tribulation. Thus, when the power of the holy people is broken—when Israel is brought to her extremity, she will cry out to God and plead for Messiah to come, acknowledging her national sin; then He will return and bring the deliverance (Dan. 12:7).

MESSIAH'S RETURN AT ISRAEL'S REQUEST

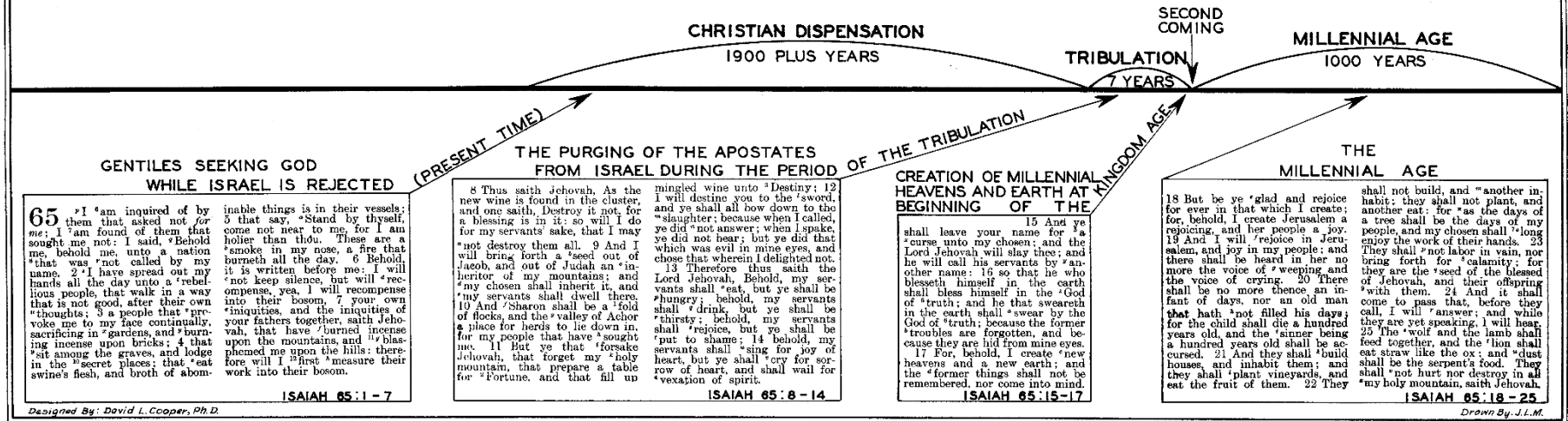
In chapter 63:1-6 we see a dramatic presentation of Messiah's return after Israel has been evangelized, has learned of her national sin, has repented of it, and has called upon Him to return. He will then do so; He will come, taking her part, and will bring the long-desired deliverance. He will say at that time, "The day of vengeance was in my heart, and the year of my redeemed is come."

That will be the day of vengeance—a time for Messiah to take vengeance on all anti-Semites and persecutors of Israel. That will be the year for His redeemed. Messiah alone can stop all wars and establish a reign of righteousness, justice, and peace throughout the earth.

Since Messiah will never leave heaven and come back to Israel until she makes this confession, and since she does not know about the enormity of her sin, it becomes of paramount importance that we who have the truth relative to Him and His mission in the world give this message to the entire nation of Israel in order that she might make that acknowledgment and plead for His return.

Let no one think that our Lord's coming to the air to catch up the living saints and raise the dead in Christ is contingent upon our giving the truth to Israel or doing any amount of work. The rapture of the church may, so far as we know, occur at any time. Let us, while the Lord allows us to remain upon the earth, be diligent about our Father's business, preaching the gospel, giving it first to the Jew and also to the Greek (Rom. 1:16).

THE REDEMPTIVE CAREER of MESSIAH According To ISAIAH 65



THE REDEMPTIVE CAREER OF MESSIAH ACCORDING TO ISAIAH 65

Isaiah 65 constitutes a literary unit. It lays before us certain facts regarding the Christian Era, Tribulation, and the Millennial Reign of our Lord. On the chart above I have given the entire text of this most important chapter in order that the reader might have before him the exact words of the sacred message, as I attempt to point out the different things mentioned in it. He will notice that I have blocked off certain verses according to the content of the message, have put a heading above each section, and have placed an arrow pointing to the period of time indicated in a particular verse. Thus in this mechanical way he can at a glance understand the message very clearly.

Over the first section I have put the heading, "Gentiles Seeking God While Israel Is Rejected." Running from this box is an arrow with the words "Present Time" pointing to the Christian Dispensation. By this arrangement I indicate that the prophet, verses 1-

7, was looking forward from his day to the Christian Dispensation, during which Israel is in rejection while the Gentiles are seeking after God and finding Him. Verse 1 refers to the conversion of the Gentiles at the present time. The language, "I am inquired of by them that asked not *for me*; I am found of them that sought me not," can have no other meaning than that the Gentiles, who knew not God in former dispensations, are now seeking after the Lord and are actually finding Him. This could not refer to the Law Dispensation, but only to the Christian Era. As proof that this position is true, I wish the reader to turn to Romans 10:16-21. In the verses preceding this paragraph, Paul showed that God is, at the present time, making no distinction between Jew and Gentile, and that whosoever calls upon Him may be saved. In verse 16 the writer showed that although the message had gone out to all Israel, the whole nation had not accepted, for Isaiah in chapter 53 foresaw that situation and made a prediction relative to it. He concludes, in verse 17, that "belief cometh of hearing and hearing by the word of Christ." He reinforces his argument by stating that the message of the gospel had gone out, when the Roman epistle was written in 58 A.D., to the ends of the earth. He uses the language of Psalm 19:1 in making this statement. (Compare Colossians 1:6,23.) The gospel had not only gone out to the Jews but also to the Gentiles in all corners of the globe. Elucidating his message further, in verse 19, the Apostle quoted from Deuteronomy 32:21 a prediction which foretold very clearly the Christian Dispensation during which God provokes Israel "to jealousy with those that are not a people ... to anger with a foolish nation." Paul interprets this statement from Moses as a prediction of the Jews' being stirred to jealousy at the present time by a nation which is not given any consideration by the Jews. In other words, Moses foresaw the period of time when the Gentiles, despised by the Jews, would be serving God and Israel would be stirred to jealousy by the situation. Without a doubt this passage is clearly a prediction of the Christian Dispensation during which the Gentiles come and serve God while Israel is in rejection. At the conclusion of this period, however, as we learn from other passages, Israel will be brought back into fellowship with God. The Apostle continues his discussion, of the preaching of the gospel to the whole world and of Israel's rejecting it while those from among the Gentiles accept the truth, by quoting Isaiah 65:1, which is found in Romans 10:20. In contrast to the Gentiles' seeking God and finding Him, as is stated in verse 20, the Apostle, in verse 21, declares, "But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people." Without doubt, therefore, the divine interpretation of Isaiah 65:1 is that it is a prediction of the Gentiles' accepting God during the Christian Dispensation, whereas Israel, to whom God has held out His hand, is a disobedient and gainsaying people.

That the Christian Dispensation was clearly foretold in the Old Testament is also evident from Psalm 110. It is likewise very clearly seen in the study of Isaiah 61. (I urge the reader to study again these passages and see how perfectly they agree on this point.) Though the Christian Age was clearly foretold, let us remember that the church as an institution (consisting of regenerated, saved Jews and Gentiles, welded together into a spiritual unity) was not revealed by the Old Testament prophets. That truth was made known to the apostles and prophets of the New Testament times and also to the Apostle Paul, who was as one untimely born. (Study carefully Ephesians 3:1-13 and I Corinthians 15:3-8.)

In Isaiah 65:2-7, the prophet shows the reason why God has turned to the Gentiles and accepted them. They, according to verse 1, are eager for the truth and fellowship with Him; but Israel as a nation, according to verses 2 to 7, has become hardhearted and indifferent in regard to her relationship and standing before the Almighty. This attitude develops into open rebellion against Him, for they walk "in a way that is not good, after their own thoughts." Furthermore, they engage in practices abominable to Him (vs. 5). In verses 6 and 7, the prophet reminds Israel that the situation is clearly written before the Lord who will not keep silent, but who will recompense into her bosom her own iniquities and those of her fathers, because she has apostatized from God. All the facts thus far discussed, show conclusively that verses 1-7 unmistakably foretell the rejection of Israel at the present day, on account of her sinfulness and the acceptance of Gentiles who are thirsting after God. This prediction, therefore, is a clear forecast of the entire Christian Dispensation, which began at the cross and will terminate at the rapture. On this chart, however, I did not place the cross, because it is not mentioned in this particular chapter.

The second block of Scripture given above consists of verses 8 to 14. Over it and upon the arrow pointing therefrom to the Tribulation, I have placed these words: "The Purging of the Apostates from Israel during the Period of the Tribulation."

Having foretold in the section just discussed that God would accept the Gentiles who seek after Him while He rejects Israel during the present time, the prophet hastens in the present section to assure us that God has not cast off all Israel forever, but that He

will purge the nation and will preserve a remnant for Himself through which He will work during the Millennial Age, as we shall shortly see.

In verse 8 he asserts that, as the new wine is found in the cluster and one exhorts that it not be destroyed because it has a blessing in it, so will God do for His servants' sake that He might not destroy them all. Isaiah uses the same or a comparison similar to that employed by Jeremiah in chapter 24. In this latter passage the prophet compares Israel to figs in two baskets: in one are the good ones; in the other, the bad ones. But Isaiah, thinks of Israel as clusters of grapes instead of figs. The Lord will not ruthlessly destroy the good grapes with the bad ones. As the vine-dresser gives the order not to destroy the cluster of grapes completely, even though it has bad grapes among the good ones, because he wishes to preserve the latter, so, declared the Lord, He will do in the same manner for His servants' sake that He might not destroy them all. In other words, the prophet foretold that, although the Lord rejects the nation as a whole during the Christian Dispensation, He will not destroy it completely, because there are some of the people whom He compares to good grapes. The good ones at present, of course, are those who speak the truth and who accept the Lord Jesus Christ as Messiah and Saviour. But this passage looks beyond the course of this age to its conclusion—the Tribulation—for in verse 9 He declares that He will bring forth out of Jacob and out of Judah an inheritor of His mountains. These will constitute His chosen ones, and they will inherit it. In other words, Isaiah foretells that God will bring out of Israel the faithful remnant who will be preserved during the Tribulation and who will enter the Millennial Age. These are the good grapes and are the ones who shall inherit His mountains.

The word mountain, in verse 9 refers to the mountains in the Land of Israel. His servants shall dwell therein, the faithful remnant. That He is speaking of the Land of Israel is abundantly evident from verse 10. The Plain of Sharon is along the Mediterranean coast, south of Mount Carmel. The Valley of Achor is one of the approaches into the high plateau land from the Jordan Valley near Jericho. Thus the remnant of Israel that seeks God will be preserved and will have their flocks and their herds grazing in these places.

In contrast with these truth-loving Israelites who seek after God at this future time are the apostates in Israel, of whom we read in verses 11 and 12. That He is talking of apostate Jews is evident from the language: "But ye that forsake Jehovah, that forget my holy mountain, that prepare a table for Fortune, and that fill up mingled wine unto Destiny; I will destine you to the sword, and ye shall all bow down to the slaughter." These apostates who actually engage in idolatry in the Tribulation will be destined to the sword and to the slaughter of that period. Thus they will be wiped out of existence. During the Christian Dispensation, God allows the wicked, evil Jews to live along with the faithful believers, but in the Tribulation He will purge out all the apostates from Israel and will preserve the faithful remnant.

The reason which He assigns for thus destroying the apostates from the nation is given in the following words: "... because when I called, ye did not answer; when I spake, ye did not hear; but ye did that which was evil in mine eyes, and chose that wherein I delighted not." God assigns the reason for His destruction of these renegades during the Tribulation to the fact that He called them, but they did not answer. He therefore destroys them. In contrast with this action of the Almighty, as has been seen, He does not destroy the wicked from among the good during the Christian Dispensation. Why the difference in His conduct? The answer is this. During the present age the truth has not been given to Israel as a people; but in the Tribulation it will have been given to her, and the apostates will have spurned it and turned from it. Increased light brings added responsibility. God therefore holds men responsible for rejecting the light which He sends to them. That the truth will be given to Israel at the close of this age and in the Tribulation is evident from various passages of Scripture. For instance, in Isaiah 40, we read of God's giving a command to His people to proclaim the truth to the entire nation of Israel. In addition to this passage we see the same situation in Isaiah 62:10-12 in which verses likewise He commands those who believe in prayer to evangelize His people Israel throughout the world, which thing, I am confident, they will do. When Revelation 7 is studied in the light of all these passages, it becomes evident that the 144,000 Jewish evangelists of that prediction will complete the task of giving the truth to all Israel. Thus Isaiah 65:11,12, presupposes a carrying-out of this command to evangelize the Jews. The Lord, therefore, says that, because the portion of the nation which refuses to hear the message does not hearken to Him, He will destine them to the slaughter of the Tribulation. Not only do they refuse to accept the gospel call at that time, but they willfully and in a determined manner do that which is evil in God's eyes and choose that wherein He does not delight. He,

therefore, speaking humanly, is justified in blotting out that portion of the race which rejects the message and which chooses its own way.

In verses 13 and 14, Isaiah contrasts the lot and condition of those who constitute the faithful remnant and those who form the apostate portion of the nation. During the terrific judgments as they fall upon the earth, the faithful remnant, "my servants," says Jehovah, shall eat; on the other hand, the apostates shall be hungry; God's servants shall drink, but the apostates shall be thirsty; God's servants shall rejoice, but the apostates shall be put to shame (be disappointed in their expectation); God's servants shall sing for joy of heart, but the apostates shall cry for sorrow of heart and shall wail from vexation of spirit. Why the difference between the lot of these two portions of the Hebrew people? The answer is this: God will take care of His own.

In a most graphic and pictorial manner, Isaiah 26:20,21 gives us the clue to the proper understanding of the situation: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, Jehovah cometh forth out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." God will have a place into which the faithful remnant will flee for protection. They will be hid "for a little moment until the indignation be overpast." When anyone reads Daniel 11:40-45 in connection with other passages bearing upon this subject, he concludes that the faithful remnant of Israel in Palestine of those days will flee to countries east of the Jordan where the contending armies will not be allowed to come. Thus they will be protected from the slaughter of that day. Some excellent interpreters believe that a goodly portion of the faithful remnant will escape to Edom and that it will be to them that the Lord Jesus appears first and brings deliverance (Isa. 63:1-6).

Isaiah 33 deals with the end-time. In verses 13-16 the prophet contrasts the lot of the godless remnant with that of the faithful. The sinners in Zion will be afraid, and trembling will seize the godless ones. On the other hand, those who walk righteously, speak uprightly, and seek the Lord will be protected, for in verse 16 the prophet declared that "he shall dwell on high; his place of defense shall be the munitions of rocks; his bread shall be given *him*; his waters shall be sure." This verse explains how God will take care of the faithful remnant and will purge out the apostates. This prediction should be no surprise to the one who is familiar with the Scriptures. God is able to take care of His own at any time and under all conditions. He protected Elijah when he fled from Jezebel. He gave him

water and food in a miraculous manner. When Israel was journeying through the wilderness, He air-conditioned the desert and supplied manna and flesh for His people. At the same time He made their clothes last throughout their journeys. Here He promises to do the same things for the faithful remnant, while the apostates are exposed to the downpour of His judgments.

This same promise of protection and blessing to the faithful remnant is set forth in Revelation 12. Here we see the sun-clad woman fleeing into the wilderness to a place prepared for her by the Lord. An examination of all the facts of the context indicates that this woman is none other than Israel, the faithful remnant in the Tribulation. Though Satan does his best to destroy her, he is unable to accomplish his purpose, for God intervenes, protects, and preserves her from all the judgments of the Tribulation. When, therefore, all parallel passages are correlated and examined in the light of each of their respective contexts, it is seen that God will protect and preserve His faithful servants, while at the same time He will expose the apostates to the downpour of His judgments which will purge them from the nation. The Tribulation is indeed the time of Jacob's trouble, but the faithful ones will be saved out of it (Jer. 30:7).

The third block of Scripture in the chart consists of verses 15-17. Above it I have this caption, "Creation of Millennial Heavens and Earth at the Beginning of the Kingdom Age." The arrow from this passage points to the second coming of Christ when He shall appear in glory to establish His reign of righteousness upon the earth. In verse 15 the prophet, still speaking to the apostate remnant of Israel, says that they will leave their name for a curse unto the faithful remnant; that is, that, after they have been slain, when men think of them, they will remember that these are the ones upon whom the curse of God fell. In this sense, therefore, they will leave their name for a curse, for in no other sense could this statement be true. This apostate remnant will be slain—purged from the earth—"so that he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth." This verse shows that the Tribulation is the purging time when God removes the wicked from the earth.

He then introduces a new order—one of righteousness and justice. This will be a new social, economic, and political regime. Old things connected with the present system will have passed away and everything will be upon a new basis.

This new order will be established "because the former troubles are forgotten, and because they are hid from mine eyes." Every vestige of the present order will be removed. At that time no one will recall any of the troubles of the present day or the things connected with our modern civilization. These things will be hidden from view. There will be nothing which will suggest the present order.

This new order will be possible and a new era ushered in, "For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind" (verse 17). In this passage we see that God, in explaining the new order, declares that the present civilization will never be brought to remembrance, for, behold He creates new heavens and a new earth. Since the prophet was speaking of the Tribulation in the preceding verses, and since he explained, as a reason for the non-remembrance of the former things, the creation of the new heavens and the new earth, we cannot avoid the conclusion that the new heavens and the new earth are created at the end of the Tribulation or at the beginning of the Kingdom Age. This interpretation is absolutely demanded by the further fact that, after verses 17 and 18, he is talking about the Millennial Age. Concerning this proposition, there can be absolutely no question since the Tribulation is discussed before this verse which tells about the creation of the new heavens and the new earth, since it is followed by those which speak of the Millennial Age, and since verse 17 is introduced by the conjunction "for," which connective shows that the sentence thus introduced is an explanation of what has gone before. We know therefore, absolutely and positively, that the new heavens and the new earth mentioned here can be none other than those which God creates at the beginning of the Millennial Age.

Additional proof of this position is seen in the statement about God's creating Jerusalem a rejoicing, and her people a joy (verse 18). In the following verse He speaks of this same Jerusalem as one in which "there shall be heard in her no more the voice of weeping and the voice of crying." This language shows that there will have been weeping and crying in this Jerusalem that is created and is made a joy of the whole earth. There will be no weeping and crying in the eternal Jerusalem mentioned in Revelation 21 and 22; but in this Jerusalem of which Isaiah speaks and which is created anew, there will never again be any weeping and crying. The implication of this passage is that there has been sorrow in this Jerusalem before it is created anew. These facts show conclusively that this Jerusalem is none other than the Jerusalem in Palestine which has had many sieges and much sorrow and distress through the ages. It is destined, as we learn from many passages of Scripture, to under-go the most terrific siege of all the centuries at the end of the Tribulation. When that is over, Jerusalem's troubles will be no more.

Why will it be necessary to create the heavens and the earth at the end of the Tribulation anew? one may ask. This question is to the point and demands a straightforward answer, which I proceed to give. In Isaiah 24:1-20 we see a detailed description of the judgments of the Tribulation. This time will be one of unusual destruction, for in verse 1 the prophet declares, "Behold, Jehovah maketh

the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." God is the one who wrecks the earth in fulfillment of this prediction. The reason for His doing so is set forth in verses 5 and 6 of this chapter, which, in a word, is that man has disobeyed the laws, statutes, ordinances, and corrupted the earth; "therefore the inhabitants of the earth are burned, and few men left" (Isa. 24:6). In the latter part of this chapter (17-20) we see great physical changes that will take place, not only upon the earth, but also in the heavens themselves. There will be, according to this passage, a wrecking of our present solar system at least. When these judgments are thus poured out upon the heavens above and the earth beneath, God will incarcerate "the hosts of the high ones on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days shall they be visited" (vs. 21, 22). These verses tell of the binding of Satan and his hosts and of their being incarcerated in the pit during the many days, which we know from Revelation 20 are one thousand years. Following the binding of Satan, the Lord Jesus Christ will mount the throne of David and will reign in Jerusalem over the earth for one thousand years. His majestic reign is set forth in the next verse of Isaiah 24, in these words: "then the moon shall be confounded, and the sun ashamed; for Jehovah of hosts will reign in mount Zion, and in Jerusalem; and before his elders shall be glory." From a casual glance at this prophecy, we see that Isaiah 24 is a prediction of the Tribulation period and the introduction of the millennial order. From it we see that not only the earth is affected but also the heavens.

Much light on the question under consideration is found in Isaiah 34:1-7. In this passage we see a prediction of God's making a reckoning with the nations which have sinned against Him. It is so very certain that He will punish the nations that the prophet sees it as an accomplished fact. In his describing the slaying of the wicked, verse 3, he turns to the heavenly bodies and sees them dissolving, for in verse 4 he declares, "And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their hosts shall fade away, as the leaf fadeth from off the vine, and as a fading leaf from the fig-tree." I wish that the reader would especially note the prediction in this quotation, "and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll." Isaiah tells us that during the Tribulation the heavenly bodies will be dissolved and the heavens will be rolled back as a scroll. He compares their disappearing from the skies to the falling of the leaves from a vine and the fading leaf from a fig-tree. This language is a description of reality. It is a forecast, showing what actually takes place in the Tribulation; namely, the dissolution of the heavenly bodies at the time of God's having indignation against the earth.

The Apostle Peter in II Peter 3 describes this dissolving of the heavenly bodies in very graphic language. We know that the passing away of the heavens mentioned by him is the same event foretold by Isaiah, because Peter is talking about the second coming of Christ and "the day of the Lord"—the Tribulation—for it is thus called throughout the Old Testament. This day of the Lord precedes the visible return of our Lord. It is during this day of wrath that the heavens being on fire will melt with fervent heat in fulfillment of Isaiah's prediction in chapter 34.

Since the heavens above and the earth below will be wrecked by the judgments of the Tribulation, it will be necessary for God to create them anew in order that there might be a reign of righteousness by the Lord Jesus Christ. The wreckage will be so very extensive that no life could be possible on the earth after that time unless God did repair, to a certain extent at least, the damage wrought. This, Isaiah declares, God will do. One should not think strange of this, especially in view of the fact that, after the primeval heavens were destroyed as we see in Genesis 1:2, the Lord labored for six days repairing the wreckage and preparing the earth for the reception of man, whom He contemplated making and whom He did create on the sixth day. If it was necessary for God thus to engage in this special activity, as described in Genesis 1, it should not be thought incredible that He will engage in similar activities in creating the heavens and the earth also anew in order that He may bring about conditions which will make possible the glorious reign of our Lord upon the earth. Thus God will create those elements both in the heavens above and upon the earth beneath in order to prepare for His marvelous, glorious reign.

As stated on the chart, a description of the Millennial Age is found in verses 18-25. This Jerusalem created anew is the old one in which weeping and crying, as we have already seen, have been experienced through the centuries, but one in which they will never again occur.

There will be no death during the Millennial Age except in the case of the man who lives to be one hundred years old and yet refuses to accept Christ as his personal Saviour, for we are told that "the sinner being an hundred years old shall be accursed." Those people born in the Millennial Age will be allowed to live a hundred years, even though they may not accept Christ; but that birthday will be the deadline. If they have not accepted Him by then, the judgment of God will sweep them out of the land of the living. There will be no excuse for anyone's not accepting Christ, because the evidence will be overwhelming and Satan will be bound.

The people who are placed on the right hand of Christ when He comes and judges the nations that survive the Tribulation (Matt. 25:31-46) are the ones who enter the Millennial Age and who repeople the earth.

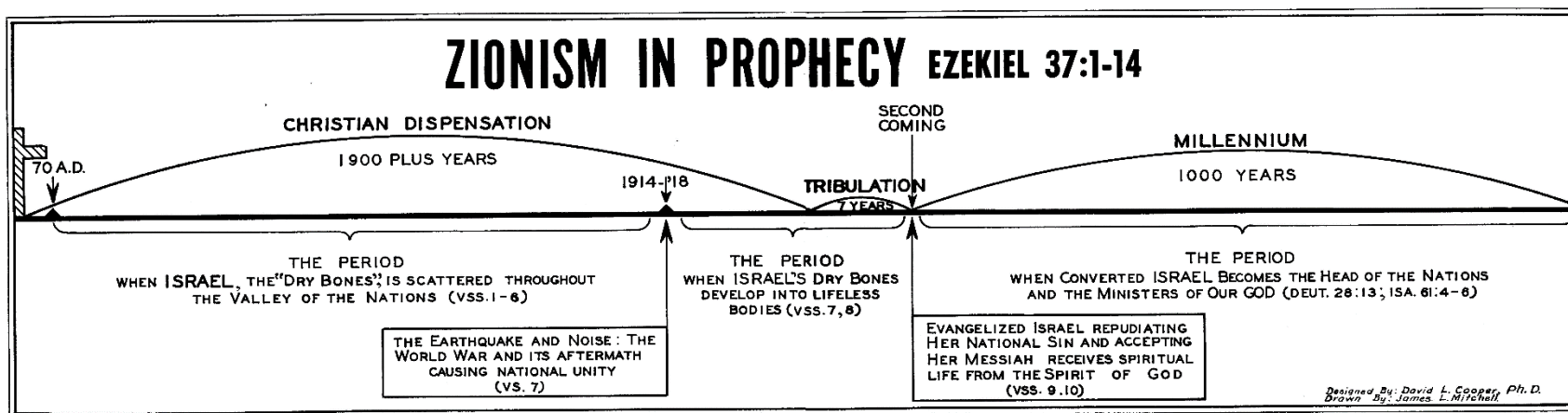
Longevity will be restored to the human family. This is seen in verse 22, for "as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands." Hence people will live long under those favorable conditions—their years shall be as the days of a tree. Some of the trees in Sequoia Forest are thousands of years old. It seems that people will live through the Millennial Age and pass on, without dying, into the eternal order as is described in Revelation 21 and 22.

Since men who accept Christ will not be smitten nor will die during the Millennial Age, they will build their houses and inhabit them; plant vineyards, and enjoy the fruits thereof (verse 21). There will be no calamities such as floods, earthquakes, hail, pestilences, and the like, the reason being that the one who is hostile to the human family will be incarcerated and cannot bring these disasters upon man.

Throughout the Millennium, the Lord will anticipate the cry of His people and will have the answer on the way before they ask. Let us not take verse 24 out of its context and expect God to do that today, for He has not promised to do so. It is true that He may do it on special occasions now. But the promise of this verse will be the order of the Millennium.

The curse will be lifted, not only from the earth and from man, but also from the animal creation. There will be peace and harmony among the animals, for the wolf and the lamb shall lie down together and the lion shall eat straw like the ox (verse 25). This is an echo of the prediction found in the eleventh chapter of Isaiah and the second chapter of Hosea.

Great things are in store for the people of God. The Lord has been very gracious to reveal to us in this chapter a blueprint of the Christian Dispensation, of the Tribulation, and of the Millennial Age. May we in appreciation of His friendship, which He has manifested by making this revelation, yield ourselves to Him and allow Him to work in and through us according to His own good pleasure!



Frequently we are told that the Jew is God's clock and that we keep our eyes upon him and his movements in order to know what is the time as indicated by this dispensational timepiece. The Jew also is a living monument which testifies to the accuracy and the reliability of the Scriptures. Of Frederick the Great it is reported that he asked his Bishop for the proof, in a word, of the inspiration of the Bible. Instantly the reply was: "The Jew." The entire history of Israel was written at the very beginning of her national life. (See Leviticus 26 and Deuteronomy 28.) One may look at Jewish history and see that God has been moving and directing the nation in perfect accord with this foreannounced outline. These chapters constitute a blueprint of the course of her entire history.

Before the student goes any further into this investigation, I respectfully ask him to read Ezekiel 37:1-14 very carefully and prayerfully. Having done that, he doubtless will understand better the accompanying chart and the explanation which I am making.

Forty or fifty years ago this passage was the favorite text with many evangelists as a basis for a message in opening a series of revival meetings. In these discourses the church was said to be the dry bones of Ezekiel's prediction. This scriptural authority was found by a peculiar mode of interpretation to prove that the church was dead but needed to be revived. Many evangelists, therefore, acted accordingly. God always honors His Word, although it may be and often is misapplied and misinterpreted. We have heard that "a text apart from its context is a pretext." One must look at the entire context of the passage to see how to interpret it.

THE VISION

In vision Ezekiel was transported to a place where he saw a valley which was indeed dry. The ground was covered with bones, for “there were very many in the open valley; and, lo, they were very dry.” The Lord spoke to the prophet, asking him if the bones could live. Ezekiel gave the proper answer, saying “O, Lord Jehovah, thou knowest.” He never attempted to delve into that which was beyond human ken. At this juncture the Lord commanded him to speak to the dry bones, saying, “O ye dry bones, hear the word of Jehovah. Thus saith the Lord Jehovah unto these bones; Behold, I will cause breath to enter into you and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am Jehovah.”

The prophet did as he was commanded. While he was thus prophesying, behold, “there was a noise, and behold, an earthquake; and the bones came together. Thereupon flesh came and finally skin covered them—but they were lifeless bodies.

In obedience to another command from the Lord instructing him to speak to the Spirit, he cried, “Thus saith the Lord Jehovah: Come from the four winds, O breath, and breathe upon these slain, and they may live.” As he was thus prophesying, the breath came into them, and these lifeless bodies came to life and stood upon their feet—an exceeding great army.

THE INTERPRETATION

What is the meaning of this vision? If the prophecy stopped here, no one could have any idea regarding its meaning; but we are thankful that it did not, for in verses 11-14 Ezekiel informs us that the Lord declared, “Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off. Therefore prophesy, and say unto them, Thus saith the Lord Jehovah; Behold, I will open your graves, and cause you to come up out of your graves, O my people ... And I will put my Spirit in you, and ye shall live, and I will place you in your own land; and ye shall know that I, Jehovah, have spoken it and performed it, saith Jehovah.”

The first thing to notice in this quotation is that the Lord gave the interpretation of the vision. He said in part: “These bones are the whole house of Israel.” This statement shows specifically that this language is symbolic and must be interpreted accordingly. Furthermore, we know who was signified by the vision; namely, the whole house of Israel—the Jews. Ezekiel did not know anything

about the theory of “the ten lost tribes of Israel.” The reason is that they were never lost, as I have shown in the study of “Israel the Hub of the Nations.” The reader will pardon a bit of repetition. The terms *Judah*, *Jews* and *Israel* are used interchangeably in the writings of Jeremiah, with Ezra and Nehemiah. They are also used thus in the New Testament. Paul spoke of the twelve tribes of Israel serving God earnestly day and night. James wrote to the twelve tribes of the Dispersion. (Jas. 1:1). The expression, the whole house of Israel, designates the people whom we know as the Jews today. The Lord, therefore, has told us that this vision signifies this race. Let us therefore never interpret this prophecy as referring to the church.

At this point look at the chart above. The first period mentioned in this passage is the one in which the dry bones are scattered throughout the valley of the nations. It began when they lost their independence and were scattered abroad. This was done when the Romans captured Jerusalem in 70 A.D. and dispersed them throughout the Greco-Roman world. We are compelled to view it from this standpoint, because these dry bones symbolize the whole house of Israel. Hence we must look at that which brought death to her nationally. History shows that that event occurred in 70 A.D. She therefore has been in the valley of the nations from that day until the present.

After viewing the bones in their scattered condition, the prophet was commanded to speak, urging them to hear the Word of God. Then he delivered the message which had been given him. We are not to think that it was spoken to her at the beginning of the period, for, according to verse 11, he speaks when they—the dry bones, the Jews are saying, “Our bones are dried up, and our hope is lost; we are clean cut off.” The message is spoken in the vision at a time corresponding to that in actual history when the Jews are taking this forlorn, dismal attitude toward life and the promises which God has made to them. In order, therefore, to determine the actual fulfillment of this prediction, we must examine the history of this people and see when they are taking this attitude.

In the light of Jewish history—from the beginning through the centuries—Israel has held on tenaciously to the ancient hope that Messiah would deliver her from all her troubles and would make her the head of the nations in fulfillment of Deuteronomy 28:13. In every crisis the Jews have betaken themselves to this ancient, national hope. We see this situation throughout all her history—as late as fifty or sixty years ago.

When rationalism commenced to invade the Christian ranks, and men began to lose their faith in the infallibility of the Scriptures, the same subtle type of unbelief started to work in Israel. The result has been that an increasing number of her leaders have given up

the ancient hope that stirred to action the many wonderful heroes of that race. Many of her outstanding scholars today have accepted a cold, calculating, rationalistic view of the Scriptures and are denying their divine origin and inspiration. By so doing they give up their ancient hope and say, in substance, that they are cut off. Unfortunately, this same subtle rationalism has gripped a large number of the rising generation and is paralyzing their faith. The messianic hope has almost become eclipsed by the darkness of unbelief. The nation is bewildered. She knows not which way to turn. Of course, this deadly virus of rationalistic interpretation of the Scriptures has not completely permeated the race. There are many who are still holding on with tenacity to the Old Testament, along with many traditions; but the expectation of Messiah's personal coming and His delivering the nation has ceased to be the living hope guiding the people as it has done in the past. Israel, therefore, is in the very frame of mind that was foretold in the passage under consideration.

According to verse 7 of this passage, when the prophet, looking out over the scattered bones, spoke; behold there was an earthquake and a noise and immediately the bones began to move together as if they had life. Each bone came to its bone. In other words, each bone moved into a position in relation to the other bones in order to form a skeleton. These bones never began to move until the earthquake and the noise occurred. As soon as the place was shaken and the noise was heard, the bones began to come together. These facts show that there is some connection between the earthquake and the rumbling noise on the one hand, and the coming together of the bones on the other. They seem, to be related as cause and effect.

Let us remember that this is a symbolic picture and that the various elements represent some reality in the fulfilment. All must concede that there is a harmony and agreement between the symbol and the thing signified. Recognizing this principle, we must say that the earthquake and the terrific rumbling noise are fitting symbols of some realities which occur in the period when Israel has given up her hope, which properly and fittingly may be represented by these manifestations, and which cause her people to come together.

Has anything occurred in the last four or five decades that has brought unity to the Jewish nation, and that could fittingly be represented by the destructive forces of an earthquake and the attendant rumbling noise? Those who know the history of Israel can point immediately to a very definite thing which has unified the nation, and which can fittingly be represented by the physical phenomena described. Prior to World War I, 1914-1918, there was little cooperation between the sections of Jewry into which the people were divided. Of course, there was some, but very little that could be called real cooperation. The conflict of 1914-'18 brought home to the Jewish people, as nothing has ever done, the fact that they are a people without a country, and that they are living in the midst of a

hostile environment. It became more evident to them that their only hope of survival as a nation was to establish a homeland in Palestine. Thus, the war itself and its aftermath drove home to the heart of the nation the necessity for united, concerted effort in opening up such an enterprise. That such unity of purpose has been achieved is evident to one who goes to Jerusalem and sees the building which houses the Jewish agencies on the Julian Way in West Jerusalem. Here under one roof—a beautiful symbol of cooperation—are housed the agencies of the various units into which the nation is divided. Thus, in my judgment, World War I and its aftermath were unmistakably foreshadowed by the earthquake and the noise.

It has been my privilege to visit Palestine twice—in 1937 and 1939. I have kept fairly well informed with reference to the developments which began in earnest after the last war and which continued in a most magnificent way until the outbreak of the present conflict. Marvelous progress has been made. If the Jews are allowed a free hand to carry out their program, wonderful things are yet in the future, which will surprise the world.

In vision Ezekiel saw the bones coming together. After each had reached its proper place, sinews appeared binding them together; then flesh grew upon the skeletons and finally skin covered the bodies. Without a doubt this re-formation of the bodies from the bones symbolizes the development and progress that have been made and will continue in Palestine and throughout world-Jewry. When the present conflict stops, doubtless the program will continue until it is arrested by the Tribulation. We are, at the present time, in the period that is set forth in this prophecy by verses 7 and 8.

One will see on the chart above that the present period is brought to a close at the end of the Tribulation. An arrow points to the time of the second coming. In connection with the arrow are the following words: “Evangelized Israel repudiating her national sin and accepting her Messiah receives spiritual life from the Spirit of God.” These words give, in my judgment, the meaning of verses 9 and 10, which foretell the conversion of the Jewish people as a nation. For the benefit of the reader, let me quote these verses. “Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say unto the wind, Thus saith the Lord Jehovah: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came unto them, and they lived, and stood up upon their feet, and exceeding great army.”

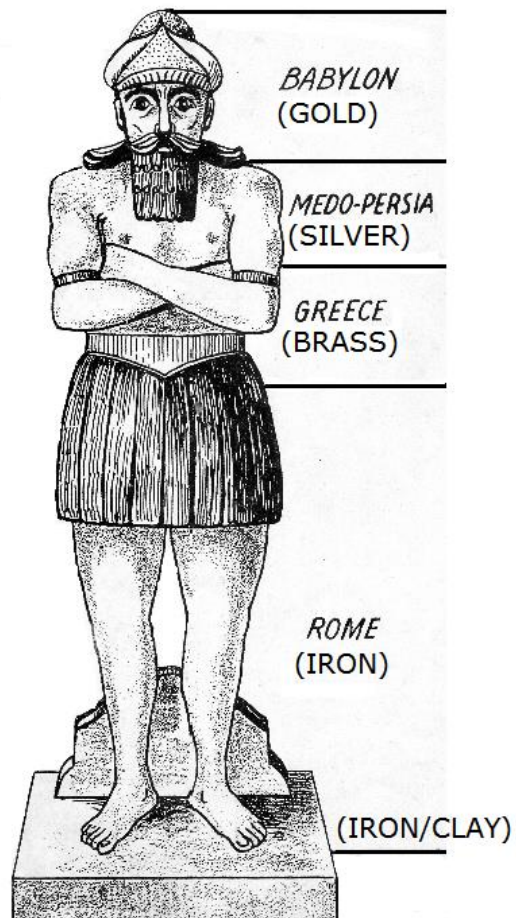
After the dry bones, in the vision, had developed into lifeless bodies, they lay motionless. The prophet then spoke to the Spirit, or as rendered in the text, *wind*, which blew upon these bodies and put into them the spirit of life. Then there arose and exceeding

great army. Let us keep in mind that this is a symbolic picture. The prophet saw the evidence of the blowing of the wind in this vision, which put life into the dead bodies. This fact represents some spiritual phenomenon which will be realized in the experience of the nation. The prophet spoke, the Spirit breathed, the bodies became alive. These verses cannot refer to a physical resurrection, because the whole prophecy pertains to Israel scattered throughout the world. The life therefore must be spiritual. With these facts in mind we can now interpret this prophecy. These verses foretell the impartation of spiritual life to this people. It is the Spirit of God, properly represented here in the vision by the wind, who alone can give this spiritual life. He imparts it only to those who hear of Jesus Christ—the Life and Light of the world—who put their trust in Him, and who accept Him as Lord and Messiah. The fact that these receive life shows conclusively that the prophet assumes that they are given the truth concerning Jesus, the source of life. They accept the message and put their trust in Him. Then the Spirit of God regenerates their hearts and implants this life in their souls. These verses, therefore, foretell most clearly the ultimate conversion of Israel, which we know will occur at the end of the Tribulation. This truth is brought out in the studies, “God’s Eight-Point Program” and “The Seven Great Revivals in Israel.”

When evangelized Israel makes the confession of her national sin and accepts the Lord Jesus Christ, she will be born in a day—after having suffered the terrific judgments of the great Tribulation. With a new life she will go forth in the Millennial Age and carry the tidings of salvation through the Lord Jesus Christ to all nations. Then will ten men out of every nation take hold of the coat of him who is a Jew saying, We have heard that God is with you. Let us go and worship your God (Zech. 8:23).

Converted Israel will be placed in her own land. She will then be the head of the nations. Then God will bless all people through her. She at that time will be the priest and the ministers of our God (Isa. 61:4-8).

**THE IMAGE VISION
OF
DANIEL TWO**



At various times in the past, the Lord spoke, especially to heathen kings, by means of dreams. For instance, He revealed to Pharaoh, king of Egypt, the fact that there would be a drought in his country for seven years (Gen. 40 and 41). This message was put in the form of a dream. The significance however was withheld from the monarch. He then demanded of the magicians of the land that they make known its significance. They failed. Finally, in the providence of God, Joseph was brought before the king and interpreted with exactness the significance of each portion of the dream. To Pharaoh it immediately became evident that the interpretation was exact and accurate. The king therefore gave him power over the land and made him next to himself in authority.

To Nebuchadnezzar, the proud, boastful king of Babylon, the Lord likewise made a revelation in a dream, which constitutes the subject of this discussion. He made a second revelation to him later in another dream, but in this connection we are not interested in that one. In the last days, we are told by Joel, God will speak to the old men in Israel by means of dreams and to the young men in visions. This promise is not to the Gentiles but to the Jews only and has never been fulfilled as yet. It will be, however, in God's own time.

The question frequently arises as to whether or not dreams have any significance at the present time. Good people are lined up on both sides of this question, but when a scientific investigation is made, it is discovered that very few dreams ever come true. Most frequently one has to distort either the dream or the facts which it is supposed to reveal in order to discover even a semblance of a realization of the dream. When all the evidence has been investigated, it seems that at the present one cannot afford to put any credence in dreams.

When the Lord spoke to Pharaoh and to Nebuchadnezzar, He did use the method of dreams but supplemented the disclosure by a literal interpretation spoken through one of His prophets. The circumstances of each case were such that the monarch was convinced by logic and the facts that the dream was of divine origin, and that the prophet was the Almighty's spokesman.

DANIEL THE INTERPRETER

Nebuchadnezzar demanded of the magicians that they reproduce and interpret his dream. They were unable to do so. Daniel then, who was classed among the wise men of Babylon, volunteered to make known the dream and its interpretation but asked that he be permitted some time. The request being granted, he called his immediate friends and engaged in supplication to God for the

desired revelation. Their prayers were answered. Then with boldness Daniel went into the presence of the king and recounted exactly what Nebuchadnezzar had seen in the dream. Instantly the monarch realized that the prophet's description was given with precision.

As reproduced by Daniel, Nebuchadnezzar saw a great image, the head of which was of gold, the chest and arms of silver, the belly of brass, the legs of iron, and the feet and toes of iron and miry clay. This image was standing at the foot of a mountain, out of which a small stone was cut without hands. Rolling down the side, it gained velocity and smote the image with a terrific impact. The result was that the image was broken into fragments, which in turn were like the chaff of the summer threshing-floor blown by the wind. Then the little stone became a mountain which filled the entire earth.

Such a reproduction and vivid description were conclusive evidence to the king that Daniel was a servant of the true and living God.

THE INTERPRETATION OF THE DREAM

Addressing the monarch, Daniel said: "Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold."

This statement is essential to the proper understanding of all predictions, because it lays the broad outline of prophecy into which all subsequent revelations fit. We must therefore examine this passage with utmost care.

According to Daniel, the God of heaven gave to Nebuchadnezzar, whom he addressed as king of kings, "the kingdom, the power, the strength, and the glory." This statement is all-inclusive. It declares that all governmental authority and power had been delivered to Nebuchadnezzar. In what realm? one may ask. This question is answered in the following words: "Wheresoever the children of men dwell, the beasts of the field and the birds of the heaven hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold." Reread and note the force of these words. According to this statement, all lands where there were men, birds, and beasts were delivered to Nebuchadnezzar. If there were any men in Europe at that time, God delivered that section over to Nebuchadnezzar. If there were any men, birds, and beasts in America, this continent was included in the original grant.

If there were any of these in Australia, for instance, that continent likewise was included in the declaration. From this position there can be no escape, if language means anything at all.

Were there birds, beasts, and men on these various continents when Nebuchadnezzar was reigning in Babylon? Archaeology answers in the affirmative. We have every reason to believe that all of these were in America at that time. How did they get here? As has been shown in a previous study, there was one original continent and one sea. This great body of land, however, was broken up in the days of Peleg (Gen. 10:25). Before that catastrophe, man and beast wandered at liberty over that one unbroken stretch of land; but when it was broken up, those in certain sections who survived that calamity were cut off from all connections with other portions of the world. In view of these facts we may be absolutely certain that man and beast were here in America and on the various continents in the days of Nebuchadnezzar. If these statements are true, then the promise made to Nebuchadnezzar included all territory where there was life.

Since world-wide dominion was granted to Nebuchadnezzar, the question arises: "Did he take possession of the grant and exercise such universal dominion?" Everyone who is familiar with ancient history knows that he conquered all Babylonia and then extended his boundaries to reach as far as Asia Minor in the northwest and Egypt in the southwest. He likewise extended his boundaries eastward; but by no stretch of the imagination can we believe that he conquered even the known world of his day. Nevertheless, God granted to him universal dominion.

The facts that God granted world-wide power to him, but that he did not avail himself of it should not cause any difficulty to the believer. This situation may be illustrated by the promise which God made to Abraham and his descendants concerning the Land of Promise. If one will read the description of the territory granted Abraham and his seed, as found in certain portions of Genesis and the Pentateuch, he will see that the land vouchsafed them began with the River of Egypt and extended to the river Euphrates, embracing also the land of the Hittites, which was the major portion of Asia Minor. The Hebrews in no period of their history ever took possession of all the land which God granted to them. As a matter of fact, they possessed only a small portion of it. It is true that in the days of David and Solomon their territory extended as a narrow strip along the shores of the Mediterranean Sea and eastward to the Euphrates River; but in the days subsequent to Solomon much of this territory was lost and the frontiers of Israel were constantly changing and shrinking. At no time since the existence of the Hebrew race has this people taken over all the lands deeded to them. Their failure

does not make null and void the promise of God. But of this we may be certain: God will yet fulfill the promise to Israel literally when she is able to receive it. As another illustration of this same point, let us notice that God has blessed us with all spiritual blessings in Christ (Eph. 1:3). I do not suppose that there is a single Christian alive today who would, being in full possession of his mental faculties, declare that he has taken possession of all the provisions which God has granted to us in Christ. On account of our failure let us not whittle down the promises of God and make them correspond to our meager experiences. On the other hand, let us accept the statements of God at their face value and with humility confess our failure. If we can do this and can understand such a situation, we certainly can comprehend this promise of world-dominion which God made to Nebuchadnezzar, but which he never appropriated. His failure or inability did not alter, neither did it make null and void the promise of God.

The image which Nebuchadnezzar saw, and which Daniel reproduced, was, as is indicated by the description, the image of a man. It had a head of gold, which rested upon the chest of silver. This part of the anatomy was, in turn, connected with the belly of brass; furthermore, the belly was likewise connected with the legs of iron, as also the feet were attached to the legs. The impression one receives from reading this passage is that the image was standing erect at the foot of a mountain. I have traveled quite extensively in Egypt. All the images of the Pharaohs which I have seen (and I have seen many, especially of Rameses II) resemble quite accurately the anatomy of a man. Of course, I have never discovered any image made of the metals of this image; but I have seen statues of marble and other materials of the various monarchs of Egypt and of other men in different countries. The heads of all are connected with the chests by means of the neck. The chest blends into the belly, and the belly connects with the thighs, which in turn develop into the legs. In other words, these statues and images constitute single units. Such is the impression that one normally gathers from reading Daniel 2 with reference to the image-vision of Nebuchadnezzar.

Unless there is positive evidence that there has been some time intervening between any of the kingdoms symbolized by the various metals, one must conclude that each of them immediately follows its predecessor. This is a most important consideration—especially so, since at the present time a peculiar interpretation is being forced upon the prophetic word which is causing no little confusion in certain quarters. There were no breaks in the image according to the description. There are, therefore, no breaks or time intervening between the kingdoms symbolized by the various metals. This position we must accept without hesitation unless there is

absolute and positive proof showing unmistakably that there was a break or breaks in the image. One will seek in vain for such positive evidence.

Resort might be made, by special pleading to bolster a theory, to "The Law of Double Reference." All students of the Word realize that one of the four types of messianic prophecy, omitting the Christian Dispensation, blends the first and second comings of Christ into a single picture. This class of predictions is an illustration of this law. One who fails to recognize this principle can never understand accurately the utterances of the prophets. For a discussion of this point see the study, "Four Types of Messianic Prophecy." But the fact that the principle of double reference often obtains in plain predictions should not lead one to infer that in this image vision there is an interval separating any two of the kingdoms signified. If, on the other hand, there is positive evidence, either in Daniel 2 or in other passages dealing with the same subject, showing that there is an omission in the image-vision, we shall do well to recognize the truth on this point and act accordingly. In the absence of such testimony, one should not assume such a break in the continuity of the prophetic times indicated by the image. We have no logical right nor reason to assume that this image was anything other than that of a normal man. The circumstances of the case, studied in the light of related passages, demand that we recognize the image as representing an unbroken period of time, which began with Nebuchadnezzar and ends with the second coming of Christ (Dan. 2:44).

SIGNIFICANCE OF THE METALS

The head of this image was of fine gold, the chest of silver, the belly of brass, and the legs of iron, whereas the feet and toes were of iron and miry clay. Instantly one recognizes design in such an arrangement. An examination of the use of gold and fine gold in the Scriptures reveals the fact that this metal was used to symbolize that which is purest or of the first quality. When governments are under consideration, it would naturally signify that which God considers the highest or ideal form of government. Since the head of gold signified Nebuchadnezzar and the Babylonian form of rule, we may conclude that an absolute monarchy (for such was Babylon) is God's ideal type of government. Of course, an unrighteous ruler, even though he headed an absolute monarchy, could not be that which meets divine approval; but such a type of government, administered by an absolutely righteous and impartial monarch, who knows the very thoughts and intents of the heart, would fulfill that which is symbolized by this finest of metals. Nebuchadnezzar and his successors fell far below the ideal; nevertheless that type of government was what God had in mind in the use of gold.

The next metal in this image, viewed from the head downward, is the chest and arms of silver. This portion of the image signified a second type of government which succeeded Babylon and which was inferior to it, as silver is inferior to gold. The kingdom which followed Babylon was that of the Medes and Persians. Their type of government was a limited monarchy. It is indeed inferior to that of an absolute monarchy, as is recognized by all students of politics.

To this second empire were granted the same powers and authority over the entire world that had been given to the Babylonians. Like their predecessors, they never did "go in and possess their possessions." It is true that they swallowed up the Babylonian Empire and pushed their frontiers beyond the boundaries of the former. Nevertheless, they never did exercise world dominion as outlined in this prediction. The historical facts show conclusively that they did not.

The third kingdom was symbolized by the belly of brass. From the standpoint of real worth, brass is less valuable than silver. Since this metal was chosen, it is quite evident that the government thus presented symbolically would be of a lower type than that of the Medes and the Persians. From history we know that the Greek Empire succeeded the Medo-Persian Kingdom. The authority and the power that had been first in the hands of the Babylonians, then transferred to the Medes and Persians, passed into the grip of the Greeks. They took over all the territory that had formerly been under the control of their predecessors and extended their boundaries quite a distance beyond that of Medo-Persia in its widest extent. When, however, they were no longer plastic in the hands of God and could not be used of Him to forward His plan of the ages, He withdrew this delegated power and authority and transferred it to their successors, the Romans.

This fourth, empire was symbolized by the legs of iron and the feet and toes of iron mixed with miry clay. Here again we see a depreciation in the value of the metal used. It is true that iron is much stronger than the other metals appearing in the upper part of the image; but, from the standpoint of real value, it was of far less worth than the former ones. As we learn from history, the Roman Empire succeeded the Greek and without question is the one that was symbolized by the iron. The authority and power, granted to the Babylonians, then transferred to the Medo-Persians, and later given to the Greeks, finally was delivered into the hands of the Romans. They in turn extended their boundaries beyond those of the Greeks—even at the zenith of their power—and incorporated more territory under their rule than any of their predecessors.

As suggested above, there is nothing in the language that would imply that there was a gap between the third and the fourth empires. Only a demand to bolster a position, which has been espoused, could lead one to invent a break in the succession of rule between the third and the fourth empires.

SPECIAL FEATURES OF THE FOURTH KINGDOM

The legs, feet, and toes—symbols of the fourth kingdom—were of iron and iron mixed with miry clay. The arms attached to the chest of silver signified the dual monarchy of the Medes and Persians. The legs representing the fourth kingdom signified the division of the Roman Empire into two sections: the West and the East.

A glance at history shows us that Rome was one strong unit from the days of Julius Caesar until the kingdom was divided by Diocletian in 285 A.D. In view of this fact we may be certain that the hips of the image were likewise of iron. This is the logical meaning of the language, which limits the portion exclusively brass to the belly of the image.

When our Lord was upon earth, Rome was in the hip-stage and never reached the leg-stage until Diocletian came to the throne and divided the empire into what later became known as the *Eastern Roman Empire* and the *Western Roman Empire*. At first there were coordination and cooperation between the two sections, and the emperor of each considered the other as his equal and co-partner. Eventually differences arose and a breach developed which sank into a chasm separating the two governments, although they were of the same imperial type.

Anyone who read this prophecy before the time of Diocletian would naturally conclude that the first kingdom, symbolized by the head of gold, would be a united empire; that the second would be a dual monarchy as indicated by the arms; that the third would be a united kingdom, which fact was indicated by the belly of brass; and that the fourth one would be a solid political unity for a while but would develop into two sections as was indicated by the legs. Furthermore, he would naturally believe that, just as the legs extended from the torso downward to the feet, thus the two empires into which this one divides would likewise continue in this dual form—unlike the Medo-Persian Empire with organic connection as indicated by the chest and arms—but each pursuing its individual existence as indicated by the legs. From the time of Rome's supplanting Greece to the division of the empire, everyone who understood the prophecy had the logical right to expect that kingdom to divide into the two sections as indicated by the legs. After that prophecy was

fulfilled, all biblical students had a right to believe that those two divisions would continue through the centuries until the very end of the age. Since the legs of the image extended from the body to the feet, no one by a study of the passage could arrive at any other conclusion. No one today who is willing to let the prediction deliver its own message to his heart can logically interpret it differently. Thus from the time that the prophecy was spoken until the present, everyone who believes and accepts the Scriptures as the infallibly inspired Word of God has had a right to believe that Rome continues through the centuries in this twofold division as indicated by the legs.

Furthermore, they are forced logically to believe that this dual empire will eventually develop into ten divisions as signified by the toes. If language is definite and can be relied upon, our prediction means this. It can mean nothing else. To force upon it any other interpretation is to do violence to the Word. Daniel 2 does not give any hint as to how this final development will be brought about. That is, however, told in Daniel 7 and Revelation 13 and 17.

In this connection let us bear in mind that each of these metals symbolized a definite, specific type of government. About this position, there can be no question. This fact may point to the solution of the problem involved, especially in this fourth empire. Since iron symbolized the imperial type of government, we have a right to believe that the old Cæsarean imperialism was destined to continue through the centuries—to the very end—as signified by the legs that continue from the body to the feet.

We have seen the picture presented in this prophecy. An examination of the historical facts as they have unfolded through the centuries will make this picture more vivid. Rome was a solid political unity when the Lord Jesus was upon earth. At that time she was in the hip-stage suggested above; she reached the leg-stage when Diocletian came to the throne and divided the empire into the Eastern and Western sections, making Constantinople the capital of the East and Rome the capital of the West. Let us think of this image as facing northward. The left leg then would represent Rome in the West, and the right one, Rome in the East. The Western section was overrun by the Germanic tribes in 476 A.D. Speaking in terms of the anatomy of man, I would say that the left leg was broken in that year. The injury was serious and was never healed until 800 A.D. when Charles the Great, restoring law and order, united all the fragments into which the empire had been shattered into another political unity, which became known as "The Holy Roman Empire of the Frankish Nation." Thus the center of political gravity of Rome in the West was shifted from Italian soil to French territory. This political setup remained intact until 963 A.D. when Otto I, the German, crossed the Rhine, conquered the Western section

of the Empire, saw the advantage of the civilization which he had vanquished, incorporated the country overrun into his empire, and Romanized his Germanic tribes. Thus he and his successors claimed to be the heirs of the old Roman Caesars. Since they Romanized their civilization and added the conquered territory to their dominions, it is logical for us to understand that the Empire in the West was continued—the broken leg was healed—but that the center of political gravity was once again shifted—this time from French territory to Germanic soil. It continued through medieval times to the present, centered in Germany. It is true that the boundaries of Rome have contracted at times, and at others they have expanded; yet there has been a persistency of the type of government—Cæsarean imperialism—through the centuries. To illustrate this, let me *imagine* a situation which I know will never develop. Suppose Germany should conquer Britain and Russia and then should invade our Atlantic seaboard. We would, of course, draw up our forces against the aggressors. In such an imaginary war let us conceive of the enemy's driving our forces westward. The capital, which is now at Washington, D.C. would, of course, be moved westward before the advancing hordes. In this hypothetical calamity, let us assume that the invaders pushed our forces as far as the Mississippi River. The capital, in that event, would probably be established at Omaha or Kansas City. At this stage of the struggle, both sides come to the conclusion that neither can win. Finally, an armistice is requested. Fighting ceases. A peace conference is called, and the aggressors demand as an indemnity of the war that the American government cede to them all the territory east of the Mississippi. To these unreasonable demands the American delegates consent and affix their names to the peace treaty. Then the conquerors take possession of the newly acquired territory. Under these conditions what would the government headed up at Kansas City be called? Everyone would say that it would still be the United States of America. This is correct. It would be the same government, with the same traditions, with the same civilization, with the same organization, with the same institutions and ideals as the one which started with the thirteen original colonies on the Atlantic seaboard; and yet it would not be on one foot of the original soil. There would be continuity, not of territorial boundaries, but of the type of government. We can, therefore, see that in the persistency of the type of government, which is the thing emphasized in Daniel's vision, lies the continuity that is set forth by the legs of the metallic image of Daniel 2. The Roman type of government has persisted throughout the centuries in Western Europe in that the same old Cæsarean imperialism has persisted through the centuries to the present time and has the center of its political gravity in Germany. (From statements here and there in the Word I know that the Axis powers will go down in defeat.)

On the other hand, in 1453 A.D., the eastern half of the Roman Empire went down under the Ottoman Turks. At that time many of the leaders fled to the West and carried the civilization of the East with them. This turn of affairs laid the foundation for the great Renaissance. Many others of the political leaders fled from Constantinople into Russia, taking with them their ideas of government. They infiltrated into positions of power and finally transmuted the government at Kiev into the same type as that which had existed at Constantinople in the old Byzantine Empire. Thus was transferred to Russian soil the old Cæsarean imperialism, which has continued through the centuries, notwithstanding the ebb and flow of national events, up to the present time. There has, therefore, been a continuity of the type of government, both in the East and in the West, to the present. It will continue on until the ten-toe-stage is reached.

THE SMITING STONE

In the vision Nebuchadnezzar saw a small stone cut out of the mountain without hands which rolled down and smote the image upon its feet. The impact broke the image into fragments. These being removed, the little stone became a mountain which filled the earth.

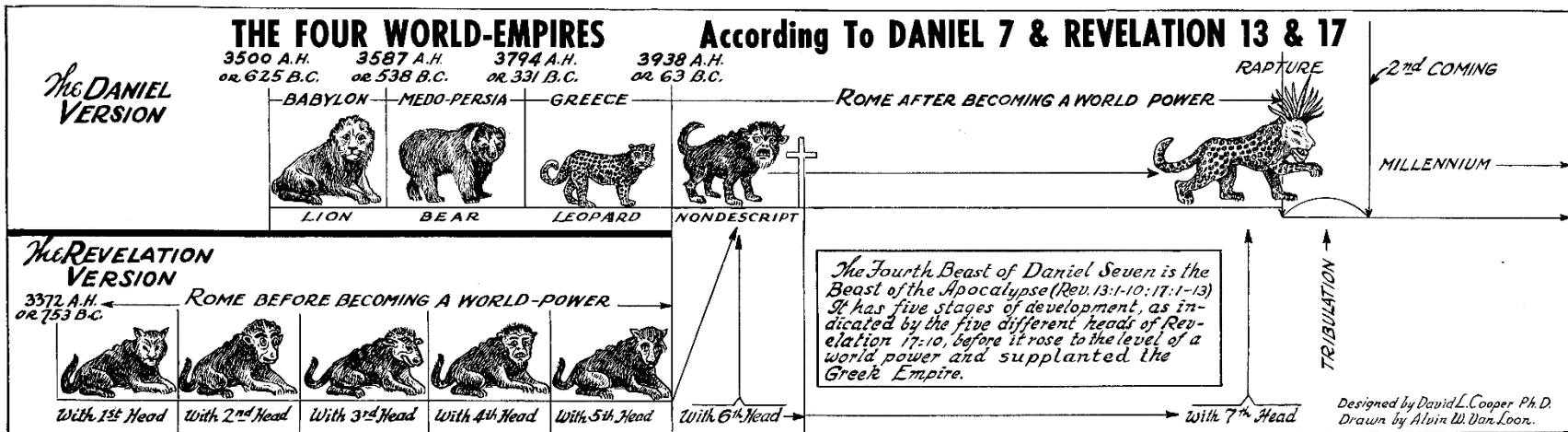
What is the significance of this stone? Since the image is a symbol of four governments, the stone likewise is a symbol. But of what? God does not mix His teachings. We must find the significance of a stone when thus used symbolically. The first appearance of such a metaphorical meaning appears in Genesis 49:24, where the Messiah of Israel is called "the stone." In other places "stone" as we learn from each context signifies "Messiah." Rock, as a rule, when thus used refers to God the Father, although in Isaiah 8:14 both a rock and a stone signify the Messiah. Since this is its metaphorical meaning, we may believe that this smiting stone is a symbol of the Messiah and His coming in clash with the fourth power of the image.

This stone strikes with tremendous force the image upon its feet and breaks into fragments all the metals. Such imagery could not under any conditions signify the first advent of Messiah, because He did not make any such stroke at civil governments. Furthermore, Rome was in the thigh-stage when the Lord Jesus came the first time. It has never reached the toe-stage yet. He does not return until that point is reached. These facts point to the conclusion that this stone signifies the coming of the Lord in glory and power, His demolishing all human rule, and His establishing His reign of righteousness upon the earth. This is exactly what is said in

Daniel 2:44. "And in the days of those kings [the ones signified by the toes of the image] shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

A mountain, when used symbolically, as is seen in Jeremiah 51:25, always signifies a human government. Since this little stone becomes a great mountain filling the earth, and since the mountain signifies a kingdom, we understand then that this mountain is the symbol of the Messiah's world-wide kingdom, which He will establish when He returns in glory and abolishes all human government and authority.

Thus under the symbolism of the metallic image consisting of the four metals, we may see a view of the four world empires, viewed from the human standpoint, as Nebuchadnezzar naturally looked at things. No one comparison in any field can set forth all the facts. The information that appears in this chapter is supplemented by that which we find in Daniel 7. This information will be, as we shall find, completed in the final disclosures in the Book of Revelation. To the investigation of the beast visions of Daniel 7 we now turn our attention.



THE FOUR WORLD-EMPIRES ACCORDING TO DANIEL 7 AND REVELATION 13

In the preceding study we have examined the revelation made by the Lord to Nebuchadnezzar but interpreted by Daniel. In this symbolic vision we saw certain phases of truth regarding the four world kingdoms. The imagery employed to represent these empires during "the times of the Gentiles"—from the reign of Nebuchadnezzar to the second coming of Jesus the Messiah—could set forth only certain phases of the truth connected with them. An examination of all the facts leads one to believe that in the image vision, God was presenting civil governments viewed from the human standpoint.

To Daniel directly the Lord made a revelation which is supplemental to the one given to Nebuchadnezzar. This time He selected those symbols which would present human governments seen from the divine angle. This imagery yielded itself to the Almighty in presenting certain other truths that are not found in the revelation just studied.

THE FOUR VISIONS

In Daniel 7:1-14 we have the record of four visions which were given to Daniel in "a dream and visions of his head upon his bed." In verses 15-28 an angel interpreted to him the prophecy relative to the fourth beast in a full and detailed manner.

THE FIRST VISION

7 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters. **2** Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven brake forth upon the great sea. **3** And four great beasts came up from the sea, diverse one from another. **4** The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man; and a man's heart was given to it. **5** And, behold, another beast, a second, like to a bear; and it was raised up on one side, and three ribs were in its mouth between its teeth: and they said thus unto it, Arise, devour much flesh. **6** After this I beheld, and, lo, another, like a leopard, which had upon its back four wings of a bird; the beast had also four heads; and dominion was given to it.

In this vision the prophet saw the great sea as its waters were being agitated. Out of the surging billows there emerged a lion like beast. It came upon the shore and was master of what it surveyed. Following it was another beast, a second one, like a bear. It also emerged from the water, taking the place of the first one. Following it was a third one, like a leopard. It had four wings of a bird and four heads. Dominion was given to it.

THE SECOND VISION

7 After this I saw in the night-visions, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns. 8 I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

In these verses we have a description of the coming of the fourth beast, which was so very terrible and hideous that Daniel found no animal with which to compare it, since it was different from all the other beasts. According to him, "it devoured and brake in pieces, and stamped the residue with its feet." It had ten horns. In the midst of these there came up another horn, a small one, before which three of the ten were plucked up by the roots. This horn had eyes and a mouth that spoke words of blasphemy.

When one reads this passage, he instantly receives the impression that these are not literal beasts but are symbols. The data leading to this conclusion are the facts that the first one was like a lion and had eagle's wings. When these were plucked, it was lifted up from the earth and made to stand on two feet as a man, and a man's heart was given to it. The third one, like a leopard, had upon its back four wings of a bird, and it had four heads. Instantly one realizes that these are not literal beasts. If they are not, then they are symbols of something; for it is quite evident that they have some significance. The fact that such animals come out of the waters of the troubled sea and live upon the land likewise intimates that they are not literal animals. The impressions received from reading the passage are confirmed by the angel's interpretation, which is as follows: "These great beasts, which are four, are four kings, that shall arise out of the earth" (Dan. 7:17).

From this statement it is clear that these animals are symbols of four kings. Concerning this position there can be absolutely no doubt; but these beasts also have another signification as is indicated by verse 23. "Thus he said, the fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces" (Dan. 7:23). I invite the reader to note carefully that the fourth beast, according to this verse, is "a fourth kingdom upon

earth." In verse 17, as we have seen, these beasts are four kings; but, according to verse 23, the fourth beast is a fourth kingdom. This language, therefore, shows that the words, king and kingdom, are used interchangeably as they apply to these four animals. We must always remember that they have this twofold signification, and that we must examine minutely the immediate context of any statement to ascertain which of these definitions was in the writer's mind when he used one of the symbols in any given case. This is one of the fundamental principles in interpreting symbolic language. If it is ignored, hopeless confusion results; but, if this principle is recognized as all the facts are carefully weighed, a given passage will yield its rich and sacred meaning to the earnest student.

But there must be some fundamental reason underlying this double usage. I can call attention to it by relating the following circumstance. Some years ago Theodore Roosevelt split the Republican Party at the National Convention held in Chicago. His followers formed "what became known as the Progressive Party. Shortly after that event a European came to America and asked how many parties we had in this country. The immediate reply was: "Three—Republican, Democrat, and Roosevelt." This answer was correct, for Theodore Roosevelt was the father of the Progressive Party. He was its life. When he died, it died and passed out of existence. Thus the witty reply that Roosevelt was the third party was in keeping with good usage. This story might be used as an illustration of the two-fold symbolic meaning of a beast. In a certain statement reference is made to the monarch; the beast therefore symbolizes the king. The facts of the immediate context however must make this meaning clear. Speaking figuratively, in such a connection the facts focus the spotlight upon the sovereign. The same symbol appearing in another context with different data refers to the realm over which the sovereign reigns. In this instance, the facts flash the floodlight over the entire realm. In view, therefore, of this double usage, one must be very careful to examine all the facts to determine whether the sovereign alone is in view or the kingdom is meant.

Having therefore learned that beasts when used symbolically have this twofold meaning, it is for us next to ascertain what four governments are symbolized by the beasts of this vision. When we lay Daniel 7 beside Daniel 2, immediately a parallel is suggested to our minds. There are four metals in the image of Nebuchadnezzar and four beasts of Daniel's vision. Following the fourth kingdom represented by the iron legs and the iron and clay toes is another one which is set up by the God of heaven, and which shall never pass to another people nor be destroyed. After the judgment, which is pronounced upon this fourth beast, one like unto a son of man comes before the Ancient of Days, receives a world-wide, everlasting kingdom, and establishes His reign of righteousness upon the

earth. Without question the fifth kingdom of Daniel 2 is the kingdom of this "one like unto a son of man" of Daniel 7. The facts are plain, and the interpretation is sure. The image vision was given to Nebuchadnezzar in his second year. The beast visions were shown to Daniel in the first year of Belshazzar, king of Babylon. Let it be remembered that Daniel interpreted Nebuchadnezzar's dream, whereas he was the recipient of the revelation concerning the four beasts. An angel however interpreted this vision to him. Daniel informed Nebuchadnezzar that he and his kingdom were symbolized by the head of gold, as we have already seen in the preceding study. The chest of silver signified a second kingdom, which succeeded Babylon, namely, Medo-Persia. The belly of brass represented the third world empire, Greece. The legs of iron and the toes of iron and miry clay set forth Rome.

Since both visions were given during the ministry of Daniel and have his day as their initial date, since both have the same terminus, since there are four kingdoms presented in each vision, and since they follow each other in succession (I shall below give the absolute proof on this point regarding the fourth beast), the irresistible conclusion is that these visions are parallel and refer to the same kingdoms but are viewed from different angles.

As an argument against this position, our attention is by some called to the facts that, in the Book of Daniel, we read of Babylon (chapter 2), and of the Medo-Persian Empire and the Greek kingdom (chapter 8), but that in no portion of Daniel do we see the name of Rome. It is concluded, therefore, by these expositors that the fourth empire symbolized by the legs of the image and the fourth beast of Daniel 7 cannot be the Roman Empire, but that it is some kingdom that arises in the end of the age. Everyone who knows the contents of the Book of Daniel admits that. Babylon, Medo-Persia, and Greece are mentioned by name in it, and that the name of Rome does not appear. This fact however does not militate against our identifying the fourth kingdom, mentioned in these two chapters, as Rome. We have already seen in the previous study that in the image there were no breaks, which fact signified the immediate appearance of one kingdom after its predecessor went down. Continuity appears in Daniel 7. One beast emerges from the troubled waters as its predecessor disappears. That this is true is evident from the phrase introducing verses 6 and 7: "After this I beheld." The expression in the original Aramaic (for this is the language in which chapters 2:4-7:28 are written) literally rendered is "in the place of this one." This phrase in its connection means that the third kingdom comes up and takes the literal place of the second one. In other words, the third beast, which is Greece, comes up out of the agitated political waters and takes the place of the second empire, Medo-Persia. When we look at the historical facts and study the marvelous career of Alexander the Great, we know what actually

happened. Alexander marched against the Medo-Persian Empire, conquered its armies, incorporated the entire kingdom into his realm, and took it over. No one can for a moment question this fact.

This identical phrase—word for word—is used with reference to the appearance of the fourth beast. The latter comes up and literally takes the place of the third one. Now since we know literally what is meant with reference to the third beast's coming up after the second and its taking the place of its predecessor, we are forced logically by the facts to understand that the fourth beast takes the place of the third one in a manner similar to the third's taking the place of the second. Since the third literally followed the second and immediately took its place, we know that the fourth beast takes the place of the third in the same way. These facts drive us to the irresistible conclusion that the kingdom symbolized by the fourth beast actually, literally, and historically overcame and supplanted the Greek Empire, just as Greece formerly overcame and succeeded the Medo-Persian Kingdom. What empire overran Greece, conquered all of its territory, swallowed it up, and took its place? There is but one answer—Rome.

All of the facts set forth in the image vision and in that of the four wild beasts viewed in the light of history acclaim with no uncertain sound that these four beasts, as well as the four metals of the image, symbolize Babylon, Medo-Persia, Greece, and Rome.

This position is the one taken by conservative scholars and is correct. Let us not discard a view that is supported by all the facts, and that has been held by godly, consecrated Bible scholars unanimously, for some theory that has been propounded in order to relieve the passage of a seeming difficulty. The Lord does not need our assistance. He said what He meant and meant what He said.

THE THIRD VISION

"I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire" (Dan. 7: 9-11).

What scene is this? Is this the judgment mentioned in Matthew 25:31-46—the judgment of the living nations which survive the Tribulation, and which are gathered before Christ at His second coming? By no means could it be this judgment, for, when Christ sits upon the throne of His glory, the Antichrist and all of his aides will have already been slain. Paul tells us that the Lord Jesus at His second coming will slay the Antichrist (2 Thess. 2:8). The judgment of the living nations mentioned in Matthew 25 occurs *after* Christ has come to earth. But when this scene mentioned by Daniel takes place, the Antichrist will be in the plenitude of his power, hurling defiance against the Almighty. In view of these considerations and others that might be mentioned, one cannot identify this judgment as the one described by Jesus in Matthew 25.

But some take the position that the Ancient of Days mentioned in verse 9 of this passage is the same as the Ancient of Days described in verses 21, 22 and that the latter passage undoubtedly refers to Christ and His judging the nations after His return. The Ancient of Days mentioned in verse 9 cannot possibly be the Lord Jesus Christ; but He is undoubtedly the Father, for, in the fourth vision of this series (verses 13 and 14), Christ is the one "like unto a son of man," who comes before the Ancient of Days and receives from Him the kingdom. Verses 21 and 22, in which the Ancient of Days again appears were spoken by the interpreting angel to Daniel as he explained the judgment to be pronounced by the Almighty upon the Antichrist. The Ancient of Days in both cases is therefore God the Father.

Since this angel came to Daniel's side and was explaining to him the significance of the visions which he had just seen, let us visualize the situation. We can then see more clearly the import of the language. Frequently I give stereopticon lectures. I throw a certain scene upon the screen and with my pointer explain the different objects that are pictured. For instance, if I show a picture of Jerusalem taken from the Mount of Olives, in the lower left-hand corner I point out the Dome of the Rock on the Temple area. In the lower right-hand corner I call attention to a building, most beautiful and modern, and explain that it is the million-dollar Rockefeller Museum. Moreover, I speak of the east wall of the city, giving special attention to the golden gate. Thus I explain the various objects of interest in the picture. In the same way the four visions were shown to Daniel. Figuratively speaking, they were thrown upon the screen. As Daniel gazed at them, an angel came to interpret to him their significance. As has been indicated above, Daniel wrote by inspiration the description of the four visions, which account is found in the first fourteen verses. By the same infallible guidance of the

Spirit, he has recorded in the last fourteen verses the explanation which the angel made to him as he looked at these four scenes. There was before the prophet in the third vision the Ancient of Days, God the Father, sitting upon a throne of judgment, while the beast, the Antichrist, on earth hurled defiance and blasphemies at Him. The angel informed Daniel that the persecution of the saints (Jewish people) by the Antichrist continues up to the time when the Ancient of Days comes into the courtroom of heaven, takes His seat upon the throne, and pronounces judgment against the beast. All these facts show conclusively that the Ancient of Days mentioned by the angel could be none other than the One who sits upon the throne described in verse 9. These and other facts likewise prove absolutely that this judgment scene could not be the judgment of the living nations after Christ has returned to this earth.

After having disposed of the misunderstanding relative to this scene, let us look more closely at the revelation that is given in the verses just quoted. In order to do this, I wish to present an imaginary case. Let us assume that we are looking at a moving picture. This place is to have two screens, an upper and lower. The first two visions are thrown upon the lower screen. As we have seen, these two present the four beasts which appear in succession. We sit there with rapt gaze observing the coming forth of each of the beasts in succession; but our interest is immediately heightened, when we see the fourth one take the place of the third and observe him in all of his maneuvers and developments until finally he in arrogant pride and haughtiness defies the God of heaven. As we contemplate this picture and all of its implications, suddenly there is thrown upon the upper screen another picture giving a view of the supreme courtroom of the universe. Presently a throne is set. Then other thrones are placed around this one. When all things are ready, the Ancient of Days enters, attended by an innumerable host of angels. He takes his seat upon the throne. Then He pronounces judgment against the beast, the Antichrist, which, when carried out, causes his execution. He is then "given to be burned with fire." Thus is brought to a conclusion the proud and defiant career of this last world emperor.

THE FOURTH VISION

"I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14).

After the Almighty pronounces His judgment upon the Antichrist, one "like unto the son of man" comes, even before the Judge of the universe, the Ancient of Days. He is at this time invested with authority and power to reign over all peoples, nations, and languages upon the face of the globe. His dominion will be an everlasting one which shall not pass away, and His kingdom that which shall not be destroyed.

Who is this one "like unto a son of man," appearing before the Ancient of Days and receiving universal sway? Our passage does not give any hint as to His identity; but, when we study such a prediction as Isaiah 7:14, which foretells the virgin birth of the Messiah, we see that this King is God in human form. Many are the passages throughout the Old Testament which show that the Messiah is the God-man, which present His entire career, and which foretell His incarnation, life's work, sufferings, death, burial, resurrection, ascension, and session at the right hand of God while He awaits the time when God will put His enemies under His feet. The counterpart to this teaching is found in the New Testament. When one studies both the Old Testament predictions and the New Testament account of Jesus of Nazareth, together with the prophecies found therein, one is immediately convinced that this one, "like unto a son of man," can be none other than Jesus of Nazareth, the God-man who has fulfilled the Old Testament program to date, and who is awaiting the development of events of the end-time when He will, in fulfillment of the fourth vision of Daniel 7, go into the presence of the Almighty and be invested with world dominion and power. When He does that, He will return and establish His reign of righteousness upon the earth.

All these facts are in perfect accord with the parable of our Lord, recorded in Luke 19:11f. Because He was drawing near to Jerusalem and because the people thought that the kingdom of God in its glorified form was to be established immediately, Jesus spoke the parable of the pounds, saying that the kingdom of God is like unto a man who went into a far country to receive for himself a kingdom and to return, but before making his departure he delivered to his servants his goods, to each one a pound. To them he gave instructions that they should use this money in a profitable way. Then the nobleman went into the far country. When he received his kingdom, he returned and rewarded his servants according to their works. Jesus is the nobleman of the parable. Heaven is the far country. Believers are the servants who should now be using their pounds for the glory of God and the blessing of humanity. Jesus is still in heaven awaiting the development of the events of the end-time when the Father will take His seat upon the throne, in fulfillment of Daniel 7:9-12, and pronounce judgment upon the Antichrist. By the time He does this, He will have put Messiah's enemies under His feet (Ps. 110:1,2). As soon as this is done, the Son will appear before the Father and receive authority to establish His reign of righteousness upon earth (Dan. 7:13,14). When this program is compared with the many passages bearing upon this subject, it is seen that all relevant matter harmonizes with it.

SPECIAL POINTS REGARDING THE FOUR BEASTS

I have already called attention to the fact that one is acting arbitrarily if he assumes an interval of time between the kingdoms symbolized by the various metals of the image vision or by the beasts of Daniel 7. It is unthinkable to assume that the gold of the head did not reach to the silver of the chest. The same thing is true with reference to the silver of the chest and the brass of the belly. In the same manner we are forced to believe that the brass of the belly made contact with the iron of the legs. There was no break in the continuity as indicated by the metals of the image. This same unbroken continuity is likewise indicated by the beasts, each coming up immediately after its predecessor. Moreover, each beast remained upon the stage after its appearance until it was replaced by the next one. The lion-like beast set forth the Babylonian Empire throughout the period of its existence—until it went down under the Medo-Persia power. The same thing is true of the bear-like beast symbolizing Medo-Persia. This animal represented that empire throughout its entire career—from the time it succeeded the Babylonian Kingdom until it went down under the Greeks. The same principle is maintained with reference to this empire, which was succeeded, as all historians avow, by the Roman Empire. If we accept this sane,

sound course of reasoning with reference to the fourth beast, we are to understand that it represents the Roman Empire from the time that it succeeded the Greeks until the Ancient of Days takes His seat upon the throne at the end of this age and passes judgment upon its last emperor, the Antichrist.

Absolute confirmation of this interpretation is found in the actual text. In Daniel 7:9 we have these words: "I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire." Daniel beheld "till thrones were placed, and one that was ancient of days did sit." What did Daniel behold? When one reads verses 7 and 8, he sees that Daniel was looking at the nondescript beast, the fourth one. Hence his statement, "I beheld till thrones were placed," means that he saw the beast when it arose and kept looking at it until the judgment was placed in heaven, which, as has been stated and as all know, will be at the end of this age. Thus, Daniel tells us that he saw the rise of this beast and that he observed its developments and movements throughout its entire existence—from its rise until the Ancient of Days takes his seat upon the throne. This language is absolute and positive proof that the fourth empire, Rome, which succeeded Greece, appeared on the historical scene and has remained in full view through the centuries and will continue thus until the Ancient of Days takes his seat upon the throne.

To bring this thought out more graphically, let us again imagine that we are looking at a moving picture. We see the waters of the great sea troubled. Presently there emerges from the surging billows a terrible beast which cannot be compared with any known animal. It comes upon the shore, and it takes possession of countries and extends its borders far and wide. It is master of all it surveys. Daniel sees the picture before him. He notices every motion and all developments. This picture remains before the prophet's gaze from the time it is first thrown upon the screen until the Ancient of Days pronounces judgment upon it. It may seem needless to emphasize the negative part of this proposition; yet it might be beneficial to some. This fourth beast never disappears from sight from the time that it comes upon the screen until the judgment scene is thrown upon the upper screen, which represents the courtroom in heaven. These facts show that the government which is thus symbolized makes its appearance upon the historical arena and never disappears until the end of this age when the Almighty pronounces judgment upon it. Then its last emperor is cast into a place to be burned with fire. From all the facts we have ample Scripture proof to warrant the belief that Rome was the kingdom which succeeded

Greece historically and that it has continued through the centuries to the present time and will remain here until the Almighty pronounces judgment upon it at the very end of the Tribulation.

This evidence is in perfect harmony with that which is set forth by the legs of the image. As we have seen in our investigation, the legs are attached to the body of the image and continue all the way downward to the feet. This fact indicates that, after Rome was divided in 285 A.D. by Diocletian, as we know, it would continue in its outward form through the centuries until it reaches the toe-stage in the very end of the age.

We know that Rome succeeded Greece as a world empire, that it reached the point when it was divided as indicated by the legs, and that according to the prediction it continues through the centuries to the end-time. In this connection let me again remind the reader that it is the perpetuity of the type of government that is affirmed here. We have already noticed in the study of the image vision that the continuity is in the type of government (the legs of iron and feet of iron and miry clay) and is not to be thought of in terms of local boundaries. A failure to recognize these important truths has led many excellent Bible teachers into serious misconceptions concerning the Roman Empire.

ROME WILL YET BECOME A UNIVERSAL EMPIRE (Daniel 7:15-28)

15 As for me, Daniel, my spirit was grieved in the midst of my body, and the visions of my head troubled me. 16 I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things. 17 These great beasts, which are four, are four kings, that shall arise out of the earth. 18 But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever. 19 Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and its nails of brass; which devoured, brake in pieces, and stamped the residue with its feet; 20 and concerning the ten horns that were on its head, and the other horn which came up, and before which three fell, even that horn that had eyes, and a mouth that spake great things, whose look was more stout than its fellows. 21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. 25 And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. 26 But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end. 27 And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 28 Here is the end of the matter. As for me, Daniel, my thoughts much troubled me, and my countenance was changed in me: but I kept the matter in my heart.

The angel, as we see in verse 17, explained the significance of the four beasts; namely, that they symbolize either the sovereign or his empire. Though Daniel was interested in all the beasts, the fourth one especially attracted his attention. Hence he asked concerning it. From verse 21 it seems that the vision of the fourth beast was again presented to the prophet. This is very easy for us to understand when we remember that a moving picture film, after it has been shown, might be run a second time in order to bring out or emphasize some point that was passed over at first. We might think of the portion of the vision that pertained to the fourth beast as being again, figuratively speaking, presented on the screen for a second study. When this was done, the interpreting angel explained the significance of the fourth beast's devouring, breaking in pieces, and stamping the residue with its feet. Hence he declared, "The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces" (verse 23). I wish the reader to note the fact that, according to the angel, this beast is to devour the *whole* earth. When the Lord said the whole earth, He meant exactly what He said and said what He meant. Let us recall

that, when the plain sense of Scripture makes common sense, we are to seek no other sense. The plain sense of this statement makes good sense. We are, therefore, to seek no other sense unless there is positive evidence in this context indicating differently, or unless it contradicts the teaching found in other passages. In verse 27 the angel informed Daniel that "the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High." Note the language: "the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven." This shows that there is to be a world kingdom and an international dominion, but this kingdom consists of sub-kingdoms. In other words, it will be the union of all the kingdoms of the world under one centralized government—all kingdoms under the whole heaven. This is a fundamental teaching of the Scriptures and must be so recognized by all prophetic students; otherwise construed, there can result nothing but confusion and discord.

But one might, in rebuttal, call attention to the decree issued by Caesar Augustus, "that all the world should be enrolled" (Luke 2:1). Does this expression, "all the world," mean the entire world or the Roman world? God expects people to use common intelligence as they read His Word. When the King of England issues a proclamation, do those outside of his realm have to obey? The answer is, *No*. Orders by kings and emperors are to their subjects and not to those without their realms and jurisdiction. The facts of history and of common sense and experience show us that the expression "all the world" in this passage refers to the Roman world only. This same word, however, occurs in Romans 10:18 with a different connotation. The apostle in speaking of the gospel declared that "Their sound went out into all the earth," and, as a complementary statement in this "Hebrew parallelism," said, "and their words unto the ends of the world." When we recognize that the second statement is a comment upon the first, we see that the very word used by Luke, when employed by Paul, indicates the entire earth. This same usage one sees in Hebrews 2:5-7. An examination of the context shows that the writer is talking about the entire earth in the Millennial Age. I could examine every occurrence of this expression in the Greek New Testament. In each instance the facts of the context indicate its meaning. As another counter-argument to the position which I am advocating, our attention is called to such a passage as Acts 2:5 where we are told that there were Jews dwelling in Jerusalem from every nation under heaven. Is this statement, "from every nation under heaven," to be taken literally? or in a limited sense? The facts of the context alone can decide. If one will only read Acts 2:5-13, he will see that Luke was not using this language in the absolute sense of the term, for he limits its meaning by calling attention to the various nations represented in the multitude. Thus

arguments based on Luke 2:1,2 and Acts 2:5,6 and similar ones to show that "the whole world" in Daniel 7:23 does not mean literally what it says are seen to have no bearing on the issue whatsoever. Let us always remember that words have various shades of meaning and that there is a relative as well as an absolute use of language. The facts of each context must determine the significance of a term in any given case.

Since there is nothing in Daniel 7 to indicate that "the whole earth" is not to be taken literally, we shall do well to accept it at its face value. Moreover, we are forced to acknowledge the correctness of this position since positive evidence in the form of verse 27 shows that this fourth kingdom is to devour the whole earth—it is to be "the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven." Furthermore, we must remember that there are other predictions in the Word which show that the Roman Empire is to be a universal one in every sense of the term. For instance, John in Revelation 13, speaking of the beast, said, "And there was given to him authority over every tribe and people and tongue and nation." What does this language mean? There is but one interpretation possible, which is that every nation upon the face of the globe will be incorporated in this kingdom in the end-time. Additional proof of this position is seen in Revelation 11:15 which asserts that there were great voices in heaven saying, "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever." The Authorized Version speaks of "the kingdoms of the world" in this passage, but the American Revised Edition, following the Greek accurately, speaks of "the kingdom of the world." The existence of one universal kingdom in the end-time is in perfect alignment with the teaching of Haggai 2:20-22. The Lord in speaking to Zerubbabel, the Governor of Judah, after the return of the exiles from Babylon, foretold the shaking of the heavens and the earth, which prediction we know refers to the time of the Tribulation, saying, "... and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots, and those that ride in them" etc. Here we see "the throne of kingdoms" —different kingdoms but one throne controlling them. In view of this plain teaching, we therefore are forced to believe that the fourth beast, the symbol of Rome, will, as Daniel asserts, devour the whole earth, will tread it down, and will break it in pieces.

According to verse 23, this fourth beast, which succeeded the third one, devours the whole earth. As has been shown, Rome has never swallowed up the earth in fulfillment of this passage. Has the Word of God failed? Positively not. Since it was foretold that

she will devour the whole earth, and since she has not done so, we may be absolutely certain that she will yet play the role here foretold.

But did not Rome follow Greece and did she not disappear from the historical scene? These are pertinent questions that must have a candid and full answer. As was suggested above, Daniel beheld the fourth beast when it came forth out of the troubled waters of the sea. He saw it come upon the land; he continued to look upon it until the Ancient of Days took His seat upon the throne and passed judgment upon it. These facts show that, according to the prophetic vision, Rome was not to disappear after its historic rise but is to continue through the centuries until it devours the entire earth at the end-time. When I speak of Rome, I refer to *political* Rome. I mean the *type of government* that first found expression in the reign of the ancient Caesars. That type came up in fulfillment of the prediction, has persisted through the centuries, and will yet assert itself, become dominant, and swallow up the entire earth. From this conclusion there can be no possible escape, the Word of God being true.

THE WORLD KINGDOM BREAKING UP INTO TEN DIVISIONS

"And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings" (verse 24).

The angel informed Daniel that "out of this kingdom"—this fourth kingdom after it has devoured the entire earth—there shall arise ten kings. According to this prediction, Rome is to devour the whole earth. After it has reached this stage—and only after it has thus developed into a world power—do the ten kings arise. Since Rome has never devoured the whole earth, we may be certain that these kings have never appeared, and never will until that event—if language means anything at all. Since no world ruler would likely relinquish his grip upon any portion of the earth voluntarily and render his authority to ten other men, we are safe in concluding that Rome, after she becomes a world kingdom, will collapse and fall into ten different parts, over each of which there will arise a king or a dictator. That the ten kings do not arise until after Rome has become a world empire is evident from the fact that the angel began to interpret to Daniel the meaning of the four beasts, starting from the first and concluding with the last. He is therefore giving the chronological order of the sequence of events. Since this is true, and since he mentioned the rise of the ten kings after the beast has

devoured the whole earth—out of this kingdom, the world empire, the ten horns arise (the ten kings)—we know positively that the ten have not appeared yet.

After the world empire has fallen of its own weight into ten divisions and the ten dictators have arisen, seizing the authority in each of these sections, there arises the Antichrist, who is symbolized by the little horn arising after the ten. All fundamental premillenarians, with whose teachings I am acquainted, are agreed that this little horn is none other than the Antichrist of whom we read in I John 2:18. He arises out of obscurity and becomes associated with these ten kings. By his diplomatic maneuvers, as we learn from other Scriptures, he gradually seizes the power, adroitly taking it from the ten. Finally, in the midst of the seventieth week of Daniel—in the middle of the Tribulation—there is a political upheaval in which three of the ten kings are destroyed. For further information about this upheaval, see Daniel 11:40-45. The Antichrist then becomes absolute, ruling ruthlessly during the latter half of the Tribulation.

Could any person in the public life of today be the Antichrist? Since he does not appear until Rome has become a world empire and has split into ten divisions, we may be certain that no man today who is occupying any place of prominence could possibly be that "wicked one." Without hesitation, I say with boldness upon the authority of this passage that no dictator at the present time could possibly be the Antichrist. Furthermore, he is to be a Roman, as we see from Daniel 9:26. The angel Gabriel speaking to Daniel said that the people "of the prince that shall come shall destroy the city and the sanctuary," the Temple and the city of Jerusalem. The Romans destroyed them. Since the prince, the Antichrist, is of this people, he must be of Roman extraction. Let us beware of a system of interpretation, therefore, that tries to identify anyone now in the public gaze as the Antichrist. We must always bear in mind that "the wicked one" is to be of Roman origin. Furthermore, the numerical value of his name must equal 666 (Rev. 13:17,18).

THE WORLD KINGDOM TURNED OVER TO THE SAINTS OF THE MOST HIGH

At the end of the seventieth week of Daniel the kingdom of the world becomes the Kingdom of our Lord and of His Christ. At that time He turns it over to the saints of the Most High. The word *saints* in the Old Testament always refers to the Jewish people. An examination of the various occurrences of this word will reveal no other meaning. It fundamentally means one who has entered into

covenant relationship with God by means of sacrifice (Ps. 50:5). The saints, therefore, are those who have obtained favor by means of accepting the sacrifice which God has provided. The Jews offered the sacrifices which God commanded and thus obtained His favor; but all of their offerings were typical of the real, all-sufficient Sacrifice—the Lamb of God that taketh away the sin of the world (John 1:29). Because of the typical meaning, therefore, of their sacrifices, the Jews entered into covenant relationship with God. They (and possibly believers of the New Testament) are the saints of this prediction. Thus converted Israel together with the saints of the present age—the church of the Lord Jesus Christ—obtains the kingdom, and the church reigns with Christ for a thousand years (Rev. 20:6).

THE BEAST OF REVELATION 13 AND 17

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. 2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. 3 And *I* saw one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; 4 and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? 5 and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months. 6 And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that dwell in the heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation (Rev. 13:2-7).

According to the first verse of the quotation above, the beast which John saw emerged from the waters of the sea. This seems to be an echo of Daniel 7, where as we have seen, the four beasts of that vision emerged from the troubled waters of the great sea.

This beast was more like a composite one, because its body was that of a leopard, with the feet of a bear and the mouth of a lion. These features immediately suggest the three first beasts of Daniel's vision—lion-like, bear-like, and leopard-like ones. It seems that, since this beast possesses these distinctive features of the first three beasts of Daniel 7, the Lord intended to convey the idea that there would be incorporated in the fourth kingdom the dominant characteristics of its three predecessors. This seems to be the inescapable inference.

The fourth beast of Daniel 7 continues to the very time of the judgment of the Almighty and the establishment of the Kingdom of God upon the earth. As already seen, it is a world-wide kingdom. The first beast of Revelation 13—the symbol of a world-wide kingdom (Rev. 13:7)—continues to the very time of the Lord's establishing His kingdom upon the earth. We conclude, therefore, that this first beast of Revelation 13 is none other than the fourth beast of Daniel 7.

We are told by Daniel that the fourth beast had ten horns upon its head. John adds that the beast of his vision had seven heads in addition to the ten horns. This fact does not contradict Daniel's revelation but simply is supplemental to it. All the facts connected with verses 1 and 2 of Revelation 13 point to the conclusion that in them the floodlight of prophecy was flashed over the entire realm of the empire; but in verses 3-7 the light is focused upon the sovereign of this kingdom in the end-time. Every earmark of an individual is seen in this description. This shifting of the point of view from the empire as such to that of the sovereign is, as we have already seen, characteristic of such symbolic representations as this one.

In Revelation 13 John generally describes the fourth empire symbolized by the nondescript beast after it has become a world empire. In verses 1 and 2 of this chapter he takes a backward glance and with one stroke of the pen, as it were, gives us a delineation of this first beast from its rise to its culmination in the end-time. Then in verses 3-7 he focuses attention upon its seventh head, on which are the ten horns. It receives the death stroke, is slain, but by the power of Satan is brought back to life again. From that time onward to the end of the Tribulation—the last forty-two months before the Lord's return—this dictator, brought back from death by the power of Satan and energized by him, will stage the greatest demonstration of superhuman, satanic power that the world has ever seen. But as we learn from Revelation 19, he is brought to a sudden end by the personal coming of the Lord Jesus Christ, the King of kings and Lord of lords.

The second beast of Revelation 13:11-18, the one coming up out of the earth, seems to be subordinate to the Antichrist and to have one sole object in life which is to magnify and glorify the Antichrist. When all the facts are studied, it appears that he is the one who is called the "false prophet" in Revelation 19:20. All that he does is to forward the glory, the power, and the might of his master.

THE SEVEN HEADS AND TEN HORNS OF THE BEAST

7 And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. 8 The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come. 9 Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: 10 and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. 11 And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. 12 And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. 13 These have one mind, and they give their power and authority unto the beast (Rev. 17:7-13).

A comparison of this quotation with the thirteenth chapter shows that the beast here described is the same as the one set forth there. Scholars are agreed that Babylon the harlot is none other than the false ecclesiasticism that will develop in the endtime, and that will be supported by the government as a state religion. John wishes to explain the history of this beast. He states that "the beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition." What is the significance of the word *beast* in this quotation? Does it refer to the empire or to its head? Some excellent brethren are convinced that the empire is in view. Does this verse indicate that it existed for a time; that it disappeared from the historic scene; and that it will be revived at the end-time and become a dominant factor in the history of the world? On the other hand, there are those who are convinced that the

beast in these verses signifies the personal Antichrist, the last ruler of Rome. They see in this passage a prediction that he will come to power and exercise great authority; then he will be slain, having received the death stroke; next his spirit descends to the pit of the abyss; finally, he comes forth from thence, and will be raised to life by the power of Satan. Many excellent interpreters take this view of the question.

What shall we do about this matter since there is a division of opinion? There is, it seems to me, but one intelligent thing that we can do: Look at all the facts and see in what direction they point. In this connection, let us remember that sometimes a beast signifies a kingdom and in another connection it refers to its ruler. Let the reader refresh his mind by referring to Daniel 7:17, in which passage the beasts are said to be four kings. As we have learned, this passage focuses the light upon the sovereign of the realm, but in verse 23 of the same chapter the fourth beast is called a fourth kingdom. In this verse the floodlight of prophecy is flashed all over the realm of this last empire. We see that even in this one chapter our symbol has two different significations. In Revelation 13:1-7 these two usages appear. Now what is its meaning in Revelation 17:7? Let us, for the sake of investigation, assume that it refers to the Roman Empire, signifying that there was a time when it was in existence, that it disappeared from the historic scene, and that it will come back to life in the end-time. If this is the meaning, this experience is not a new one for certain empires. For instance, Babylon was a mighty kingdom and ruled the Tigris-Euphrates Valley in the days of Hammurabi and his successors. Finally, it disappeared from the historic scene. Then it was revived by Nabopolassar, the father of Nebuchadnezzar. Thus, there was a time when Babylon was; then it disappeared and entered what we might call the period "when it was not"; finally it was brought back to life and entered what we might call the third period of its history. As all scholars know, Greece was a mighty power succeeding the Medo-Persian Empire. It continued through several centuries and finally disappeared from the stage of action, being absorbed by another kingdom. Finally, at the end of the Greco-Turkish War, it returned to life and became a political entity and maintained its independence until it was overrun by the Germans in 1941. Once again, there was the ancient kingdom of Poland which was a political entity in Central Europe. Finally, it was overrun, carved up, and partitioned between Russia, Germany, and the old Austria-Hungary Empire. At the conclusion of the first World War, Poland came back as a nation and continued until it was overrun by Germany in 1939. Were the people of the world ever electrified or astonished at the revival of any of these empires? This question must be answered in the negative. Granting that John was speaking about the Roman Empire and its reviving in the end-time, will men be electrified and

astonished at its revival and be swept off their feet to the extent that they will worship the emperor because of the fact that it comes back to life again politically? Such a resurrection of a political power never has and never will produce such a radical change in the thinking of men as to cause them to worship the ruler of a kingdom. The facts seem to preclude our thinking of this verse as a reference to the political organization and system of Rome.

Let us suppose that the beast here refers to the Antichrist and his personal experiences. This head of the world empire receives the death stroke but is healed from it. The result is that "the whole earth wondered after the beast" (Rev. 13:3). According to this passage and its context, it is the coming back to life of the beast after receiving the death stroke that makes the people of the world wonder after him and worship him. Chapter 17:8 declares that, when the beast comes out of the abyss (the place of departed spirits and demons), those who dwell upon the face of the earth, and whose names have not been written in the Lamb's Book of Life, will wonder at him as they behold "how that he was, and is not, and shall come." If we assume that this beast is the world ruler and accept at face value the prediction in the seventeenth chapter; namely, that he dies, that his spirit goes down into the abyss, that he is brought back to life by the power of Satan, and that he is energized by him to the extent that he performs miracles, the like of which have never been wrought before; then we can see how that all the people of the world whose names have not been written in the Lamb's Book of Life will see the supernatural element connected with his resurrection and will acclaim him as God. (Compare II Thess. 2:4.) From this standpoint, it seems that all the facts point most positively to the conclusion that the beast in Revelation 17:7b, who is also mentioned in chapter 13:3-7, is none other than the personal Antichrist, who is slain by an opponent, who dies, but who is raised by the power of Satan.

There is another fact which confirms this conclusion. In Revelation 13:11-18 we see that the second beast, the false prophet, makes an image to the first one. At that time a great celebration is held in honor of this man who is brought back to life. Power is given to the second beast to give life to the image. This first beast, according to verses 17 and 18, has the number 666. We are expressly told that this is "the number of a man." This number does not refer to a political system or government, but to a man, the Antichrist.

In view of these facts, I am of the conviction that "the beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition" is the personal Antichrist and refers to his being slain and his coming back to life. In view of all these considerations, I cannot accept the interpretation that this passage refers to the revival of the old Roman Empire.

THE SEVEN HEADS OF THE BEAST

"Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while" (Rev. 17:9,10).

This beast, according to this scripture, has seven heads, which are called seven mountains, but John is quick to let us know that he is not using "mountain" in the literal sense, for he declares that "they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while." When a mountain is used symbolically it always refers to a government (Jer. 51:25). Obviously in this case it is used symbolically, for John gives the interpretation by saying that these mountains "are seven kings." Since John interprets these mountains as symbols, it is certain that he is not talking about the hills of the city of Rome as has been understood by some excellent Bible commentators.

Some men are of the opinion that the seven kings mentioned are seven individual Cæsars. According to this view, five had already been before the time of John's writing Revelation; one was on the throne; and another was to come. Facts point to the conclusion that John wrote the Revelation in the days of Domitian, the Roman emperor, about 96 A. D. A glance at the list of Cæsars who had already sat upon the throne shows that there had been more than five. Their names are: Julius Cæsar, Augustus, Tiberius, Caligula, Claudius, Nero, Galbo, Otho, Vittellius, Vespasian, and Titus. Domitian was on the throne when John wrote the Revelation. He therefore could not have been speaking of the Cæsars. Furthermore, there were many Cæsars after Domitian. These facts forever disprove the theory under consideration.

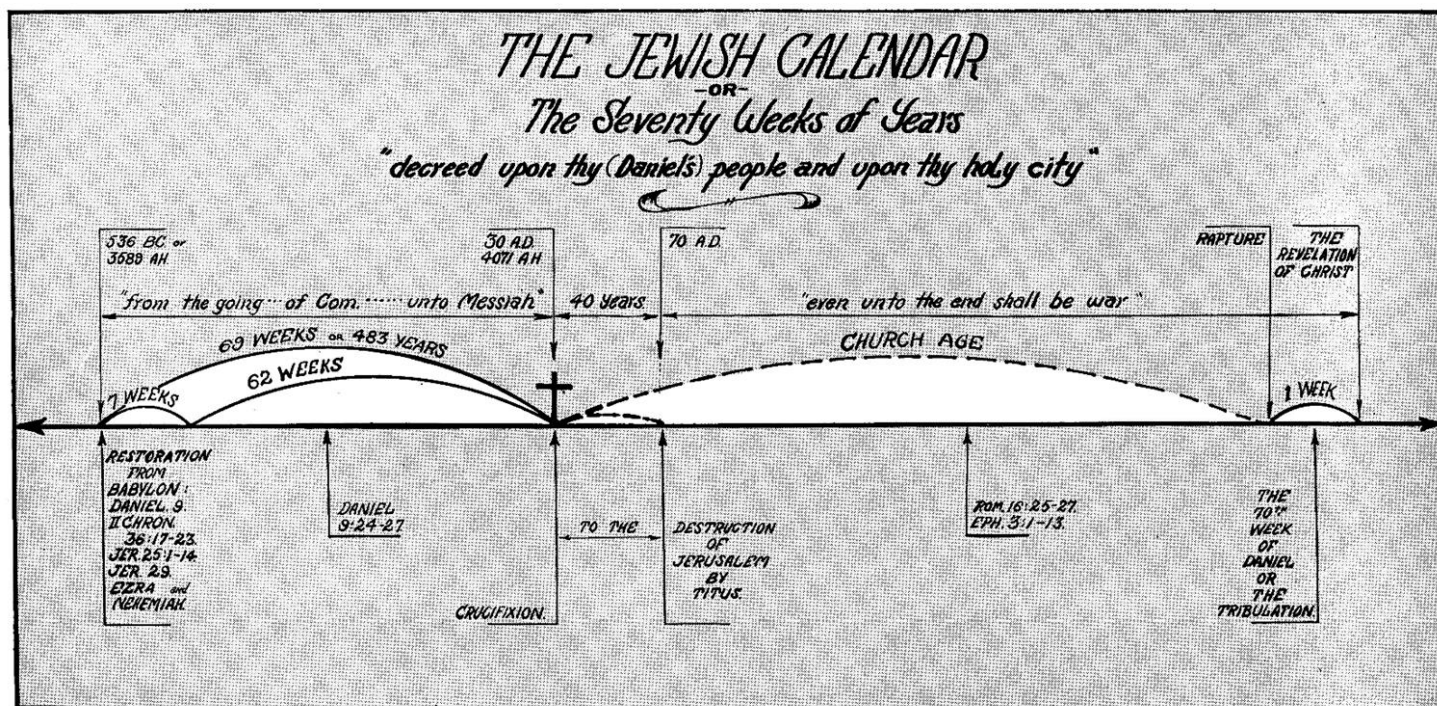
What then can it mean? We may possibly find the answer to this question by referring to Daniel 7:6. "After this I beheld, and, lo, another, like a leopard, which had upon its back four wings of a bird; the beast had also four heads; and dominion was given to it." We have already learned that this leopard, the third beast of this vision, symbolized the Greek Empire. According to this passage, it had four heads at one time. When we look at the historical facts, we see that, upon the death of Alexander the Great, who established Greece as a world empire, the kingdom fell into four separate sections, in each of which there was established a separate government. Heads used in this vision of Daniel, therefore, signify the four different and independent governments—of this third empire. Without

question the general conceptions concerning beasts in the Book of Revelation are borrowed from Daniel. This fact we have already seen. The fourth beast of this series, according to John, had seven heads, whereas the third one had four. The four heads of the third empire were contemporaneous, but John is quick to tell us that the seven heads of the fourth empire are not contemporaneous but are in succession. The proof of this proposition is found in these words: "the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while" (Rev. 17:10). This language makes it very clear that these heads—governments—interpreted in the light of the language used in connection with the third empire, are symbolic of the classes of governments which control the fourth empire during its entire history.

This fact is shown on the drawing at the beginning of this study. Above the solid line in the left-hand corner of the drawing are three animals representing Babylon, Medo-Persia, and Greece. These are taken from the Daniel version. Below this line is another animal that has five different heads. This one animal represents Rome from her rise in 753 B.C. to the time that she became a world empire. Before it took on such proportions it was a local affair, though growing all the time. Thus we see it at the beginning with its first head. Following this, we see it with its second head, etc. This is the Revelation version. When the sixth head appeared, it had grown to the point that it rose to the level of a world empire. It maintained this sixth head from that time forward and will continue to do so until the seventh one comes up at the end of the age as is indicated on the chart. This latter part of the prediction is the combined prophecies of Daniel and Revelation.

Imperialism was the sixth head of Rome, for that was the type of government which was in existence in John's day and which has persisted through the centuries. When the Antichrist comes forward at the close of this age, he and his government will constitute the seventh head. In the midst of the Tribulation he will be slain—that head will be given its death blow—but by the power of Satan he will be raised from the dead and will reappear as the eighth head, and yet it will be of the seven—only a break of a very short period intervening.

At the conclusion of the Tribulation the Lord Jesus Christ will return in glory, will destroy all human government, and will set up one of righteousness, peace, and justice. O Lord, hasten that day!



THE JEWISH CALENDAR or THE SEVENTY WEEKS OF YEARS

Israel is the nation of destiny. This fact is seen from the prominence she occupies in the unfolding of the Almighty's plan. Beginning with Genesis 12 and running throughout the Scriptures is evidence of this fact. The Jew was created in order that God might be glorified through him. (See Isaiah 43:1-7.) Palestine, the land granted to Israel by the Lord, is the center of the earth (Ezek. 38:12). God has, figuratively speaking, a universal chronometer which strikes off the days, weeks, months, and years of universal time. But He has a special one, as it were which might be compared to a stop-clock (made for a specific purpose) which counts off the time when Israel is in fellowship with Him, and which stops when she has lost His special favor and protection. These are facts with which we

must reckon in our investigation of the Scriptures. The “Jewish Calendar” is given in Daniel 9:24-27. The entire chapter, however, should be studied in order to get the import of the message.

One must note carefully the words of verse 24 of this chapter: “Seventy sevens [of years] are decreed upon thy [Daniel’s] people and upon thy holy city” (Literal translation).

Daniel had been studying about the years of the desolations of Jerusalem, found in Jeremiah 25 and 29. He had been examining “the books” (which speak of ordinary years, II Chron. 36). He was therefore thinking in terms of years. In answer to his petition, the angel Gabriel came and informed him that there were “seventy weeks.” Seventy weeks of what? In view of the context, there is but one answer: *weeks of years*. One must therefore bear in mind that Gabriel was talking about years—literal years—made up of the four seasons such as are indicated in the Scriptures. Since these weeks are not sevens of literal days, but of solar years, and since there are seventy of them, we know that this expression indicates 490 ordinary years. These seventy weeks of years were decreed upon the Jewish people and Jerusalem for the bringing in of the Millennium, which is expressed in terms of six things which we know will only be accomplished when the Lord Jesus returns and introduces the Golden Age of the future. As proof of this position, the reader should analyze the six expressions appearing in Daniel 9:24: “Seventy weeks are decreed upon they people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy.”

When these phrases are taken at their literal meaning, one sees that they can refer to only one thing—namely, the Millennial Age. (For a full discussion of Daniel 9, see *The Seventy Weeks of Daniel*.)

The initial date of these 490 years is the year of the issuing of the decree by Cyrus for the Jews, returning from their Babylonian exile, to rebuild the city of Jerusalem and their Temple. That Cyrus the Great, the Persian, did issue the decree referred to in Daniel 9:25 is evident from the prophecy of Isaiah which he spoke about two hundred or more years prior to the times of the monarch. For proof of this position, read Isaiah 44:25—45-13. But note especially verse 28 of chapter 44, which reads as follows: “...that saith of

Cyrus, *He is my shepherd, and shall perform all my pleasure, even saying of Jerusalem, She shall be built; and of the temple, Thy foundation shall be laid.*”

Some have concluded that Cyrus did not make the proclamation foretold in Daniel 9:25 since the rebuilding of the city of Jerusalem is not mentioned in the decree given in Ezra 1:1-4, which speaks about the reconstruction of the Temple alone. God through Isaiah foretold that Cyrus would order the rebuilding of the city along with this decree to erect the Temple. The Word of God is always fulfilled exactly as spoken and written. We must therefore believe that Cyrus did what God said he would.

Since the initial date of the four hundred and ninety years was the one during which this monarch issued his decree, the first year of this prophecy was his first year—when he made the proclamation. Historically, this occurred in the year 536 B.C., which is the year 3589 A.H. The *anno hominis* system of computing time is biblical; hence it is correct. It is counted from Adam forward. (See *Messiah: His First Coming Scheduled.*) For full particulars read the Books of Ezra and Nehemiah.

The major portion of this four-hundred-and-ninety-year period is expressed in the term, “three-score and two weeks,” which is preceded by one of seven weeks or forty-nine years. As already seen, a week, in the sense of this passage, is a period of seven years. Hence, seven sevens plus three-score and two sevens make sixty-nine sevens or 483 years from the time when Cyrus issued the command for the Jews to return and restore Jerusalem unto the Messiah, the Anointed One.

But what point in the career of the Messiah is indicated as the terminal date of the 483 years? Was it His birth? His baptism? Or His crucifixion? This question is answered in verse 26 of this passage. “And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing.” This statement settles the question. The terminal date, therefore, is the cutting off of the Messiah, or His crucifixion. This occurred, as we know, in the year 30 A.D. of the common system of reckoning, but in the year 4071 A.H. (biblical dating). We can be certain, therefore, that there were 483 years from the issuance of the decree by Cyrus for the Jews to restore Jerusalem to the crucifixion of Messiah, the Lord Jesus Christ. We have to reject all systems of reckoning and accept the biblical prophecy, if we are to have the truth on the matter.

We have been told that God’s clock stops when Israel is out of fellowship with Him. We see that this statement is correct when we think about His “stop-clock,” mention of which was made in the first paragraph of this article. Israel said “Away with him! “Away

with him! Crucify Him! Crucify Him! We have no king but Caesar!” Proof that God’s clock stopped at that time is found in the fact that, if the seventieth week of Daniel 9, or the last seven years of the period under discussion, had followed the sixty-ninth week the Millennial Age would have been introduced seven years after the crucifixion. There is no escape from this position, because at the end of this seventieth week millennial conditions, according to verse 24 of this prophecy, are introduced into the world. We therefore know that the seventieth week did not follow the sixty-ninth, because the Millennium did not then start; nor has it since then begun.

On the contrary, Gabriel informed Daniel that “the People of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood.” In these words is couched the prediction of the destruction of Jerusalem which occurred in 70 A.D., when the Romans under Titus destroyed the Holy City. We therefore see that the angel Gabriel, figuratively speaking, jumps from the year 30 A.D. (the time of the crucifixion) to 70 A.D., because it was in that year that Jerusalem fell and the Jews were dispersed throughout the world.

From this point he leaps forward to the end of the 490-year period in the statement, “even unto the end shall be war.” This is a prediction that there would be wars for the Jews and for Jerusalem from the year 70 A.D. unto the end of something; but of what? There is but one answer, which is: the end of the 490 years.

When one takes these facts into consideration, one sees that Daniel clearly foretold the Christian Dispensation or the Church Age intervening between the execution of King Messiah and the seventieth week of this prophecy. We must bear in mind that there are many prophecies in the Old Testament which throw light upon this Christian Age. Psalm 110, for instance, is an example which clearly outlines Messiah’s redemptive career, consisting of His two comings and the interval separating them, during which He is seated at the right hand of God. Furthermore, this same prophecy shows that, when God puts the Jews under Messiah’s feet, He will return and establish the kingdom over Israel. But we must ever bear in mind that the church as the body of Christ, consisting of believers from Jews and Gentiles, was not made known to the Old Testament saints. That revelation was reserved for the apostles to make known (Eph. 3:1-11).

Daniel therefore was informed that this period of time separating the sixty-ninth week from the seventieth would intervene, but the length of it was not revealed to him.

This conclusion is confirmed by a number of predictions found in the Old Testament. This age of grace is called “the year of Jehovah’s favor” in Isaiah 61:2 and is to be followed by the day of vengeance of our God—the Tribulation. The prophets frequently referred to this age as one of grace, but did not inform their hearers and readers in regard to the turn which affairs would take at that time. Jesus, however, gave light upon this phase of the subject in His kingdom parables (Matt. 13). Finally, the apostles, by the Spirit, elucidated the subject and gave us the detailed information in the epistles.

When we compare the Jewish Calendar and the facts revealed in this prophecy with other plain statements of Scripture, we know that the Church Age will be brought to a conclusion by the rapture of the church. When the body of Christ has been completed (read I Thess. 4), the Lord Jesus will descend from heaven with a shout, with the voice of the archangel and with the trump of God, the dead in Christ will be raised first, and the living saints will be caught up to meet Him in the clouds in the air. This glorious event will bring the Christian Era to a conclusion.

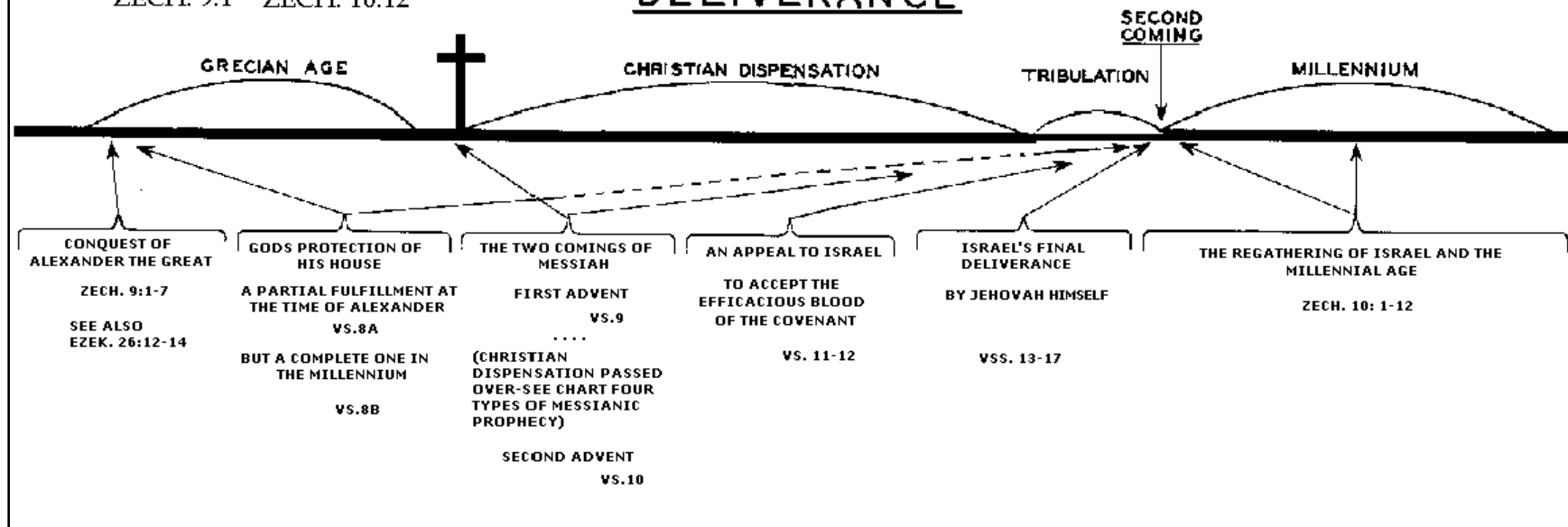
This Christian Age or Dispensation of Grace is to be followed by the seventieth week of Daniel, which is the Tribulation, consisting of the last seven of the 490 years of this prophecy. During this time, God will rain down His judgments upon the world. The Jews, however, will bear the brunt of His mighty strokes, for this period is called “the time of Jacob’s trouble,” but he will be saved out of it (Jer. 30:7). Of course, these judgments will purge out all of the wicked from the earth preparatory to the Lord’s glorious appearance at the end of this seventieth week to establish a reign of righteousness and peace upon the earth.

The Millennial Age is repeatedly referred to or described by the prophets. It is a period of a thousand years’ duration when the curse will be lifted and when the glory of the Lord covers the earth as the waters cover the sea. Satan is bound, together with all demons, and cast into the pit during this time. The earth will bring forth its increase. There will be no more sickness of any kind. The animals will be restored to their original condition. Joy and happiness will reign supreme. O Lord Jesus, hasten that day!

The reader can see this entire prophecy portrayed in the accompanying diagram which speaks for itself. Every scripture referred to here should be studied in the light of its context. Thus we have, unfolded for us, the entire period of time beginning with the first year of Cyrus the Great, when he permitted the Jews to return to Jerusalem, unto the dawn of the great perfect day, the Millennial Age.

GOD'S PROVIDENTIAL CARE OF ISRAEL AND HER FINAL DELIVERANCE

ZECH. 9:1— ZECH. 10:12



Zech. **9:1** The burden of the word of Jehovah upon the land of Hadrach, and Damascus *shall be* its resting-place (for the eye of man and of all the tribes of Israel is toward Jehovah); 2 and Hamath, also, which bordereth thereon; Tyre and Sidon, because they are very wise. 3 And Tyre did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets. 4 Behold, the Lord will dispossess her, and he will smite her power in the sea; and she shall be devoured with fire. 5 Ashkelon shall see it, and fear; Gaza also, and shall be sore pained; and Ekron, for her expectation shall

be put to shame; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. 6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. 7 And I will take away his blood out of his mouth, and his abominations from between his teeth; and he also shall be a remnant for our God; and he shall be as a chieftain in Judah, and Ekron as a Jebusite. 8 And I will encamp about my house against the army, that none pass through or return; and no oppressor shall pass through them any more: for now have I seen with mine eyes. 9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass. 10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle bow shall be cut off; and he shall speak peace unto the nations: and his dominion shall be from sea to sea, and from the River to the ends of the earth. 11 As for thee also, because of the blood of thy covenant I have set free thy prisoners from the pit wherein is no water. 12 Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee. 13 For I have bent Judah for me, I have filled the bow with Ephraim; and I will stir up thy sons, O Zion, against thy sons, O Greece, and will make thee as the sword of a mighty man. 14 And Jehovah shall be seen over them; and his arrow shall go forth as the lightning; and the Lord Jehovah will blow the trumpet, and will go with whirlwinds of the south. 15 Jehovah of hosts will defend them; and they shall devour, and shall tread down the sling-stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, like the corners of the altar. 16 And Jehovah their God will save them in that day as the flock of his people; for *they shall be* as the stones of a crown, lifted on high over his land. 17 For how great is his goodness, and how great is his beauty! grain shall make the young men flourish, and new wine the virgins.

10:1 Ask ye of Jehovah rain in the time of the latter rain, *even of* Jehovah that maketh lightnings; and he will give them showers of rain, to every one grass in the field. 2 For the teraphim have spoken vanity,

and the diviners have seen a lie; and they have told false dreams, they comfort in vain: therefore they go their way like sheep, they are afflicted, because there is no shepherd. 3 Mine anger is kindled against the shepherds, and I will punish the he-goats; for Jehovah of hosts hath visited his flock, the house of Judah, and will make them as his goodly horse in the battle. 4 From him shall come forth the cornerstone, from him the nail, from him the battle bow, from him every ruler together. 5 And they shall be as mighty men, treading down *their enemies* in the mire of the streets in the battle; and they shall fight, because Jehovah is with them; and the riders on horses shall be confounded. 6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them back; for I have mercy upon them; and they shall be as though I had not cast them off: for I am Jehovah their God, and I will hear them. 7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it, and rejoice; their heart shall be glad in Jehovah. 8 I will hiss for them, and gather them; for I have redeemed them; and they shall increase as they have increased. 9 And I will sow them among the peoples; and they shall remember me in far countries; and they shall live with their children, and shall return. 10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. 11 And he will pass through the sea of affliction, and will smite the waves in the sea, and all the depths of the Nile shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart. 12 And I will strengthen them in Jehovah; and they shall walk up and down in his name, saith Jehovah.

Israel is the nation of destiny. As we have already learned, the Lord by a biological miracle created her (Isa. 43:1), and by His providence He has guided her course through the centuries. At the same time He has been protecting her, notwithstanding the fact that He has permitted her to be punished by the nations for her sins. She has been able to survive, only because of His providential care.

There is a great future for Israel, but, before that day dawns, she must enter into the darkness of the great Tribulation, which is called "the time of Jacob's trouble" (Jer. 30:7).

Zechariah gathered up the leading prophecies of his predecessors and brought them into the short compass of a small book. Chapters 9 and 10 constitute one great oracle. The entire text is found in the chart above, which I ask the reader to study before looking at the comments.

A prophecy of the conquest of Alexander the Great is found in 9:1-7. After the defeat of the Persian armies at the great battle of Arbela, Alexander turned south-westward into the land of Hadrach and from there went against Damascus. He then marched to Hamath; crossed the Lebanon mountains, and conquered Tyre and Sidon. From there he went down into the plains of the Philistines and conquered their leading cities. Turning swiftly toward Jerusalem, he began to march his phalanxes in that direction. The high priest, together with the Levites, went out to meet him. Alexander was touched with the appearance of the sight and instead of wreaking his vengeance against the Jews, he fell down before the high priest whom he claimed to have seen in a vision before leaving Macedonia. He then went to Jerusalem, made great gifts at the Temple, and favored the nation in every way possible. Thus the Lord providentially saved the Holy City on this occasion from the wrath of the conqueror.

Verse 8, as indicated in the second column on the chart, found a partial fulfillment in the days of Alexander, in that he did not march through the country as an enemy but as a friend. The latter part of the verse awaits its complete fulfillment which will materialize in the Millennial Age, as indicated by the arrow pointing in that direction.

The prophecy of the coming of Alexander as a world-conqueror to Jerusalem is followed by a prediction of the two comings of the one Messiah. In verse 9 is a forecast of His first appearance, which was literally fulfilled when Jesus appeared on earth nineteen hundred years ago. Verse 10 obviously refers to the second coming, because, when He appeared the first time, he did not play the role there presented. The two comings of the one Messiah are blended here into a single picture. Between verses 9 and 10, therefore, the entire Christian Dispensation is assumed but passed over.

Verses 11 and 12 are very important. Here the prophet, still speaking to Israel, says that, because of the blood of her covenant, her prisoners have been set free from the pit wherein is no water. The blood of the various sacrifices made in connection with the covenant was of a typical nature. For instance, Abraham cut a covenant with God (Gen. 15). The Book of the Covenant was given to

Israel at Mount Sinai. Sacrifices were offered, and the blood was sprinkled both upon the altar and upon the people (Ex. 24). The blood of the passover was sprinkled upon the doorposts and lintel of the Hebrew houses. None of this blood could set free the Israelites, but all of it was typical of that of the Lamb of God which taketh away the sin of the world (John 1:29). Thus the blood mentioned here is none other than that of the Lord Jesus Christ.

That blood was shed nineteen hundred years ago and has been offered to Israel. By the shedding of that blood her final redemption will be accomplished. The entire program of God waits upon her to accept it. The people of Israel here are spoken of in terms of the experience of Joseph. We know that he was put in a pit wherein was no water, but God providentially preserved him. Since Israel is not in a literal pit, we must understand that Zechariah was speaking of the experiences of the nation in terms of those of Joseph. They are, therefore, in the pit of the nations scattered throughout the world. All things are ready. Everything has been prepared. All Israel has to do is to repudiate her national sin and accept the atoning blood of the Lamb of God. Then she will be delivered from the pit wherein she is.

God appealed in verse 12 for her to return to the stronghold. Being in the pit of the nations, scattered in foreign lands, she is urged to return to the stronghold; that is, to her own homeland; for, according to the prophets, when she does (Ezek. 37), she will be given the truth of the gospel, and the Spirit will breathe life into her. She will then receive double as her portion in the land. This is a marvelous prediction and will be fulfilled when Israel accepts her Messiah.

In the fifth column of the present chart, we see one of the most graphic descriptions of the Messiah's fighting for Israel and bringing final deliverance. This prediction consists of verses 13 to 17. God speaks of himself as a warrior with His bow and arrow, fighting against her enemies. Judah is His bow and Ephraim is His arrow. While verse 13 received a partial fulfillment in the Maccabean struggle (between the Greco-Syrian forces and those of the Jews), it finds its complete fulfillment in Israel's final deliverance in the end-time when Jehovah will be seen over them and will protect them. This prediction is an echo of the one uttered by Isaiah (31:4,5). Through divine assistance Israel will be victorious.

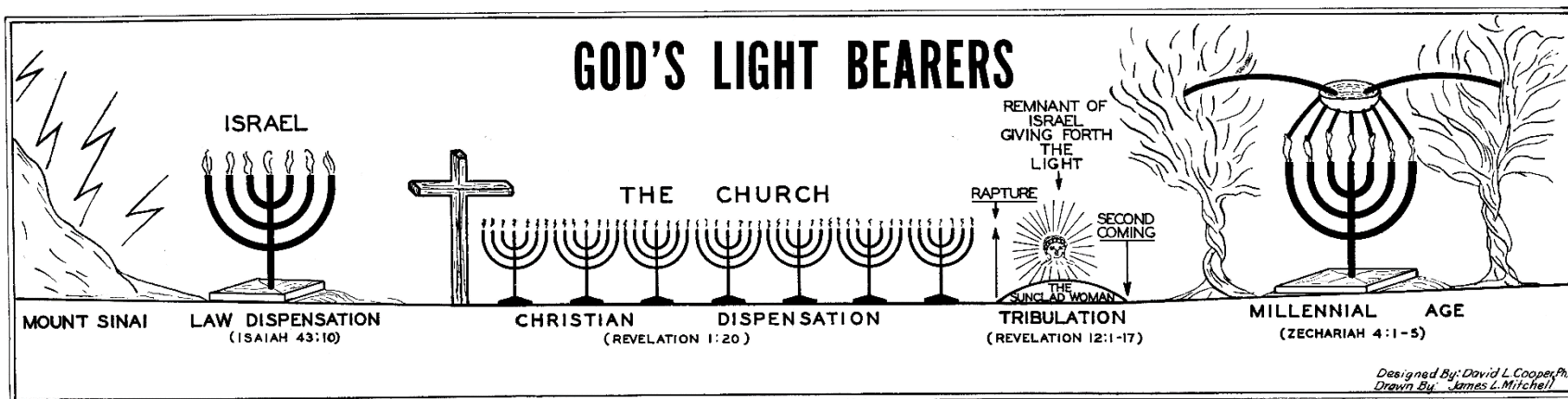
In ancient times civil governments were thought of and frequently portrayed as vicious beasts. Victorious ones were therefore spoken of as eating the prey and drinking the blood. (Compare Numbers 23: 24.) With that figure in mind, Israel is spoken of as drinking the blood of the vanquished and devouring the prey. She will tread down all opposition. The victory will be complete.

Jehovah God will save His people. Then saved Israel will be like a crown sparkling with jewels that is lifted high over her land. This is an echo of the promise in Isaiah 62:1-5.

In the last two columns of the chart, chapter 10 appears. Verse 1 is a promise that the Lord will give the latter rains in their seasons. According to verse 2, fortune-telling and necromancy shall pass away forever. Verse 3 takes up the prophecy found in Ezekiel 34 concerning the false shepherds and the he-goats—the civil and religious leaders of the people who think of themselves and their selfish interests and not of the people.

In verse 4 we find the summary of the various messianic prophecies put in pictorial manner, as shown by the former prophets. Messiah is the cornerstone. He is the nail. He is the battle bow, and He is the exactor. It is from Judah that this one comes who fulfills all the prophecies spoken of under this figure.

Verses 5 and 6 again revert to the final struggle when Israel is delivered. The latter part of verse 6 and verse 7, however, speak of the regathering of Israel. Verse 8, likewise, refers to this return to the land during the Millennial Age. The marginal reading of one portion of verse 9 is the preferred one, which is as follows: "And though I sow them among the peoples; they shall remember me in far countries; and they shall live with their children, and shall return." This promise is followed in the last three verses by an extended description of the return of the children of Israel to their homeland. Israel is indeed the nation of destiny. There is a wonderful future for her. She is then to be the head of the nations (Deut. 28:13).



GOD'S LIGHT BEARERS

God placed the sun, moon, and the stars in the heavens to give light upon the earth. (See Genesis 1:14-19.) Should these bodies be blotted out of existence, darkness would envelop the world, or should some opaque substance come between us and them, darkness would likewise result. Light is possible upon the earth because of the light from the sun.

What is true in the physical world is likewise true in the spiritual realm. The Lord Jesus Christ represented Himself as the Light of the world (John 8:12). The Apostle John in speaking of Christ, says that "the light shineth in the darkness; and the darkness apprehended it not" (John 1:5). The same apostle in I John 5:19 declared that the world is lying in the evil one, who is the source of spiritual darkness; for it is he who blinds the eyes of men lest they should see the glory of God in the face of the Lord Jesus (II Cor. 4:3,4).

When man was created and placed in the Garden of Eden, the Lord, who made constant visits to him, was his light; but, when man disobeyed the positive command prohibiting his eating of the forbidden fruit, the Lord broke off this fellowship, and man was driven

out of the garden into spiritual darkness. At various times during the primitive days, the Lord raised up one prophet after another who spoke in His name. For instance, Enoch, the seventh from Adam, was a prophet (Jude 14). Lamech also was a prophet (Gen. 5:28,29). Noah, likewise, was one who forecast the future (Gen. 9:25-27). Abraham, Isaac, and Jacob are called prophets by the psalmist (Psalm 105:15). Thus through these various ones rays of light came forth from the throne of God to His servants in those primitive days. As the human family increased, there arose a demand for a corporate testimony to the truth of God. He, therefore, having created Isaac by a biological miracle (Isa. 43:1), sent his descendants into Egypt where they dwelt for 215 years and developed into a mighty nation, the men of war numbering six hundred thousand strong. At the proper time, the Lord brought them forth out of Egyptian servitude to Sinai and there delivered to them as a nation His Law and service. (Read Exodus and Leviticus.) The former book tells of Israel's deliverance from Egypt, the receiving of the Law, instruction for the building of the Tabernacle, and the historical account of its construction. Leviticus is a manual for the priests, instructing them how the services should be conducted at all times. In God's doing this He had a definite purpose; namely, that Israel should be His lightbearers before the world.

In Genesis 12:1-3 we see the record of the call of Abram from Ur of the Chaldees to the land which God promised to give him and his seed for a perpetual inheritance. Furthermore, He promised that in him and in his seed should all families of the earth be blessed. A number of restatements and reaffirmations of this promise are found at various places in the Book of Genesis. They show that the divine purpose is to bring spiritual blessings to the world through Abram's literal descendants, the greatest of whom is none other than Jesus of Nazareth, the Hebrew Messiah and Saviour of the World.

Zechariah was given a vision of a candlestick into whose bowls oil flowed from a larger one suspended above, which in turn was filled by pipes running from olive trees placed on either side. We shall presently see that this representation symbolized Israel, not as she is today, but as she will be in the future. During the Church Age we know that the candlesticks, seven in number, are symbols of local congregations of the church of Christ. Since we see that the candlestick symbolizes Israel as the one giving forth the light of God's revelation to the world during the Millennium, since the church is likewise represented at the present time by it, and since the church is functioning now instead of Israel, we may conclude that the candlestick as it was in the Tabernacle and Temple symbolized Israel during the time when God was giving His revelation through her. This is a logical deduction.

The candlestick was placed within the Holy place which was in front of the Holy of holies. Every day it had to be snuffed, cleansed, and refilled. It was placed in this position in order to give light within the Holy place, where the priests entered to carry on the regular service of the Lord. Into the Holy of holies beyond the veil, only the high priest went once a year—on the Day of Atonement—and completed the ritual of atonement by sprinkling the blood upon the mercy seat.

At Mount Sinai the Lord revealed himself to Israel in a new and a definite manner. He descended in the midst of smoke and a furnace of fire to the heights of Horeb and from there spoke the Ten Commandments which constituted the basis of man's relationship to God and of his relation to his fellowman. To Israel He delivered the Book of the Covenant, which consists of Exodus 21-23. He showed the pattern of the great Temple in heaven and warned Moses to construct a Tabernacle as a replica of it. He gave to Israel an elaborate system of offerings and sacrifices. All of these had a spiritual significance. These were types and shadows signifying the realities which we have in Christ.

Through Amos God said to Israel, "You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities" (Amos 3:2). Increased advantages bring added responsibilities. God made himself known to Israel for the definite purpose of giving His light and truth to the world. David in Psalm 103:7 declared, "He made known his ways unto Moses, his doings unto the children of Israel." Again we read a similar thought Psalm 147:19: "He showeth his word unto Jacob, His statutes and his ordinances unto Israel."

God gave all of these advantages to the children of Israel in order that they might be His witnesses to the people. Thus God called Israel's attention to the fact that she was His witness before the world, especially to His existence, His unity, and His overruling providence in bringing to pass His plans and purposes. (Read Isaiah 43:8-13.)

When Israel no longer could be used of the Lord in giving forth His truth to the world and when she demonstrated that fact by her rejection of Him who is the Light of the world, God (if I speak in terms of a railroad) put her on the siding, removing her from her high and divinely appointed position during the present age. This occurred at the cross.

The Jews as a nation being rejected, God began to call out from them and, then later, from the entire world a people to constitute a corporate body to show forth His excellencies before the world. In the Book of Revelation the Lord used seven candlesticks to

represent seven local congregations of believers. The number seven denotes perfection. Hence these are chosen to represent the entire body of believers who at the present time are holding forth the Word of life. (Read Revelation 1:1-3:22.)

In writing to Timothy, Paul spoke of the church of the living God which is the house of God and which is "the pillar and the ground of the truth" (I Tim. 3:14,15). The Lord Jesus in the Sermon on the Mount said to His disciples that they are the salt of the earth and the light of the world. In and of themselves they are nothing. They shine by reflecting the light from Christ who in deed and in truth is the Light of the world.

A study of the seven epistles to the seven churches found in Revelation 2 and 3 and a comparison of these with the seven parables of the kingdom in Matthew 13 lead one to the conviction that the seven churches of the little province of Asia in western Asia Minor foreshadowed the history of the church throughout the Christian Dispensation. Thus the church at the present time is God's lightbearer, and He is depending upon us who constitute it to send forth the light of His truth to the four corners of the earth in order that those who sit in darkness may see the light.

Some day, but we do not know when, the Lord Jesus will descend from heaven with a shout, with the voice of the archangel, and with the trump of God. At that time He will raise the dead in Christ and catch up the living saints to be with Him in the air (I Thes. 4:13-18). This will occur before the Tribulation, for God has not appointed us unto wrath but unto the obtaining of salvation or deliverance from it (I Thes. 5:9,10). We may, therefore, be certain that the church will be removed from the earth prior to the pouring out of the judgments of God's wrath upon the world.

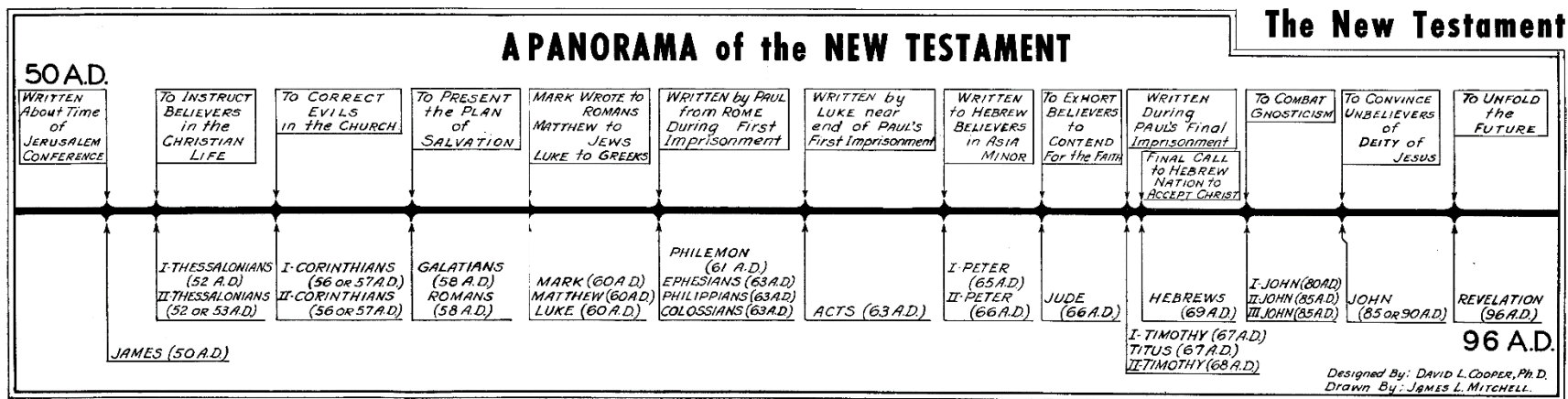
After the removal of the church, God will use the 144,000 Jewish evangelists, of whom we read in the seventh chapter of the Book of Revelation, to send forth His light to the four corners of the globe. These will preach the gospel, not only to Israel, but to the whole world and will bring about the mightiest revival that the world has ever seen. These evangelists, and possibly others who will be won to the Lord by them, are represented by the sun-clad woman of whom we read in the twelfth chapter of Revelation. My reason for interpreting this woman as a symbol of Israel is that she is the one who brings forth the man-child—the mystical Christ consisting of the head and the body. We know that both Christ and His body, the church, sprang from Israel. She therefore unmistakably is signified by this woman in the passage under consideration. Since she is represented as a woman clad with the brilliancy of the sun, with twelve

stars in her crown, and with the moon under her feet, Israel, therefore, gives forth light—the light of the gospel—throughout the world after the church has been removed. Since the 144,000 Jewish evangelists are of that nation, since they give forth the truth of God at that time, and since this woman symbolizes Israel, it is certain that the testimony which the faithful servants of God will give at that time is set forth under the emblem of this sun-clad woman.

Though she will be persecuted, especially in the latter half of the Tribulation, she will give forth her testimony that will illuminate the entire world, spiritually speaking. We know from various passages that this ministry will cause the greatest revival of all the ages during which an unnumbered multitude will accept the Lord Jesus Christ and His salvation, being washed and made white in the blood of the Lamb. We, therefore, praise God for this certain hope which is set forth in this marvelous passage.

The candlestick that appeared in the Tabernacle, and also in the Temple, was one that had to be cleansed, snuffed, and refilled daily. It seems that the seven golden candle-sticks, symbolizing the church at the present time likewise had to be thus attended to as the one symbolizing Israel in former days; but in the Millennium Israel is represented by a candle-stick which is supplied with olive oil from trees standing on either side. This vision was shown to Zechariah in chapter 4 of his prophecy, but, when this passage is studied and is viewed in the light of the entire series of visions granted to Zechariah on the same night, one comes to the conclusion that this candle-stick symbolizes Israel when she is restored to fellowship with God and when she gives forth in an uninterrupted manner the light of God to the entire world.

Great have been the days of Israel in the past, and marvelous wonderful times are foretold for the future.



God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, 2 hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds; 3 who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; 4 having become by so much better than the angels, as he hath inherited a more excellent name than they. 5 For unto which of the angels said he at any time,

Thou art my Son,

This day have I begotten thee? and again,

I will be to him a Father,

And he shall be to me a Son?

6 And when he again bringeth in the firstborn into the world he saith,

And let all the angels of God worship him.

7 And of the angels he saith,

Who maketh his angels winds,

And his ministers a flame of fire:

- 8 but of the Son he *saith*,
Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of thy kingdom.
- 9 Thou hast loved righteousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
- 10 And, Thou, Lord, in the beginning didst lay the foundation of the earth,
And the heavens are the works of thy hands:
- 11 They shall perish; but thou continuest:
And they all shall wax old as doth a garment;
- 12 And as a mantle shalt thou roll them up,
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.
- 13 But of which of the angels hath he said at any time,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet?
- 14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

Hebrews 1:1-14.

- 5 For not unto angels did he subject the world to come, whereof we speak. 6 But one hath somewhere testified, saying,
What is man, that thou art mindful of him?
Or the son of man, that thou visitest him?
- 7 Thou madest him a little lower than the angels;

Thou crownedst him with glory and honor,
And didst set him over the works of thy hands:

8 Thou didst put all things in subjection under his feet. For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. 9 But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man. 10 For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. 11 For both he that sanctifieth and they that are sanctified are all of one ... *Hebrews 2:5-11.*

In the accompanying chart I am endeavoring to give a panorama of the New Testament based upon its chronological development. To know when a book was written, by whom composed, to whom addressed, for what purpose sent—or to meet what conditions—is all essential for the proper understanding of the message of the given book.

We have inherited from Augustine the well-known phrase: "The New Testament is infolded in the Old, and the Old unfolded in the New." There is much truth in this statement. The New Testament is indeed infolded in the Old, but it seems too broad a statement to say that the Old is unfolded in the New. In some respects this statement is true; and in others it is not, for it goes beyond the actual facts. In line with this thought, we are sometimes told that we are to interpret the Old Testament in the light of the New. This statement, while containing truth, is by far too broad a generalization. The correctness of my assertion becomes immediately apparent when one recognizes the fact that there is outlined in the Old Testament what is properly called "Messiah's Redemptive Career." This plan consists of the first coming of Messiah; His rejection by the Jews; His ascension, at the invitation of God, to the right hand of the Majesty on high; His session there; and His return to earth at the end of the Tribulation to set up His glorious reign in the world. As set forth in the discussions of Messiah's redemptive career, such as Psalm 110, the New Testament shows that the Lord Jesus Christ fulfilled the program—to the point of His session at the right hand of the throne of God at the present time. But the latter part of the redemptive career of the Messiah has, as all prophetic students realize, never been fulfilled. The New Testament, therefore, has little to say regarding that portion of the program which awaits fulfillment.

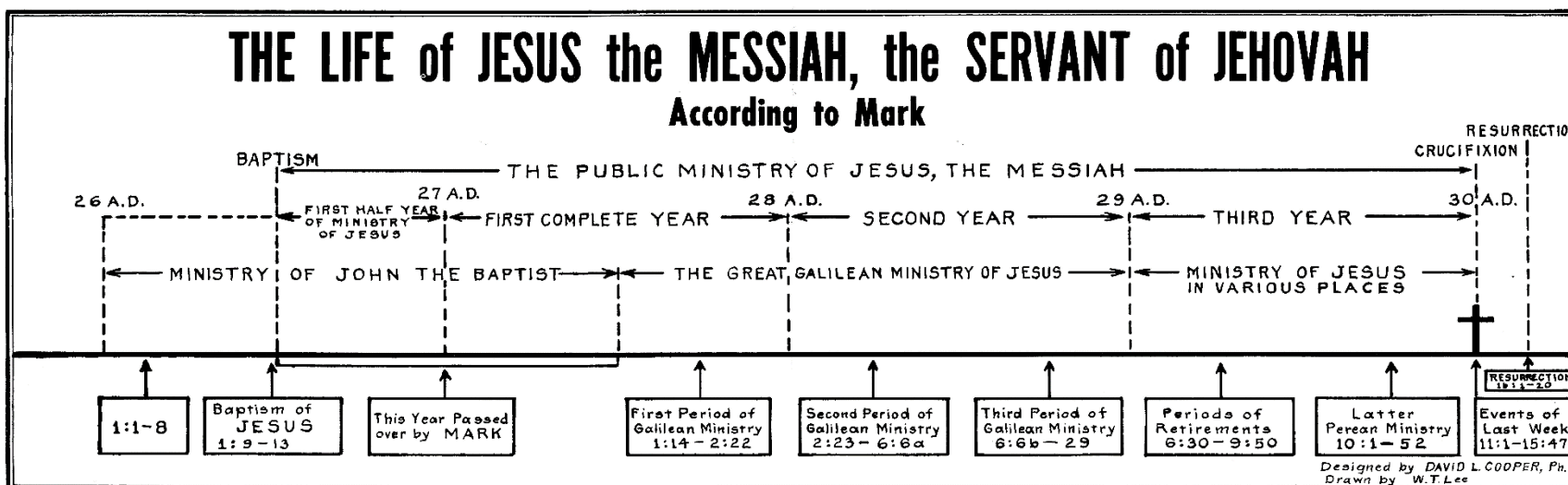
This becomes immediately apparent when one recognizes that the four accounts of the gospel record our Lord's life upon earth, His crucifixion, burial, resurrection, and ascension to the right hand of the throne of God. Acts takes up the story where the gospel records leave it and carries it on for about thirty-three years. Thus we have the history of the early church during the first generation of its existence. At the beginning, Jerusalem was the center of Christian activity. By 50 A.D., Antioch in Syria had developed into the headquarters for the missionary enterprise, especially among the Gentiles. It was from this place that Paul was sent forth by the Holy Spirit and by the church.

In this inspired history of early Christianity, we have but a cross section of what was really done. In fact, we have the history of the labors of Peter and John when Jerusalem was the headquarters for Christianity (Acts 1-12). From the thirteenth chapter to the close, Antioch is the center, and Paul is the one apostle whose activities are recorded. As to what the others did, we have no authentic information. There arose traditions, however, concerning their ministry. But these are not to be relied upon very much.

Peter, James, John, Jude, and Paul wrote letters to individual Christians, ministers of the Word, churches, and groups of churches, explaining the fundamentals of the faith and giving instructions in Christian living. Finally, John was led by the Spirit of God to give the Revelation, which—although it covers the Christian Dispensation as indicated on the chart entitled, "The Message of Revelation,"—focuses special attention upon the events of the closing scenes of this age. In this book we learn what will take place in the Tribulation, in the Millennium, and in the post-millennial period as well as "the ages of the ages." While there is a mass of material concerning the future found in the Book of Revelation—and in scattered statements here and there in the gospel records, Acts, and the epistles—there are many details set forth by the prophets that are not even hinted at in the New Testament. To say, therefore, that we must interpret the Old Testament in the light of the New is to overstate the case dangerously. It would be far more accurate to say that we should interpret those portions of the Old Testament which have already found their fulfillment in the rise and development of Christianity in the light of the New Testament records. But those events which are foretold in the prophets, and which have not yet been fulfilled in the New, are to be understood in the light in which they appear in the Old Testament books. Let us grasp this principle firmly and clearly and be governed accordingly.

The chart above, based purely upon a chronological conception, shows the approximate time, as acknowledged by leading conservative scholars, for the production of the various books constituting the New Testament. Above the broad, central line is given,

in a word, the information concerning the various books: by whom and to whom they were written and for what purpose. Below the line, the name of the book and the date of its composition are given. These facts thus graphically presented will assist one in approaching the New Testament properly.



Strange as it may seem, our Lord left no writings. The only occasion of His having written anything, so far as we know, is found in John 8:8. Here we read of His writing on the ground at the Temple. He thoroughly trained the Twelve during three and one-half years and sent the Holy Spirit after His departure to refresh their memories with reference to everything He had taught them and to bring new truths to them.

We have an account in the four gospel records of various sermons which Jesus preached. They are indeed marvelous beyond description. How thankful we are that the evangelists guided by the Holy Spirit have recorded His very utterances.

After our Lord returned to heaven, the apostles (Spirit-filled) took up the work which He laid down. In Acts of the Apostles we find different sermons that were preached by the early disciples. A study of these is most enlightening, and as preparation for the study of the gospel records, let us take a glance at the early preaching of the apostles.

In Acts 2 we find the first gospel sermon preached after the ascension of Christ. It was delivered by Peter in Jerusalem. In it he expounded the gospel message in terms of the Old Testament prophecies pertaining to Christ and made an appeal to individual Hebrews to accept Him. About three thousand did. In Acts 3 is the second recorded sermon by Peter. This was the national call to

Israel to accept Jesus as Messiah. In Acts 7 is Stephen's indictment of the Jewish people for rejecting Christ. This message is very instructive. Those who wish to present the truth to Israel should learn some invaluable lessons from Stephen's approach to his subject. In chapter 8 is the account of Philip's preaching to the eunuch who was doubtless a Jewish proselyte. This preacher's approach is edifying. The conversion of Saul of Tarsus and the preaching of Ananias recorded in Acts 9 is also very enlightening. The conversion of the first Gentile to Christianity is recorded in Acts 10. A resume of Peter's sermon is found in verses 34-43. This seems to have been the typical method of proclaiming Jesus in the early church. Paul's address to the Jews in Antioch of Pisidia, Acts 13:16-40 is a unique message. The digest of his speech to the heathen at Lystra, Acts 14:14-18, is most striking; and matchless is his oration to the senators of Athens recorded in Acts 17:22-31. In these messages we see the various methods of presenting the truths of the gospel to people of different classes. Anyone should study these carefully before he attempts to go into a thorough investigation of the gospel records, because these sermons give us samples of the apostolic methods of presenting Christ to various peoples before any of our records were written.

As time passed and the cross receded into the background, there arose a desire for the *words* of Jesus in a more permanent form. This situation was natural. Frequently speakers are asked to put their messages in permanent form for later reference. That is why we write books today. Someone wrote down the sayings of Jesus in the early years of the church. Tradition says Matthew did it, but, on this point, no one can be dogmatic. Some of these sayings have been discovered in the papyri rescued from the rubbish heaps of Egypt. This lost book, according to the references found in church history in regard to it, contained only the sayings of Jesus in bare form without any notations with reference to the circumstances which called them forth.

On account of the possibility of a lapse of memory as the days of Jesus receded into the background, there arose an insistent demand for a permanent record of our Lord's *deeds* as well as His *sayings*. Furthermore, we can detect, here and there, in church history evidence that differences began to arise on account of the personal equations of those who repeated the gospel story. By 60 A.D. conditions had developed to such an extent that the Spirit gave a permanent, authoritative, and inspired record of the life and teachings of Jesus. He chose Mark, who, according to tradition, accompanied Peter on his itinerant missions, to write the first account of our Lord's life. Doubtless this record was hailed with great acclaim and joy by the disciples who could, whenever a dispute arose in regard to anything which Jesus said or did, refer to this inspired document.

About this time Matthew and Luke were guided by the Spirit of God to write additional accounts. Mark, according to the tradition of the early church, wrote his record for the Romans who liked a man of action and of deeds. Matthew, as we shall see, wrote for the Jews; and Luke, for the Greeks.

Mark, according to the diagram above, began his record with the ministry of John the Baptist but gave us only a few words relative to it. Touching lightly upon the baptism and the temptation of Jesus, he hastened to describe the great Galilean ministry. Finally he gave accounts of the periods of retirements and the events of the last week of our Lord's ministry. Matthew and Luke were guided by the Spirit of God to give an account of the birth narrative. Luke, however, tells one incident in the childhood of our Lord which occurred when He was twelve years of age. Thus we know little about His early life.

Later John wrote his record of the gospel, as we shall see, laying his emphasis upon the divine nature of Jesus. He assumed the virgin birth and the baptism and devoted his efforts to presenting the sermons of Jesus and discussions which He had with the leaders of the Jews.

There arose a desire on the part of men to learn more about the childhood of Jesus. Since the inspired records of the gospel gave so very little information in regard to it, uninspired men, gathering bits of tradition from here and there and from great leaps of the imagination, filled in the gaps and thus produced the apocryphal gospels of the infancy of Jesus. When these are laid beside our canonical gospels, it becomes immediately evident—even to an inexperienced layman—that these uninspired books are on a very low level, whereas our four canonical records are upon the high plane of sobriety, sense, accuracy, and reliability. The apocryphal gospels demonstrate what men—unaided by the Spirit of God—with their imaginations can create. Our gospels, on the other hand, are proof of what men inspired of God and borne along by the Holy Spirit can write.

With these general thoughts in regard to the rise of the gospel records before our minds, I wish to note briefly a few things about Mark's record of the gospel. As stated before, he wrote for the Romans, presenting Christ as a man of action—one who was energetic and who accomplished much. This record is very brief, concise, and full of action. It probably is the most graphic of all the accounts.

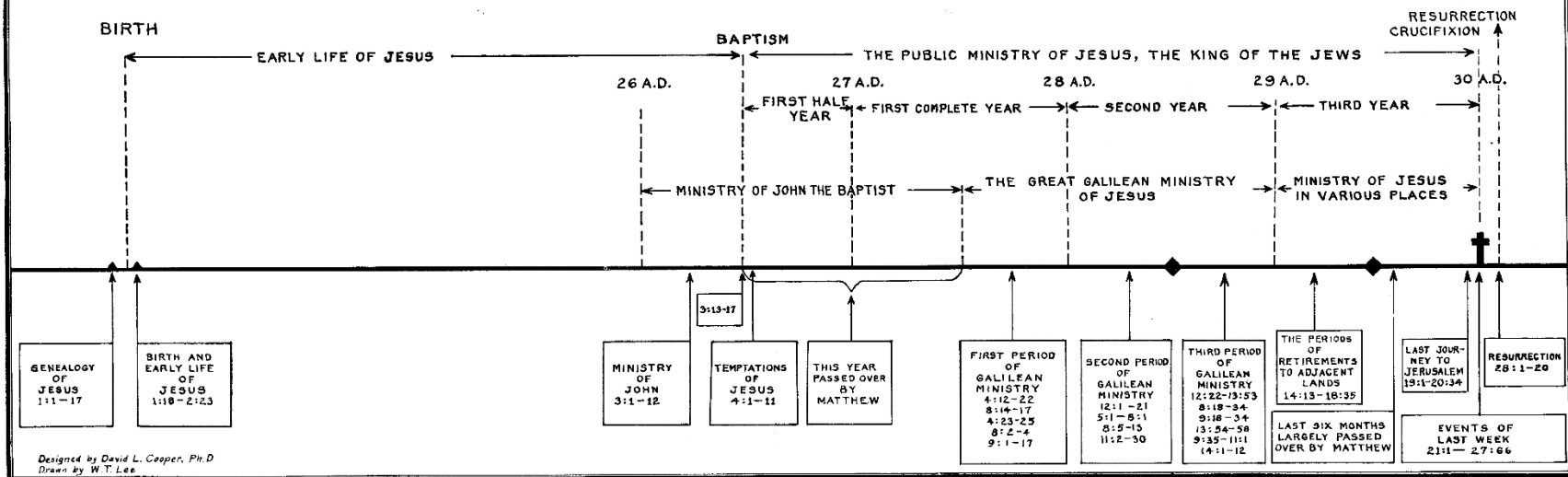
In Zechariah 3:8 appears a prediction by the Lord concerning "my servant the Branch." A glance at Mark's record shows that he presented our Lord Jesus Christ as the obedient servant of Jehovah, who came not to do His own will but the will of Him who sent Him. Mark seems to be the first of our gospels. He was chronological in his presentation of the truth. Luke is likewise chronological,

for he declares that he was presenting his material in this manner. When Mark and Luke are laid down beside the other records, it becomes evident that they preserve more accurately the chronological order of events than the others do. Mark has little material that is not found in the other three gospels.

One would do well if he would read Mark first, asking, of course, the Lord to open his eyes in order that he might behold the wonderful things contained in the Word. The chart above gives a simple, yet definite, idea of the development of this record of the gospel. It is my hope that the student may be guided and assisted by it in his reading of this portion of God's Word.

THE LIFE of JESUS the MESSIAH, the KING of the JEWS

According to Matthew



According to tradition, Matthew wrote for the Jews in order to prove that Jesus of Nazareth was and is their Messiah. The contents of the book prove positively this position. Matthew was led by the Spirit of God to select that material from the life of Christ which would prove his thesis. This record is, therefore, topical, whereas Mark and Luke are chronological. In working out the chronological account of our Lord's ministry, one must fit Matthew into the schedule presented by Mark and Luke.

Matthew and Luke present the genealogies of Christ. They differ very greatly. When all the facts of both records are studied carefully, one comes to this conclusion: The one presented by Matthew is His regal genealogy. There are a number of peculiarities which are thoroughly discussed in the standard commentaries, to which I refer the reader. Luke's account is undoubtedly the true genealogy of Jesus as traced through Mary. If both are studied in the light of this hypothesis, the major portion of the difficulties involved will be solved.

Matthew and Luke are the only ones who give the birth narrative. The former quoted Isaiah 7:14 and claimed that the birth of Jesus was the fulfillment of this prophecy. (For a full discussion of this point see the volume, *Messiah: His Nature and Person*.) Specialists in the Greek tell us that Luke's genealogy has a decidedly feminine touch. This, however, is not true with reference to Matthew's record.

Matthew assumes the pre-existence of Jesus and asserts that His birth was in accordance with and in fulfillment of the predictions of the Old Testament. The first and second chapters of Hebrews present a detailed account of the twofold nature of our Lord.

The Synoptic Gospels give the record of the baptism of Jesus, but Matthew presents the fullest account. By submitting to this sacred ordinance, Jesus stepped upon the threshold of his public ministry. But why the great emphasis upon it? Isaiah 42:1-4 gives us the outline of Messiah's redemptive career. In verse 1 of this prediction the prophet foresaw Messiah immediately after His baptism, for he spoke of God's having put His Spirit upon Him. This prophetic picture is essential to a thorough understanding of the gospel as set forth by Matthew. In order to see this fact more clearly, turn to Messiah's redemptive career according to Isaiah 42:1-43:7.

John broke the silence of approximately four hundred years by announcing that the kingdom of heaven was at hand. What is meant by this term? When we examine the passages in Mark and Luke which are parallel to those in Matthew having this expression, we see that they report Christ's having used the term, kingdom of God. This fact shows that the phrases, "kingdom of heaven" and "kingdom of God," are used synonymously. From this position there can be no escape for the one who is willing to face all the facts. (For a fuller discussion on this point, see "The Four Types of Prophecy," and "Messiah's Redemptive Career According to the Lord Jesus.")

After God at the baptism acknowledged Jesus as His Son in a special and unique manner, Satan came and tempted Him during a period of forty days (Mark 1:12,13). As a climax to these testings he presented our Lord with three of the most subtle. In the first he said, "If thou art the Son of God, command that these stones become bread." He did not imply that he doubted Christ's sonship; on the contrary, he assumed it and urged Him to command the stones to be made bread in order that He might break His fast. The Lord's

reply was that His doing as Satan suggested would be a violation of what is written in the Word. Hence He refused. Matthew gives as the second temptation Satan's taking Jesus to the pinnacle of the Temple and urging Him to leap to the valley beneath, because God, in Psalm 91, had promised Him special protection. Again, Jesus, took His stand upon what was written and refused the suggestion. The third temptation was the most subtle and attractive. In a twinkling of an eye, the Devil showed Jesus the kingdoms of the world and their glory and promised that he would give all of them to Him if He would but fall down and worship him. In so doing he offered Jesus a short cut to the accomplishment of His task. Our Lord spurned the suggestion, taking His stand upon the written Word of God. He chose to go the divine way, which was long and tortuous, rather than to accept the short and easy cut.

In Matthew 5-7 we have the "Sermon on the Mount." This, in an abbreviated form, is found in the sixth chapter of Luke. Because of its position in the beginning of the Book of Matthew, some have thought that Christ spoke this message at the very beginning of His ministry. When the facts are studied in the light of the chronological order presented by Mark and Luke, one sees that it was delivered in the middle of the great Galilean ministry. This fact would place it about the middle of His entire ministry, which lasted about three and one-half years.

Many thinkers acclaim this sermon as an expression of the highest code of ethics and morals conceivable. Those who are interested only in a social gospel delight to refer to the standards of conduct presented here. One of my professors, the late Dr. A. T. Robertson, used to say in substance, "The Sermon on the Mount makes things inconvenient for anyone, if he takes it seriously." This statement is true.

In certain quarters there is a debate as to whether this message is for today or for the Kingdom Age. Good men are arrayed on both sides of the question. One is in good company regardless of which position he takes. It seems to me, however, that our Lord was laying down the general principles for which He stands at all times. He enunciated these principles at various times and applied them to situations and circumstances of His own day and intended for His followers to govern their lives by them at all times. Furthermore, it appears to me that, if the principles of this message are not for this day, I would not know where else to go to find a clearer statement of the foundational truths of morals, ethics, and of the conduct of man to man. Those set forth in the epistles to the churches are in perfect harmony with the great principles found in the Sermon on the Mount.

But some see in this portion of scripture a tinge of legalism. This position is correct—to a certain extent, but one must understand the condition. Let us remember that Jesus was speaking to the masses who had been schooled in terms of the law, and who could not think in any other categories. He was forced, therefore, to put His thoughts in terms which were familiar in order that they might comprehend what He was saying. This view of the matter accounts for all the seeming legalism in this portion of the Word.

Furthermore, it appears to me that this sermon is applicable to the children of God now, and was so intended, because Jesus in this very message instructed His disciples how they should pray, saying, "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee ... After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth" (Matt. 6:6-10). Those who are instructed to pray are given this code of ethics and are urged to regulate their lives thereby while they pray for that time to come—for the kingdom of God, when the will of God shall be done on earth as it is done in heaven. Though it is given to us today, since these are basic, fundamental concepts of human relationships, they will obtain in the Millennial Age, the same as now—the only difference being that they will then be carried out perfectly, whereas they are only partially realized among the disciples of Christ today.

Jesus, as always, spoke in this sermon as one having divine prerogatives. Sometimes He referred to what they had been taught; then, over against that, He would give His authoritative message. In His teaching He went behind the overt act and sought the very motives which produce conduct. By so doing He was putting Himself on an equality with God, who spoke certain things in the Old Testament to which He made reference. Often the Old Testament dealt only with externals, because of the existence of certain conditions; but the New goes deeper—to the very heart of things. Thus in the Sermon on the Mount, one sees reflected in every utterance the consciousness of His divine power and authority. From this position, there can be no escape.

Matthew in presenting Christ as King of the Jews gave His credentials (chapters 8 and 9). By examination of the miracles recorded here, one finds those that showed His power over disease. In His calming the storm at sea, He demonstrated the fact that He is Lord of the elements—the God of nature. He likewise exercised complete authority and power over unclean spirits. They

recognized Him as the supreme Lord. Thus He, Jesus of Nazareth, who presented himself to the Jews as their King and Messiah gave the proper credentials as proof of His claims.

On his third tour of Galilee which covers the latter half of the second full year of His ministry, He sent the apostles out to evangelize the cities of Israel. He gave them full instructions as to what they should do, and as to what they were to take for their journey. They were told that they would not, however, have gone over all the cities of Israel until the Son of man be come. Undoubtedly, Jesus blended this commission, which we call restricted, and its accomplishment with a description of the evangelization of the cities of Israel in the end-time—immediately preceding His return. Here we see an application of the law of double reference. The 144,000 Jewish evangelists will in the Tribulation take up the work that was dropped by the apostles and will not have completed it before the Son of man comes in His glory (Matt. 10:23). (For a fuller discussion of this point see "The Culmination of Apostasies and Revivals.")

In Matthew 13 we have the seven parables which are usually called "The Parables of the Kingdom." This series begins with the sower and ends with that of the dragnet. The sower is the Son of man who began His preaching ministry that has continued through the centuries. It will culminate with the pulling in of the dragnet at the consummation of the age. A careful study of these seven parables shows that our Lord was outlining the course of Christianity during the time of His absence. Some good students see in these parables certain periods of church history. There is food for thought on this point. One of the best treatises on Matthew 13, which I have seen, is a pamphlet by Dr. A. C. Gaebelien. In this he sets forth the thesis that the kingdom of heaven as represented in these parables is none other than what we call Christendom. On this point, I feel that he is absolutely correct. Some might, however, not agree with him on every point. Disagreement on minor details is to be expected.

John announced that the kingdom of heaven was at hand. Jesus proclaimed the same message, sounding the same note. The Twelve also proclaimed it. In this thirteenth chapter of Matthew, Jesus explained what John, He, and others had meant by the expression "kingdom of heaven."

From the very beginning of His ministry until within six months of the crucifixion, our Lord refrained from any direct statements affirming that He was the Messiah—except to the woman of Samaria (John 4:25,26). The country was all astir with revolutionary

propaganda and men were in great excitement. Jesus, therefore, retired from the Holy Land to Caesarea Philippi. He asked the apostles who had just returned from their evangelistic campaign of Galilee what men said about Him. They reported different views. Peter however on this occasion declared that Jesus was the Messiah, the Son of the living God. Jesus thereupon disclosed the fact that God had revealed that truth to him.

For the first time, Jesus revealed to the apostles that He would have to go to Jerusalem and there suffer and die. Instantly, Peter rebuked Him, saying that such a thing should never be. Even the disciples after three years of intensive training did not understand that the Messiah was to suffer and die, be buried, and be raised from the dead. On several occasions during the last six months of His earthly career, our Lord spoke to them on this point.

Why did the apostles not understand that Jesus would suffer and die? The answer is easy. There are four types of prophecy as we see in the study, "Four Types of Messianic Prophecy." The Jews universally disregarded the first, third, and fourth types but accepted in toto the second, which deals exclusively with Messiah's glorious reign. Being blinded by this partial knowledge of God's Word and sharing the prejudices of the age, the apostles could not understand our Lord when He spoke of His rejection and death. Even after He was buried they did not understand it. They were amazed to find the tomb empty on the first Easter morning.

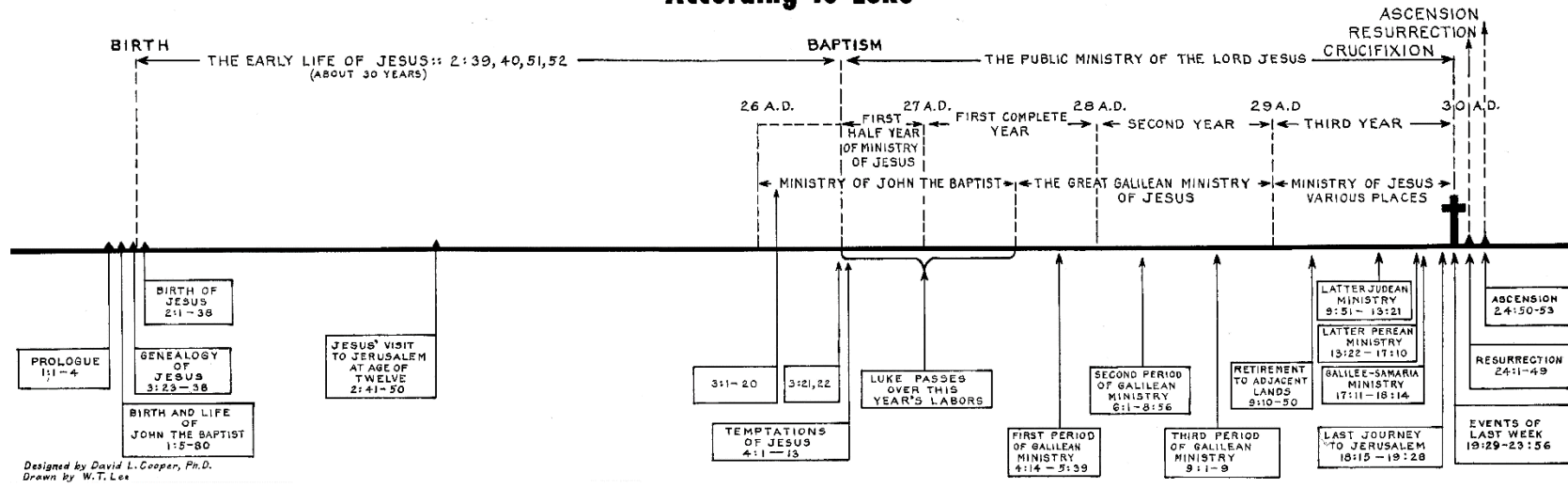
In Matthew 19:1-23:39 we see Jesus with His face set like a flint facing His foe and going forward to taste of death for every man. His arrival in Jerusalem has been called His "Triumphal Entry." I do not wish to be critical, but I have never been able to accept this version of the case, although I have no quarrel with those who hold it. It was an occasion of tragedy instead of triumph.

In chapters 24 and 25 we have a record of the "Olivet Discourse," which has a parallel in Mark 13 and Luke 21. The trial and crucifixion narratives are found in chapters 26 and 27.

As regarding our Lord's earthly activities, the climax is reached in the resurrection (chapter 28). Death could not hold Him. He came forth from the tomb, bringing life and immortality to light through the gospel.

THE LIFE of JESUS the MESSIAH, the SON of MAN

According to Luke



DATE AND AUTHORSHIP

The Gospel of Luke has been called "the most beautiful book in the world." This statement doubtless is accurate. It sparkles and radiates with divine glory from beginning to end, like a large gem in the bright sunlight.

The author of this record of the gospel wrote its supplement in the form of Acts of the Apostles. According to tradition Luke is the author of these two books. He sent them to his friend Theophilus—a lover of God. It is usually accepted as true among conservative scholars that this account of the gospel was written by Luke the physician—the companion of Paul on two of his missionary tours—for the benefit of the Greeks, who were great lovers of the beautiful.

According to the chronological data found in Acts which tie up with profane history, the account of Acts records church history to the end of Paul's two years of imprisonment in Rome, which date was probably 63 A.D. Since Acts is a supplement to the Gospel of Luke, the latter, of course, preceded it. Conservative scholars are of the opinion that Luke's gospel was written about 60 or 61 A.D. This date seems to fit in with all the known facts.

Luke's style is indeed literary. His prologue is equal to that of Thucydides, the father of Greek history. So far as style is concerned, there is nothing superior anywhere to Luke's introduction.

LUKE A SCIENTIFIC HISTORIAN

The evangelist tells us that others had undertaken to write narratives concerning the things that had been fulfilled among them. To whom does he refer? This question opens a broad field of investigation; but, after all the evidence is sifted, it seems that in all probability Luke had in mind some early accounts of our Lord's life written by uninspired men. There developed a demand, as the second generation of Christians arose, for a more permanent record of the gospel than that given forth by what is known in church history as "the living voice." This term was applied to the evangelists who had been with Jesus during His ministry, and who went everywhere preaching the Word. The further the life of our Lord receded into the historic background, the greater the discrepancies appeared in the preaching of even eyewitnesses. There were lapses of memory on the part of some, whereas others with vivid imaginations would paint various pictures of the Lord and present them in a distorted manner. There was a need consequently for a permanent record of His life and deeds.

Luke tells us that he did some scientific research before he attempted to write his record. Hear him: "It seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed." Unmistakably Luke means that he made a diligent search for the material which he incorporated in his book and that he wrote the account accurately and in order.

Did Luke do his research work and then write the results of his discoveries? If so, how does that position harmonize with the idea of inspiration? We must accept the fact that Luke did the research work, because he tells us in so many words that he did it. At the same time, we know that he was guided by the Holy Spirit in the things which he recorded, for Christ promised to His disciples and

followers that the Holy Spirit would come upon them to guide them into all truth—to bring to their remembrance the things that He had taught them, and to teach them things to come. Since God permitted Luke to be the human author of this third record of the gospel, we may be assured that he enjoyed the full and complete inspiration of the Holy Spirit as he wrote.

He, as an ardent follower of the Lord Jesus Christ, sought out in a scientific manner all his data. Then the Holy Spirit, guiding, enabled him to select, from the things which he had discovered as an eyewitness and as an investigator, the material to be incorporated in a permanent and complete record. God used Luke's vocabulary and style but gave him the thought and the exact words by which to express each idea. Thus the record in Luke, as well as that in all portions of the Word, is verbally inspired. One can depend upon everything that is found therein.

CONNECTIONS WITH PROFANE HISTORY

Luke connected his account with historical facts of profane history. For instance, he synchronized the events connected with the birth of our Lord in Bethlehem with the governorship of Quirinius, the Roman official in Syria, and the issuing of the decree by Caesar Augustus to enroll the people of the Empire. Again, he synchronized the beginning of the ministry of John the Baptist with the fifteenth year of the reign of Tiberius Caesar. He likewise connected his account with profane history when certain other officials were exercising governmental functions in Palestine and adjacent territories.

Skeptics and opponents of Christianity have sought at various times to discredit Luke as a reputable historian by endeavoring to show discrepancies between the biblical account and that of profane history. Conservative scholarship and consecrated research, however, have come forward and brought to the fore archaeological facts which prove the accuracy of Luke's record. Sir William Ramsey did an immortal piece of work in his untiring research in this field. All his volumes are worth while. One, however, should read without fail his books, *Was Christ Born in Bethlehem? The Bearing of Recent Discoveries on the Trustworthiness of the New Testament*, *Luke the Physician*, *The Church of the Roman Empire Before A.D. 170*, and *Pauline and Other Studies*. In this connection one should also study carefully *Luke the Historian in the Light of Research*, by the late Dr. A. T. Robertson. These and other volumes will show that Luke was an accurate historian whose statements, judged simply from the human standpoint, are unimpeachable and are absolutely accurate.

JESUS THE PERFECT MAN

Luke presents Jesus as "the man whose name is the Branch" (Zech. 6:12). He recognized that Jesus was God in human form. This is seen very clearly by the birth narrative which he records and which shows, beyond peradventure, the miraculous conception and virgin birth of our Lord. While he recognizes His pre-existence and divine nature, he lays the major emphasis upon the fact that He was a man—a man in every sense of the term. In presenting Jesus in this manner, Luke is led by the Holy Spirit naturally to give a full account of His birth and to trace His genealogy back to Adam, whom God created. He likewise presents Jesus in many positions and circumstances which called forth His human emotions, sympathies, and feelings. It was Luke who laid the greatest emphasis upon the prayer life of our Lord.

As stated before, he tells us that he traced out most accurately all the information which he incorporated in his book and that he wrote it down in order; that is, he gave the chronological order of events. By comparing the gospel according to Mark with Luke, one sees that they maintain the same order. Matthew, as has already been suggested, is topical. He had a thesis to prove, and he did it most marvelously. John, on the other hand, preserved those sermons and discussions which present Jesus as the Son of God.

GENERAL SURVEY OF LUKE

Luke gives the fullest account of our Lord's life and activities. It is he who recounts in a lucid manner the birth of John the Baptist and the relation of his parents to Mary, the mother of Jesus. One, who wishes to obtain a good picture of John the Baptist, must study carefully Luke 1 and 3. In his second chapter, Luke gives the record of our Lord's birth and connected events, together with an account of an incident which occurred when Jesus, at the age of twelve, visited Jerusalem during the passover. His record of the ministry of John the Baptist is a little fuller than that of the other accounts. The narrative regarding the temptations is most enlightening.

Luke devotes the section, 4:14-9:9, to the great Galilean ministry of our Lord. It seems quite clear that this campaign, lasting about eighteen months, began in the middle of the first full year of His ministry and extended to the passover, one year before His crucifixion.

The Lord seems to have made three distinct tours of Galilee. Though we cannot prove that they divided equally into six months, for the sake of convenience I have indicated such a scheme on the foregoing chart. Jesus went on the first tour with the five or six disciples whom He called immediately after His temptations. Of course, others accompanied Him from place to place and from time to time. On the second tour He had the Twelve whom He appointed near the beginning of this journey. Finally, on the third tour He sent the Twelve out, two by two before Him into the cities of Galilee.

The first six months of the last year of our Lord's ministry was taken up with what is known as the periods of retirement. Jesus left the Holy Land four times for Gentile territory. Mark and Luke give the fullest account of this period. Luke, however, abbreviates it very much. His record is found in 9:10-50. A glance at the chart and also at the ones on the pages where Matthew and Mark are discussed likewise show the passages where the fuller accounts are to be found.

As stated under the discussion of John, a great section consisting of 9:51—18:14 of Luke's record is what is known as a great interpolation. In other words, the material appearing in this section is not given in any other of the four records. Some have thought that Luke gathered together much material which he could not place in chronological order and threw it into a heap after the great Galilean ministry. There is no reason for such a supposition, because Luke tells us that he gathered his material and that he accurately wrote it down in order. But, as we shall see in studying the Gospel of John, there is perfect harmony between this new material in Luke and that which is found in John's record. When they are studied sympathetically, it is clearly seen that one account supplements the other.

Luke is very full and explicit in his discussion of the events during the last week of our Lord's ministry. As the party accompanying Jesus was drawing near to Jerusalem, He spoke a parable; because many of those accompanying Him thought that He intended to establish a political government in Jerusalem. This was the popular view. In order to correct their error, Jesus spoke the parable of the nobleman who went into a far country to receive for himself a kingdom. To his servants he delivered his goods with a charge that they should trade therewith until he should return. Having received his kingdom, he returned and reckoned with them, rewarding each according to his works and permitting each to reign over the proper number of cities in his kingdom. This parable was

intended to show that Jesus would not establish the millennial kingdom at that time, but that He would have to go to heaven—the far country—and, after having received the kingdom, He would return and establish His reign upon the earth.

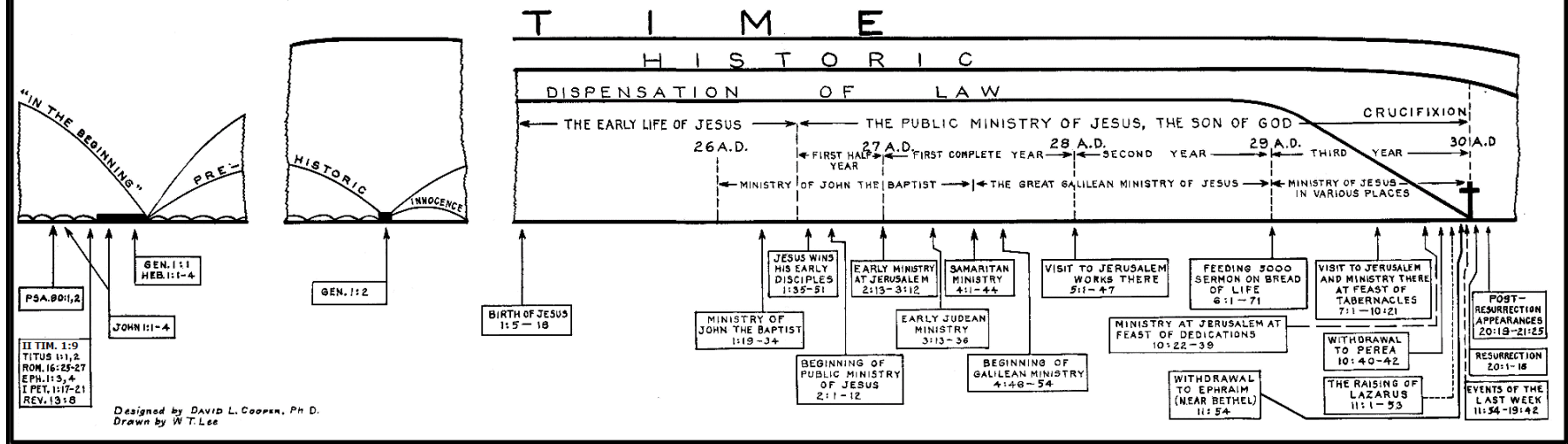
The events of the last week are most colorfully given by Luke. The Olivet Discourse stands out with great clarity. This is found in chapter 21. The account of the last supper, the agonies in the Garden, the arrest, the trial, and, finally, the crucifixion are given with great vividness. The account of the resurrection, likewise, tingles with life and beauty.

Luke, of the four evangelists, is the only one who speaks of the ascension of Jesus. This record is found in the last four verses of chapter 24. In beginning the Acts of the Apostles, Luke enlarged upon this account, recounting the ascension, and the promise of His return which will be at the conclusion of the Tribulation. Thus the Book of Luke gives the fullest account of our Lord's life and ministry.



THE LIFE of JESUS the MESSIAH, the SON OF GOD

According to John



Before attempting to study the accompanying chart or read these notes, the student should re-examine the chart and notes, "Eternity or the Plan of the Ages". To do this is most important, because John in giving the life of our Lord lays emphasis upon His existence prior to the creation of the universe and His fellowship and association with the Father in eternity of the past.

John, the author of this book, states that his purpose in writing is to convince men that Jesus is the Messiah, the Son of God, in order that they might have life in His name (John 20:30,31). He states that Jesus performed many more signs than those which are recorded in his book, but that those which he does describe were presented for the express purpose of creating faith in Jesus as the Messiah, the Son of God. John recounts seven miracles or signs which Jesus performed. They are found in 2:1-11; 5:1-9; 6:1-14;

6:16-20; 9:1-12; 11:1-53; and 21:10-14. If any unbeliever will, with an open heart, read the Book of John, there can be but one result: He will become a firm believer in Jesus the Messiah, the Son of God, who is able to save unto the uttermost.

As indicated on the chart above, Jesus—the *logos*, the Word—existed in the eternity of the past with the Father and with the Holy Spirit. Moreover the *Word* created the entire material universe. Since He called it into being, it is clear that He existed before He created the various systems of the universe. John, 1:1-18, lays emphasis upon Christ's pre-existence. He was indeed the branch of Jehovah (Isa. 4:2), which expression emphasizes His divine nature. Many are the passages which prove conclusively His eternal existence. Study, in their contexts, the following passages: Isaiah 7:14; 9:6; Micah 5:2; I Corinthians 8:5,6; II Corinthians 8:9; Philippians 2:5-9; Colossians 1:15-17; and Hebrews 1:1-13

Christ was equally as divine as was God the Father or God the Holy Spirit. John 1:1 takes us back into eternity of the past as Genesis 1:1 does. This latter passage affirms that, "In the beginning God created the heavens and the earth." The Hebrew word for God is in the plural and is a distinct echo of the Trinity.

Matthew and Luke, as we have already seen, gave the facts relative to the virgin birth of Jesus. These two books were written about 60 A.D. John wrote about 80 or 85 A.D.—twenty-five years later. It was not therefore necessary for him to discuss the matter of the virgin birth since that had been done by Matthew and Luke. It was John's special privilege to prove the divine nature of Jesus, the Son of God. He, therefore, declared that the Word, which was in the beginning with God and was God (1:1), "became flesh and dwelt among us" (1:14). He simply stated that the divine Word took upon himself the form of man and tabernacled among us. He was not led by the Holy Spirit to give the exact details concerning how the Word became flesh. As stated, that was well known.

There is another echo of the virgin birth of Christ in the slur that was hurled at Him by his opponents: "We were not born of fornication" (John 8:41). The implication was that He was born of fornication—whereas they were not. Thus the distorted facts with reference to His virgin birth are reflected in this blasphemous statement.

The Apostle John tells of the ministry of John the Baptist, but he does not, like the other evangelists, give information concerning the baptism of Jesus. But that information is, likewise, presupposed by John. That he knew about this momentous occasion, when the Father acknowledged Jesus as His Son in a special and unique sense as the Holy Spirit descended upon Him, is evident from John 1:31-34. These words are indeed an echo of that wonderful experience.

In John 3:1-12 we have a discussion of the new birth which is indeed the most important of all personal matters. The truth regarding the necessity of regeneration is set forth in the conversation which Nicodemus had with Jesus. This ruler of the Jews came to Him by night and began his conversation by complimenting the Lord. Caring for none of those things, Jesus went to the real issue of life, telling Nicodemus that, "except one be born anew, he cannot see the kingdom of God." John and Jesus had announced that the kingdom of God had come to hand. Nicodemus had been born into the kingdom of God as it existed in Old Testament times by virtue of his natural birth. His Jewish parentage could not, however, put him into that phase of the kingdom which was announced by John and Jesus. The Lord, therefore, informed him that he would have to be born from above or anew; otherwise, declared Jesus, Nicodemus could never enter the kingdom of God. The new birth, therefore, is essential to entrance into the kingdom of God. Put in other terms, the new birth or regeneration is essential to eternal salvation. Church membership avails nothing, although one should be identified with a local congregation that is faithful and true to the Lord Jesus; but having one's name on a church record does not put it on the Lamb's book of life. Only by personal faith in the Lord Jesus and surrender to Him, can one be regenerated and have his name put on the "page bright and fair." My appeal, therefore, to everyone who reads John is that he accept Christ now, if he has not already done so. Tomorrow may be too late.

John is the only one who gives us an account of the early Judean ministry, of which we read in John 3:13-36. This in all probability lasted about six months, although one may not be dogmatic on this point. As we have already seen, the Synoptics pass over this early ministry of the Lord. We are indeed thankful to God that He has preserved this account in John. One of the brightest gems of thought is the people's verse—John 3:16: "For God so loved the world, that he gave his-only begotten Son, that whosoever believeth on him should not perish, but have eternal life." God loved the world to such an extent that He sent His only begotten Son in order to purchase redemption for man and offer salvation to all who believe. Christ tasted death for every man. If any one is lost, it will be due to the fact that he has rejected—or failed to accept the life and the salvation which are offered freely in Christ.

Another marvelous gem of thought is that which was expressed by John the Baptist in his settling a controversy that had arisen between his disciples and a Jew regarding purification. It seems that an attempt was made to stir up jealousy in John's heart against Jesus, because the latter had become so very popular whereas the fame of the former was waning. John, being equal to the occasion,

declared, "A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. ... He must increase, but I must decrease" (John 3:27-30).

Jesus, knowing that the Pharisees were aware that His ministry was eclipsing that of John, left Judaea and went into Galilee. Instead of doing as the average Jew did, in traveling from Judaea to Galilee, or vice versa (going through Perea east of the Jordan to avoid the Samaritans), Jesus went directly northward through Samaria. He came to Sychar where he had the conversation at the well with the Samaritan woman. This is indeed one of the marvelous discourses of our Lord. He offered salvation to her upon the condition that she would ask for it. She did. Jesus gave her water—the living water. She went into the city and told her friends about the man who told her everything she had ever done. They came forth, heard Jesus, and believed on Him. There was a mighty revival. He remained there two days. Then He went into Galilee. John alone recounts this unique ministry to these outcasts.

John is sermonical. He selected those messages and debates which Jesus had with the Pharisees and leaders of the Jews, and which reflect the divine nature of the Son of God. In chapter 5 we have the record of a discussion which Jesus had with the leaders of the Jews in Jerusalem. In verses 30-47 we have one of the finest statements concerning the witnesses that testified to the deity of the Lord. It is usually supposed, and that upon good authority, that the events of chapter 5 occurred at the Feast of the Passover in Jerusalem. Those recorded in chapter 6 were in Galilee at another passover. In all probability one year intervened between chapters 5 and 6. The messages in chapters 7 and 8 were delivered at Jerusalem during the Feast of Tabernacles—six months before the crucifixion. One can continue through the entire Book of John picking out the sermons and quiet talks of our Lord, all of which reach the loftiest heights and the greatest depths of thought.

In Luke 9:51-18:14 is a mass of material that is not found in Matthew and Mark. In this section we have three statements relative to journeys which Jesus made toward Jerusalem. They are found in 9:51; 13:22; 17:11. Various theories have been advanced to explain this new material, most of which are unsatisfactory. On the other hand, there is a mass of details in John 7:1-11:54 not to be found elsewhere. Furthermore, we here read of three journeys which Jesus made to Jerusalem. The first was at the Feast of the Tabernacles six months before the crucifixion (7:1-13); the next, at the Dedication (10:22); and finally His journey to Bethany (11:17f). May not these portions of Scripture be parallel and supplemental? This seems to accord with all the facts in the case.

A solution of this most difficult problem may be made in the following manner. The journey mentioned in Luke 9:51 is the one found in John 7:1-10. Jesus went to Jerusalem, where the events recorded in John 7:11-10:21 occurred. After the Feast of Tabernacles, Jesus engaged in the latter Judean ministry, which is found in Luke-10:1-13:21. This campaign continued from the Feast of Tabernacles to the Feast of Dedication. He was present in Jerusalem at this latter date and gave the message found in John 10:22-39.

Thereupon, He departed from Judaea, according to John 10:40-42, and went into Perea, near where John was at first baptizing. He engaged in the latter Perean ministry afterwards as recorded in Luke 13:22-17:10. At this time Lazarus died. Martha and Mary, his sisters, sent for Jesus. He came and raised Lazarus. This is recorded in John 11:1-53. On account of the hostility on the part of the leaders of the Jews which was developing, Jesus left Bethany and went to Ephraim on the northern border of Judaea (John 11:54). From there He went northward and passed through the borders of Samaria and Galilee in order that He might join the caravan of pilgrims journeying to Jerusalem for the last passover during His personal ministry. This last campaign is recorded in Luke 17:11-18:14. At this point the Synoptic Gospels join with John in speaking of our Lord's final journey to Jerusalem.

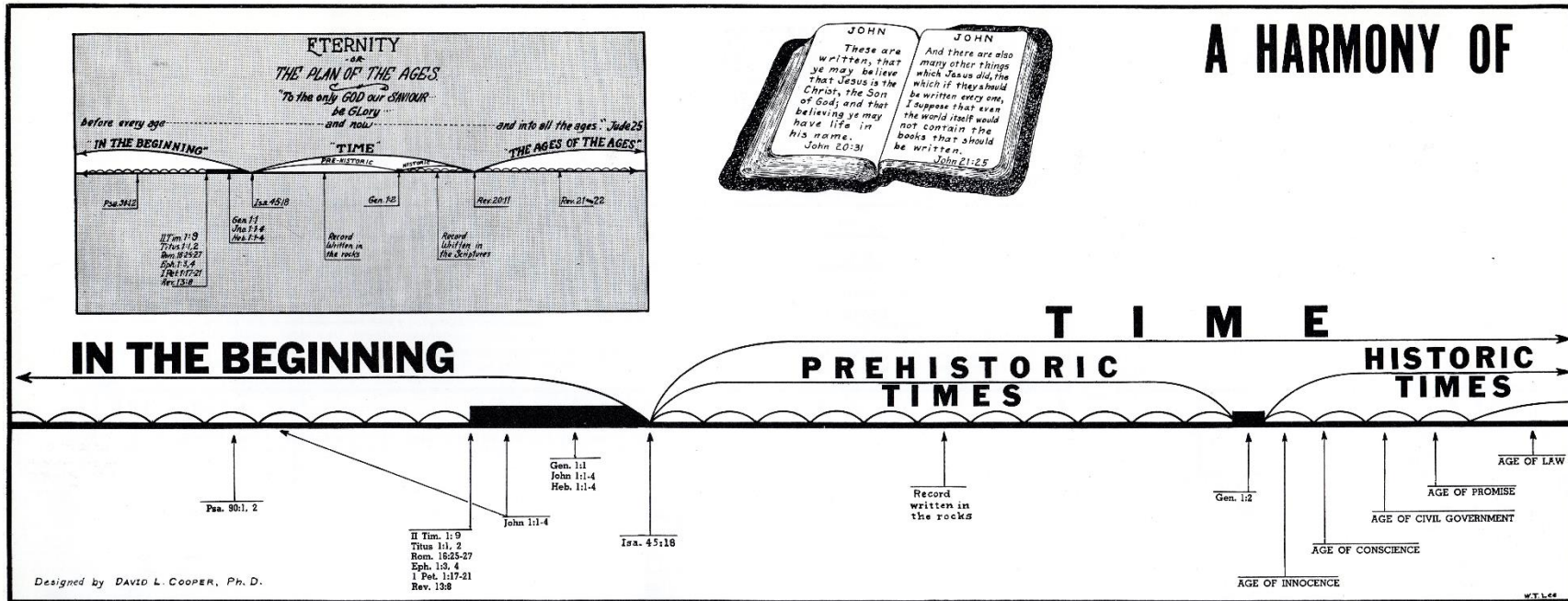
This view of the three journeys mentioned by Luke and the three given by John, together with the labors between them, are seen to harmonize and to present a graphic picture of the last six months of our Lord's ministry upon earth. When all the facts of any given instance are learned, it is seen that there is perfect harmony in the Scriptures.

The crowning event of our Lord's life is seen in His triumph over death and in His resurrection. Jesus was declared to be the Son of God "with power ... by the resurrection from the dead" (Rom. 1:4). The account of the empty tomb given by John is most graphic. On the morning of the resurrection, Peter and John visited it. The latter outran the former. Upon their arrival, they found the stone rolled away and saw the clothes lying and the headpiece in its place. When they saw the clothes lying undisturbed, they were convinced that Jesus actually had arisen from the dead. What in these circumstances would prove that He had been raised and that His body had not been stolen? The answer is most beautiful and positively convincing. The juices of the spices used in preparation for the burial had doubtless stiffened the grave clothes, which were wrapped around His body. Thus after three days the clothes would be stiff and would have the same form as they did when His body was shrouded in them. When, however, He was raised from the dead, His glorified body passed through these clothes, leaving them undisturbed and retaining the shape that they had when they were

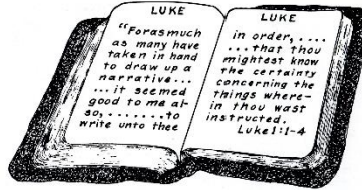
about His body. When they beheld the clothes in that form and saw that the Lord's body was not there, they were convinced that He had actually been raised from the dead. Thus the condition of the clothes was positive evidence of the resurrection.

Jesus triumphed over the powers of the unseen world and brought life and immortality to light through the gospel. Praise God for the victory which He won and for our hope of life eternal with Him in the New Jerusalem for ever and ever, because of His triumph over the powers of the darkness.

A HARMONY OF THE GOSPELS



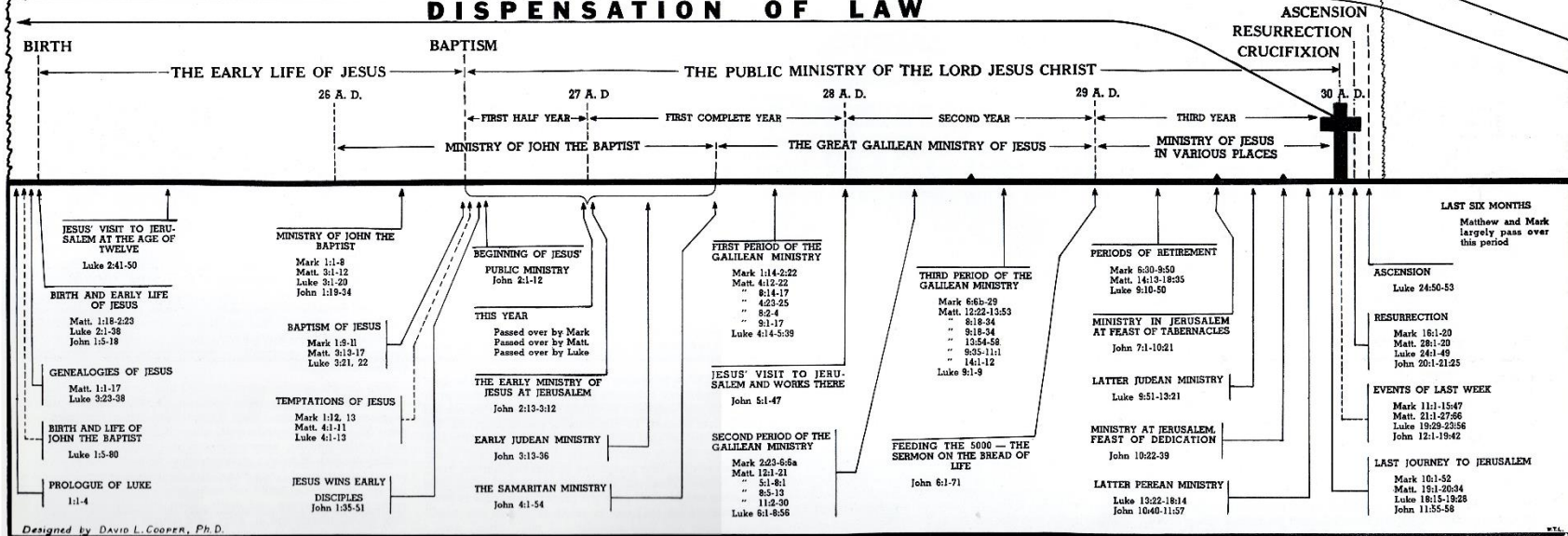
THE GOSPELS



T I M E

HISTORIC TIMES

DISPENSATION OF LAW



In the four preceding charts we have analyzed each of the records of the gospel. We have seen that the sacred writers presented Jesus in different roles. Mark wished to have the Romans see Him as a man of action—the servant of Jehovah. Matthew introduced Him to the Jewish people as their King, for whom they were looking and whom they failed to recognize. Luke, as we have already seen, brought Him before the Greek world and presented Him as the ideal man—the man without sin or blemish. John finally presented Him as the God-man to unbelievers, laying emphasis on the fact that He was God. In view of these fundamental facts it becomes necessary for the Christian to study each of these records, just as the Lord gave them. The fact that the Spirit presented Jesus in these four different aspects is proof that He wanted us to know Him from each of these angles.

At the same time the human mind is so constituted that it wishes to get a full picture of our Lord and to correlate all the information which we have in order to know more about Him. Thus in the second century Tatian composed the first harmony of the gospels by combining the four records. Since his day many attempts have been made to perfect such a harmony in order that the reader might have an account of the events of our Lord's life as they occurred chronologically. Much labor has been bestowed upon this phase of Bible study, and good results have been achieved. Nevertheless, the last word has not yet been said.

On this and the following page I have presented a graphic representation of the harmony of the gospel records. Just a few words are necessary to introduce this lesson. In the upper left-hand corner of the chart above is an inset which presents in a bird's-eye view the diagram of eternity which was given in a former section. A glance at this little chart shows that eternity is divided into three sections: "*In the beginning*"; "*time*"; and "*the ages of the ages*." John in his record of the gospel takes us back into eternity prior to the creation of the world. This fact is indicated on the main chart above. There one will see a reference to John 1:1-4. From it two arrows run—one to the left pointing to the ages prior to the creation; the second one pointing directly upward to the period during which God was creating the universe. Christ, being divine and co-equal with the Father and the Holy Spirit (Phil. 2:5-9), came to earth and took upon Himself the form of man. Such is the presentation of the subject in the prologue of John (John 1:1-18).

The heavy lines running through the center of both charts are one. The arrow on which the word, time, occurs is an extension of that one upon which the same word appears in the first chart, even though it is much higher on the page. The one on which "historic times" appears is a prolongation of the one thus designated. Likewise the one on which "Dispensation of Law" is written is a continuation of the small arc on the left-hand side which is designated "Age of Law."

One must bear in mind that these charts are not made to a scale. Such was impossible. The birth of Jesus is indicated on the left edge of the 2nd chart. If a person will begin, in order, with the material indicated by each of the arrows and read the passages mentioned, he will be able to follow the life and the events of our Lord from beginning to end.

The prologue of Luke should be studied first. It consists of the first four verses of chapter 1. Here we learn that Luke, as a scientist, gathered his material and incorporated it in his account, which is "the most beautiful book in the world." This record is followed by the account of the birth and life of John the Baptist as recorded by Luke. Next in order we study the genealogies of Jesus as they appear in Matthew and in Luke. Let us remember that the one given by Matthew is His *regal* genealogy, whereas the one found in Luke is the *actual* one. The next material deals with the birth and early life of Jesus. Matthew, Luke, and John are the ones who give this information. After our Lord's return with Mary and Joseph from Egypt, we lose sight of Him until He is about twelve years of age when He visits Jerusalem with them at the passover.

After that event, we do not get another glimpse of Him until we see Him at the baptismal scene, which occurs in the middle of the year 26 A.D. It is quite likely that John had engaged in his public ministry for something like six months before this time. All four evangelists tell of the Forerunner's labors. John's ministry ran for something like eighteen months and overlapped with that of Jesus for about one year.

John stirred the country from center to circumference. Great masses went out and submitted to his baptism, confessing their sins. Thus great expectations were raised for the coming of the Messiah, whom John announced. At the psychological moment, Jesus appeared. When He was baptized, there came a voice out of the heavens, proclaiming, "This is my beloved son, in whom I am well pleased." Then the Holy Spirit in the form of a dove came upon Him. John did not know that Jesus was the Messiah until this scene was enacted at the baptism. He had, however, been told by the Lord that the one upon whom the Spirit would come was the one

whose appearance he was announcing. Thus John bore witness to the fact that Jesus of Nazareth was the Messiah of Israel. The first three evangelists give an account of the baptismal scene. This is followed immediately by the temptations of Jesus. He was in the wilderness forty days during which time the Devil tempted Him. At the conclusion of this period, however, Satan came with his three most subtle and powerful temptations; but each time Jesus rebuffed him, taking His stand upon that which was written. Returning from the temptations, He came to the place where John was. The latter pointed to Him as the Lamb of God that taketh away the sin of the world (John 1:29). Thereupon certain of John's disciples left him and followed Jesus. At this time Jesus won four or five of His disciples who accompanied Him from this time onward. When He returned to Galilee, He established His headquarters in Capernaum and went out from there on His various missionary tours. He began His public ministry in Galilee by turning the water into wine.

From the middle of 26 A.D. to the middle of 27 is a year which is passed over by Matthew, Mark, and Luke. John, however, tells of Christ's visit to Jerusalem at the passover of the year 27 A.D. It was at that time that He performed many miracles and multitudes believed on Him. He had His famous conversation with Nicodemus at this time (John 3:1f). The Apostle John is the only one who tells of the early Judean ministry. Some scholars think that it lasted for six months. Others, not so long. One cannot be dogmatic. When the opposition became so very great against Jesus in Judaea, He left that section of the country. Going northward, He journeyed to Samaria and conducted a short revival there. (See John 4.) Christ's leaving Judaea for Galilee synchronized with the imprisonment of John. It was in the middle of the first complete year of our Lord's ministry. This fact is indicated on the chart above.

The great Galilean ministry covered something like eighteen months. This fact is indicated on the chart. There were three tours of this period, as has already been suggested in previous studies. It is altogether possible that each of these was approximately six months long. Between the first and second, Jesus visited Jerusalem as we learn in John 5. In this passage the feast mentioned is not called definitely the passover, but many conservative scholars are of the opinion that it was. Personally I think that this position is quite probable.

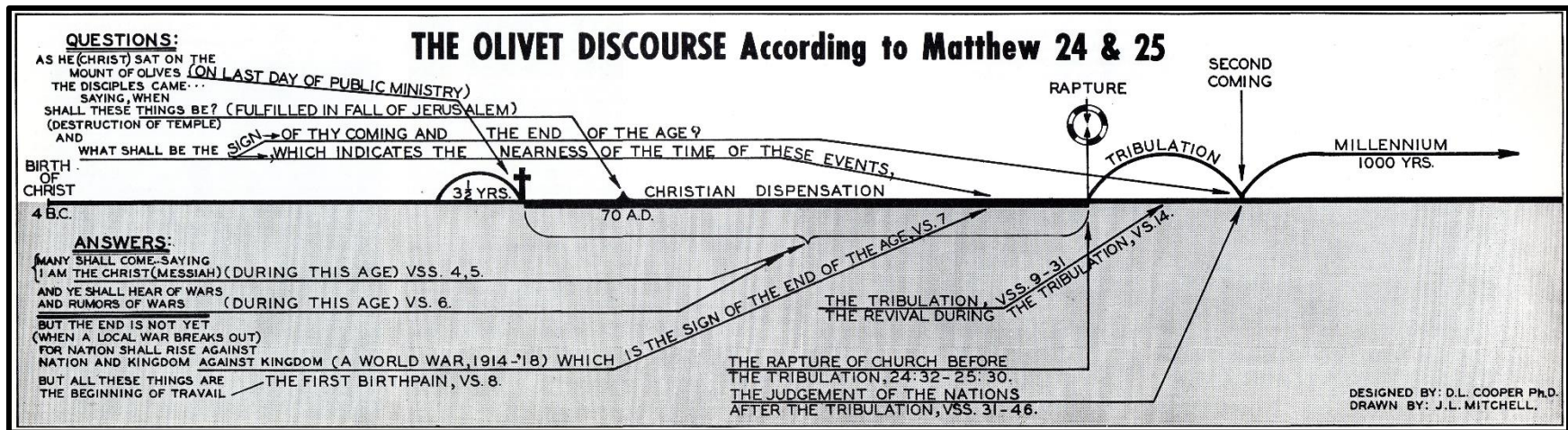
The great Galilean ministry came to a conclusion at the passover of 29 A.D. It was at this time that Jesus fed the 5,000 on the eastern shore of the Sea of Galilee. Then crossing the lake, He preached the sermon on "The Bread of Life" in the synagogue at Capernaum. According to the data which we have, one comes to the conclusion that Jesus omitted visiting Jerusalem at this time.

The first six months—from passover to tabernacles—was spent in His retiring four times from the Holy Land. It seems that opposition had become so very powerful against Jesus that He no longer could do any good with the masses. Thus He retired to Gentile territory and ministered to those who were thirsting for the truth.

This little season was brought to a close by His journey to Jerusalem at the Feast of Tabernacles mentioned in John 7:1-10:21. Following this visit it is quite likely that Jesus engaged in the Judean ministry, as is found in Luke 9:51-13:21. This section, of His ministry was brought to a conclusion by the Feast of Dedication. At that time we see Jesus again in Jerusalem. This fact is set forth in John 10:22-39. From Jerusalem Jesus went over into Perea—the country east of the Jordan—and engaged in a marvelous ministry. He was then called to Bethany on account of the death of Lazarus. He went; but the opposition became more intense so that He retired from the environs of Jerusalem, going to Ephraim, which was north of the city. A little later, it seems that He went through the borders of Samaria and Galilee and finally joined the caravan of pilgrims which proceeded from Galilee through Perea on its way to Jerusalem. We have a record of the last journey given by all four evangelists. The events of the last week are likewise elaborated upon by all four gospel writers.

All of them tell about the resurrection—our Lord's triumph over the powers of the unseen world and His bringing life and immortality to light through the gospel. Luke alone tells of His ascension. He likewise enlarges upon this incident in the first chapter of Acts.

The student will do well if he will work out this harmony of the four records of the gospel. The chart presented will be of inestimable value in such a study.



The Olivet Discourse, recorded in Matthew 24 and 25, Mark 13, and Luke 21, is one of the most important prophetic utterances in the Scriptures. If one has a clear understanding of this prediction, one will have an outline into which almost all other subjects of prophecy will fit perfectly.

The student is requested to note on the chart above the two questions which were asked by the apostles. He is to follow the arrows and note the phrases on each one and the positions to which they point. Then he is to notice the answers that are given below the basic line running through the center of the chart.

In order that the reader may understand this chart and the passage which it diagrams, I wish to call attention to certain points indicated on this central line. The first to be noted is the time when Jesus spoke the sermon. This was given from the Mount of Olives at the conclusion of the last day of his public ministry.

The basic line running through the center of the chart represents the time beginning with the birth of Christ, continuing through the centuries, and culminating in the Millennial Age. The reader is to bear in mind the fact that this chart is not made upon a definite scale of proportions. This is seen by the fact that the first thirty years of our Lord's life is a disproportionately long line in comparison with the entire Christian Dispensation. Just before the cross appears an arc indicating His public ministry. This is followed by the

cross. The second arrow above the line points to the time when the prediction concerning the destruction of Jerusalem made by our Lord was fulfilled—70 A.D. Luke alone recorded the answer relative to this prediction (Luke 21:20-24).

The third arrow above the line divides into two sections, the lower of which carries an adjective clause explaining the time when the sign concerning which they asked would occur. But this sign is indicative of the close of the age and the second coming of our Lord which takes place at the end of the Tribulation. Thus this double-pronged arrow points to the time when the sign occurs which is indicative of the two other events about which the question was asked and to the time of the fulfillment of the same.

A little to the right of this arrow is one that comes from the top with one meeting it from the position of the central line. This represents the rapture of the church which occurs, according to the Scriptures, prior to the Tribulation. As to whether or not this period of judgment follows immediately after the church is translated, no one can say definitely. Some passages seem to indicate this position, whereas others leave it indefinite. We must therefore be very careful and not inject into the Scriptures something that is not there.

To the right of the arrow indicating the rapture is the arc that represents the Tribulation. From a careful study of Daniel 9, examined in the light of other related passages, we learn that the Tribulation is the seventieth week of Daniel, which is a period of seven years. It is in various passages called the day of Jehovah.

The second coming of Christ, which is accurately designated as "the revelation" occurs immediately upon the conclusion of the Tribulation. This is our Lord's return to the earth in response to Israel's plea for Him to appear in her behalf in order to redeem her and to establish a reign of righteousness upon earth. One must differentiate most clearly between the rapture, just mentioned, which occurs before the Tribulation and pertains especially to the church, and the second coming, which follows the Tribulation and which relates particularly to Israel.

Inasmuch as we are studying the Olivet Discourse as recorded by Matthew, we are to devote attention to our Lord's answer to the second question put to Him by His disciples: "What shall be the sign of thy coming and of the end of the world?" The marginal reading, which follows the Greek accurately, renders the last of this phrase "the consummation of the age." The word employed by the apostles indicates most clearly the age—Christian Dispensation—and not the material earth. This question is a double one. The apostles asked to know what one event or sign would indicate the approach of the time for Him to return and for the age to be brought

to a close. When we note carefully the development of the thought and see how the apostles, in response to our Lord's prediction concerning the destruction of Jerusalem, asked for the sign indicative of the two events, we can see that three ideas were associated in their minds: the destruction of the temple, the second coming of Christ, and the end of the age. Why was it that these three ideas were associated in their thinking so that the mention of the destruction of Jerusalem brought into the field of consciousness the idea of His second coming and the consummation of the age? The apostles were familiar with the Old Testament Scriptures and largely thought in terms found there. A glance at such a passage as Zechariah 14 shows that these three events are mentioned as occurring one in connection with the others. The prophet saw the armies of the nations of the world gathered against Jerusalem and the city half-captured. At that time Jehovah appears upon the Mount of Olives, delivers Israel, and becomes King over all the earth, introducing a new era. Naturally, therefore, when our Lord spoke of the destruction of the Temple and the siege of Jerusalem, the apostles asked for the sign which would be indicative of His return in fulfillment of Zechariah 14 and His establishing His kingdom upon the earth.

Since the apostles were interested in His second coming, our Lord warned, according to Matthew 24:4,5, that false messiahs would come in His name and would lead many astray. They, therefore, were to be very careful not to be deceived by such.

Since the passage which was uppermost in their minds foretold the siege of Jerusalem, our Lord warned the disciples against drawing a hasty conclusion when they should hear of wars and rumors of wars. These have no prophetic significance. Wars and rumors of wars characterize the entire period of His absence. When, therefore, a war should break out, His disciples were not to be alarmed and jump to the hasty conclusion that such a conflict would develop into the final siege of Jerusalem foretold by the prophets. The conditions which produce wars are here, have been, and will continue until Jesus returns. When one breaks out, the end is not yet.

The disciples were to wait for—although they were to be busy about their Father's business all the time—the outbreak of a world war before concluding that His coming and the time for the introduction of the new age were at hand. The expression, "nation shall rise against nation and kingdom against kingdom" is an Old Testament idiom found in such passages as II Chronicles 15:1-7 and Isaiah 19:1-4. An examination of the context of these passages shows clearly that the conflict expressed by this idiom indicated a war that would affect all the territory before the speakers' visions. Since Jesus was a Hebrew and used the idiomatic expressions of His mother tongue, this term could mean nothing but a World War in view of the fact that His outlook in the Olivet Discourse was that of an

international situation. This idiom, therefore, "nation shall rise against nation and kingdom against kingdom," can mean only a World War. It must be distinguished most definitely from the term, "wars and rumors of wars." Let the reader now note the third arrow on the chart below the central line. Here he will see the words, "a world war, 1914-'18', which is the sign of the end of the age, vs. 7." Here one must be very cautious and avoid dogmatism. The conflict of 1914-'18 seems to have filled out the picture of a World War breaking out suddenly and taking on such international proportions as that indicated by our Lord's prophecy. If this is the correct understanding (and I personally do not have any doubts about this interpretation), that titanic struggle was the sign given by our Lord to indicate that the time is very close at hand for His return and for the introduction of the Millennial Age. In verse 8 of Matthew 24 our Lord said that a World War attended by famines and great earthquakes in divers places (and Luke adds: pestilences) together constitute "the beginning of travail," the first birth pain. We call this conflict the first birth pain because the apostles were familiar with this figure in Isaiah 66:7-9.

In Matthew 24:9-31 is a detailed description of this period of travail. This is indicated on an arrow pointing to the Tribulation arc on the chart.

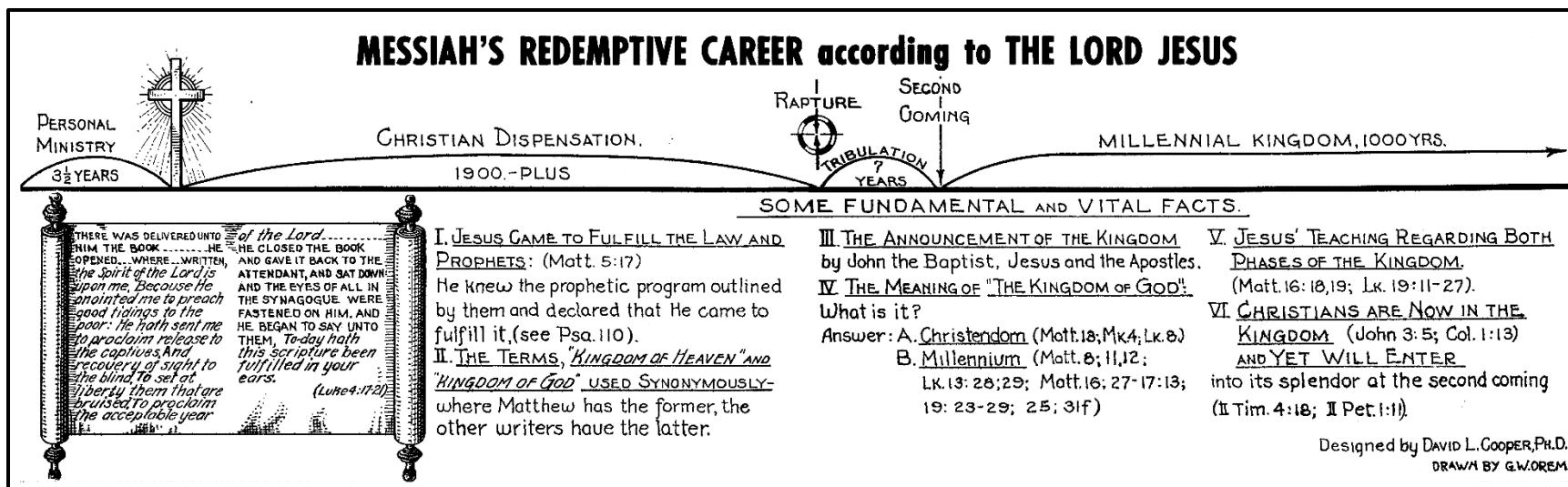
According to verse 14 the gospel of the kingdom will be preached to all the nations for a testimony unto them and then shall the end come. This passage, read in the light of Revelation 7, is clearly a reference to the mighty revival that will be conducted during the Tribulation by the 144,000 Jewish evangelists to whom we who are preaching the gospel to Israel are giving the message. This mighty proclamation of the truth by these Jewish evangelists will bring about the greatest soul-awakening that has ever come to the earth. Multitudes which no man can number will then be won to a saving knowledge of the Lord. (Let us pray and work to the end of giving the truth to Israel now.)

In Matthew 24:32-25:30 is found a prediction concerning the rapture of the church. This forecast is introduced by the parable of the fig tree. Because it is sometimes used symbolically to refer to the Jewish nation, certain commentators see in this parable a prediction concerning the restoration of the Jews to their own land. We are never to understand that the fig tree is used symbolically unless the facts of the given context indicate such a significance. Are there any facts which show that Jesus used this language other than literally? One will seek in vain for such negative evidence. The fig tree in this passage therefore must be understood literally.

This conviction is strengthened by the parallel passage in Luke 21:29. "And He spake to them a parable: Behold the fig tree, and all the trees." If the fig tree is used symbolically to indicate Israel, "all the trees" is used symbolically and signifies the other nations. According to the theory under examination, if the fig tree symbolizes Israel and its budding indicates the beginnings of national life, then the budding of the other trees assumes on the part of these nations a deadness but a coming to life at the same time. This proves too much. What proves too much prove nothing at all. In view of these facts we know that the fig tree is not in this passage used symbolically.

As seen before and as indicated on the chart above, the entire Christian Dispensation is covered by Matthew 24:4-6. The World War, attended by famines and pestilences and great earthquakes, is the sign of the end or the first birth pain. Verses 9 to 31 bring the discussion to the very end of the Tribulation and the coming of the Son of man. Thus the entire Christian Dispensation, the Tribulation period, and the beginning of the Millennial Age are covered in verses 4-31.

Since the apostles asked for the sign of *the* end of the age, and since Jesus said in verse 8, "... all these things are the beginning of travail," and since He used the budding of the fig tree as an illustration of His point, the statement, "... when ye see all these things, know ye that he is nigh, even at the doors," refers to "all these things" of verse 8, which constitute the sign of the end of the age. In other words, in verses 32 and 33 Jesus said to His disciples: When you see a World War accompanied by famines, pestilences, and great earthquakes in divers places occurring, you can understand that this is the sign of the nearness of the time of my return and of the introduction of the Millennial Age. The section of Scripture, 24:32-25:30, deals with the rapture prior to the Tribulation, together with events connected therewith. This fact is indicated by an arrow pointing toward the rapture on the chart. In Matthew 25:31-46 is a prediction of the judgment of the living nations by the Lord Jesus Christ at His second coming in glory to set up His millennial kingdom.



Jesus began His great Galilean ministry, which lasted probably eighteen months, by a short visit to Nazareth. As was His custom, He entered into the synagogue on the Sabbath. The roll of the Book of Isaiah was handed Him. Turning to chapter 61, which presents one of the clearest views of Messiah's redemptive work found in the Old Testament, He read verse 1 and one phrase of the second. Closing the book, He gave it back to the attendant and sat down. When the eyes of all in the synagogue were fastened upon Him, He began His message by saying, "Today hath this scripture been fulfilled in your ears." In order to see the full force of this utterance, turn to *Messianic Times According to Isaiah 61*, and study the message of this marvelous chapter. It is essential that the reader do this in order to comprehend fully our Lord's statements.

Isaiah 61:1 refers to the personal ministry of the Lord Jesus, in which He engaged for three and one-half years. He was anointed of God to perform His task. He was also commissioned according to this prediction, "to proclaim the year of Jehovah's favor, and the day of vengeance of our God," etc. He stopped with the phrase, "to proclaim the year of Jehovah's favor," which in Luke reads, "the

acceptable year of the Lord." In the study of Isaiah 61, "the day of vengeance of our God" is shown to be the Tribulation. "The acceptable year of Jehovah" unmistakably refers to the Christian Dispensation. When Jesus stopped with this statement, He declared that this scripture—the portion which He had read—was fulfilled that day. In other words, He stated that He was the one of whom Isaiah spoke, that He had appeared upon earth to engage in the personal ministry foretold by the prophet and that He was announcing the dawning of "the year of Jehovah's favor"—this Era of Grace. The time had arrived for Him to proclaim the beginning of this year of Jehovah's favor. Since the time had not come to declare "the day of vengeance of our God," Jesus stopped short of that phrase. He was exact in His reading and in His utterance.

In connection with this chart and study, there are six fundamental and vital facts which we must investigate.

JESUS CAME TO FULFILL THE LAW AND THE PROPHETS

In the Sermon on the Mount, our Lord contrasted the message which the people had been accustomed to hearing with that which He was delivering. In order that they might not draw any false conclusions and think that He was a revolutionist, He assured His audience that He had not come to destroy the law or the prophets but to fulfill them (Matt. 5:17). He knew the prophetic program outlined by Moses and the prophets and declared that He had come to fulfill it. David, for instance, had given in Psalm 110 His complete redemptive career, which consists of the first coming, His rejection by the Jews, His return to heaven, His position at the right hand of the throne of God, and His return to reign upon the earth in Jerusalem when God puts His enemies (Israel) under His feet. Refer again to the chart and the exposition of this psalm in order to have clearly in mind the program outlined for Messiah by the prophets. Since Jesus knew absolutely everything that they had said concerning this program, and since He declared that He had come to fulfill it and not to destroy anything that the prophets had said, we may be absolutely certain that He will carry out this pre-announced program literally and exactly.

His first coming to suffer and to die for man's redemption was unmistakably foretold by the prophets. In the same definite manner, the Christian Dispensation was foreseen. The church, consisting of Jews and Gentiles regenerated and saved and indwelt by the Holy Spirit—a living spiritual organism—was not revealed to the Old Testament prophets. (See Ephesians 3:1-13.) Isaiah said that the Messiah would proclaim (announce ahead of time) "the year of Jehovah's favor" as well as "the day of vengeance of our God."

Jesus, therefore, knowing this program as outlined by the prophets, began to announce on this occasion the dawning of the period of Jehovah's favor. He fulfilled all prophetic utterances literally and exactly, which pertained to His first coming, His ascension to heaven, and His session at the right hand of God. During this age, He is waiting for the time to come when God will put His enemies under His feet. Then He will return and fulfill the rest of the redemptive career outlined by the prophets. He will carry out this program literally and exactly as foretold.

THE TERMS *KINGDOM OF HEAVEN* AND *KINGDOM OF GOD* USED SYNONYMOUSLY

The subject of the kingdom of God is a very broad and comprehensive one. Unfortunately, far too little study has been devoted to this all-embracing theme. The term, kingdom of God, has various connotations. For instance, in Psalm 103:19-22, it embraces the universe. In I Chronicles 28:4,5, the kingdom of Jehovah is co-extensive with the literal kingdom of Israel. Again, in John 3:3,5 this phrase refers to the spiritual kingdom of God, in which only regenerated men are to be found. Once more, it has a different connotation in the parables of the kingdom found in Matthew 13, Mark 4, and Luke 8. An examination of these chapters shows that the Lord was speaking of Christendom and called it, in the records by Mark and Luke, the kingdom of God, which might be represented graphically by a large circle. The church of Jesus Christ—the real kingdom of God in which all regenerated people are—is within this circle of Christendom (a circle within a circle). But remember that these circles representing different phases of truth are not co-extensive. Matthew in recording the parables of the kingdom used the term, the kingdom of heaven, where Mark and Luke have kingdom of God. The fact that the three evangelists are recording the identical words of our Lord in the parables and the further fact that Matthew uses the expression, kingdom of heaven, whereas Mark and Luke employ the phrase, the kingdom of God, show that these two terms are used in the parables interchangeably. Matthew, as just stated, is the one evangelist who uses the expression, the kingdom of heaven. He occasionally speaks of the kingdom of God. He wrote for the Jews who had an aversion to the use of the name of God and substituted "heaven" for it. All the facts lead one to the conclusion that Matthew, guided by the Spirit of God, gave his message in such a way as to appeal to them and their understanding without giving unnecessary offense. Another meaning of the expression, kingdom of God, is its application to the millennial reign of our Lord. One must investigate the facts of each context in order to determine the significance of these expressions.

THE ANNOUNCEMENT OF THE KINGDOM OF GOD

John the Baptist broke the silence of approximately four hundred years by announcing that the time was fulfilled and that the kingdom of God was at hand (Matt. 3:1-12). Jesus took up this same refrain (Mark 1:14,15). Under the restricted commission, the Twelve went out and made the same pronouncement (Matt. 10:7). During the latter Judean and Perea ministries, the Seventy were sent forth by the Lord to announce that "the kingdom of God is come nigh unto you" (Luke 10:9). John, Jesus, and the apostles declared therefore that the kingdom was at hand. They made no mistake. It came to hand. But what did they mean?

THE MEANING OF THE KINGDOM OF GOD

As has been suggested above, one must look at all the facts of the context whenever the expression, kingdom of God, occurs in order to determine its exact connotation. In the parables of the kingdom (Matt. 13, Mark 4, Luke 8), without a doubt, it refers to Christendom. This series begins with the parable of the sower and ends with that of the dragnet—at the consummation of the age. When these are studied carefully, it becomes evident that our Lord was speaking of Christendom. From this conclusion there can be no escape.

But in Matthew 8:11,12, the kingdom refers to the Millennium, because at that time many will come from the east and the west and shall sit down with Abraham, Isaac, and Jacob in the kingdom. The same thing is true of Luke 13:28,29. The facts of the context of Matthew 16:27-17:13 show that our Lord was speaking of His return with the holy angels at the conclusion of this age to establish His millennial reign upon the earth. Also the facts of Matthew 19:23-29 and 25:31f prove conclusively that the kingdom there referred to can be none other than our Lord's glorious reign.

JESUS' TEACHING CONCERNING BOTH PHASES OF THE KINGDOM

When Jesus was at Caesarea Philippi, Peter confessed that He was the Messiah, the Son of the living God. Then Jesus made the disclosure that it was God who revealed that fact to Peter. Thereupon Jesus said to him, "... thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven" etc. (Matt. 16:18-19). The rock upon which Christ declared that He would build His church was the foundational truth which Peter had

confessed; namely, that Jesus of Nazareth was the Messiah, the Son of the living God. Here appears for the first time the word, church, as a designation of the aggregate of believers. The Lord promised Peter the keys in order that he might open it. From the flow of thought, it becomes evident that church here is used synonymously with kingdom of heaven. Paul used the term, "the kingdom of God," in this restricted sense in referring to the church (Rom. 14:17 and Col. 1:13).

But "the kingdom of God" refers to the Millennial Age in Luke 19:11-27. On this occasion, Jesus was approaching Jerusalem. The people were expecting Him to manifest supernatural power and to set up His glorious reign upon earth. In order to correct this false notion, He spoke the parable of the nobleman who went into a far country in order to receive for himself a kingdom and to return; but, before making his departure, he delivered to his servants his goods, to each a pound, with which they were to trade and get gain. After having received the kingdom in the far country, the nobleman returns, receives his goods from his servants, and rewards each according to his labors, allowing them to reign over the proper number of cities in his kingdom. The facts of this parable show conclusively that the kingdom of God here refers to the millennial reign of our Lord.

CHRISTIANS ARE NOW IN THE KINGDOM BUT WILL YET ENTER IT AT THE SECOND COMING

Every born-again person is in the kingdom of God, according to the teaching of John 3:5 and Col. 1:13. The kingdom of God was established on the first Pentecost after the resurrection of Christ (Acts 2). We who are offered all spiritual blessings in Christ Jesus are enjoying the privileges of the kingdom in its present phase (Eph. 1:3,4).

But we who now are in the kingdom are through tribulations to enter into the kingdom—the millennial phase of it (Acts 14:22). Paul was confident that God would deliver him from all trials and would save him unto His heavenly kingdom (II Tim. 4:18). We who supply the Christian graces in our faith are promised an abundant entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

In keeping with what has just been said regarding Messiah's redemptive career according to the Lord Jesus, I wish to note what the Apostle Peter declared regarding the subject. In preparation, may I ask the reader to study I Peter 1:1-12. In this passage we see that the Apostle was speaking of salvation in its three tenses—past, present, and future. We were saved by the grace of God when

we accepted the Lord Jesus; we are being saved now in that we are being guarded by the power of God through faith; and we shall receive the end of our faith, even the salvation of our souls, which will be "revealed in the last time." We were saved from the guilt of sin by accepting Christ; we yield to the protecting and the strengthening power of the Spirit now and are being guarded or saved from the power of sin; at the rapture of the church we shall be saved from the presence of sin. Whenever salvation is mentioned in the Scriptures, one must look at all the facts of the context to determine which phase was before the speaker's mind.

No one who is given the truth concerning this salvation can keep from being interested in it—if he is a normal person. The prophets of the Old Testament became absorbed in it; for Peter declares, "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that *should come* unto you" (I Pet. 1:10). They sought and searched diligently concerning it. Why did they do this? The answer is that they prophesied "of the grace that *should come* unto you." From this statement it is quite evident that the prophets foretold the grace that would come to us during this age. When they thus prophesied, they began to search and seek for more information about it. In view of these facts, the position which affirms that the Christian Dispensation is an indefinite interpolation of time revealed only after the Jews took a hostile attitude toward Jesus (a great misunderstanding) is obviously incorrect. Peter affirms that the prophets foretold this salvation and grace which are ours during this dispensation. This fact shows that they knew about it and foretold it. In order to refresh our minds on this point, let us review "Messiah's Redemptive Career". Peter's statement will be seen to be in perfect accord with the predictions found in these discussions.

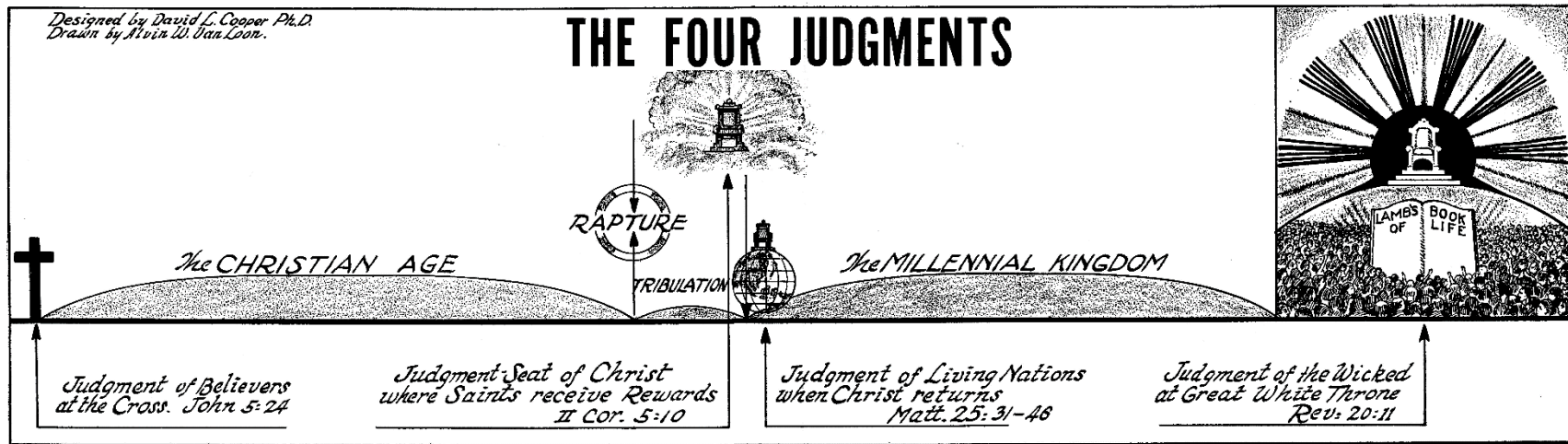
It is quite apparent from his statement that the prophets saw clearly the Dispensation of Grace and the salvation which we are now enjoying, but that the facts concerning "the time and the manner of time" were withheld from them. They wanted to know the time—the date—when this grace would be brought to us. Furthermore, they were interested in "the manner of time," of the Christian Dispensation. They clearly saw it; but they did not understand the details connected with it: When it would begin and its outstanding characteristics; in a word, its setup. They understood the political organization and the social and economic systems of their own times. Furthermore, they knew the details regarding those matters which will obtain during the Millennial Age; but they did not understand the turn affairs would take and the setup during the period of grace. They sought, therefore, this information when they "testified beforehand the sufferings of Christ, and the glories that should follow them." They foretold clearly the first and the second comings of Christ. They likewise prophesied of this age. They knew that the Christian Dispensation would intervene between the sufferings and the glories of

the Messiah. (That the reader may refresh his mind on this point, let him turn to *Four Types of Messianic Prophecy*.) They simply wanted to get a clear picture of this age.

Occasionally one of the prophets spoke only of the sufferings of Christ. Some of them, as we have already seen, focused their entire attention upon the second coming with all its glories. At times, different prophets blended the two comings of the Messiah into a single picture; then, on other occasions, certain ones laid before us, as it were, the outline of Messiah's redemptive career. A careful student should be able to discern these four types of predictions in the Old Testament. The prophets knew, therefore, about this Age of Grace and desired to discover the details, but God did not see fit to disclose them.

To Daniel, however, who was one of the last prophets, He did reveal the time of the sufferings of Messiah (Dan. 9:24-27). (I have discussed this prophecy in the study, "The Jewish Calendar.") After his day, those who were interested in the subject could know the exact time when Messiah's sufferings would occur and the Christian Age would begin. When Jesus was born, there were certain ones who were looking for the redemption of Jerusalem (Luke 2:38). They knew from Daniel's prophecy that the time had come for Messiah's appearance.

Nevertheless, the Lord did not reveal to any of the Old Testament prophets the "manner of time" of this Age of Grace. In other words, He did not give them the signs of the times indicative of the birth of Messiah. Neither did He, as stated above, delineate the leading characteristics of this age—picture the setup of the present time—nor give very much information concerning its close. For this information the prophets who foretold the sufferings and the glories of Christ (separated by this Age of Grace) sought diligently. Let us remember in this connection that the church as an institution—composed of born-again Jews and Gentiles—was not revealed to the Old Testament prophets. It was, however, made known to them that they were ministering unto us and not to themselves—for our special benefit.



From childhood I have heard much said and numbers of sermons preached on "The Great Judgment Day." I was left under the impression that there would come a time when all people would be raised from the dead and would be brought into one enormous assembly before the presence of Christ. Then each one would be called in his turn. The record of his entire life would be read in the presence of all. If the good deeds overbalanced the bad ones, the one being judged would be placed on the right-hand and would be permitted to enter into the kingdom of God. On the contrary, if his life was evil, and his bad deeds outweighed his good ones, he would be sent off into perdition. In this connection, I recall an old song which I as a child used to hear. It ran something like this:

"There's a great day coming, a great day coming,
There's a great day coming by and by,
When the saints and the sinners shall be parted right and left,
Are you ready for that day to come?"

That hymn made an indelible impression upon my youthful mind. As I recall it now, I can see how its sentiment was but an expression of the theology which colored the preaching to which I was accustomed to listening. Whenever anyone has such a conception as this, he can never know whether or not he is saved and can never have any permanent satisfaction and peace, for he does not know whether or not he has performed enough good deeds to counterbalance the evil. This type of teaching is contrary to the doctrines set forth in the Scriptures.

There are four specific judgments mentioned in the Scriptures. These must be differentiated if one is to have a clear understanding of the biblical teaching regarding them. To the investigation, therefore, of what the Scriptures say, let us now turn.

THE JUDGMENT AT THE CROSS

In the accompanying chart one sees the cross at the extreme left. It was central in Paul's thinking. He saw Jesus when he was on his way from Jerusalem to Damascus. The Lord spoke to him out of glory, and without any hesitation he surrendered to Him, becoming an humble, faithful follower. Constantly in his epistles he refers to that event. In his preaching to sinners he held up to view Him who died on the cross for our sins. In discussing the Christian's relation to God, he always magnified the blood and the atoning sacrifice of the Lord Jesus.

Why is the cross so very important? Let us allow Paul himself to explain. "For it was the good pleasure *of the Father* that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens" (Col. 1:19,20). From this quotation we see that God is reconciling all unto himself and making peace through the blood of the cross of Christ. There is no other way except the way of the cross.

Our Lord, in speaking of His followers, said that they who hear His word and believe upon Him have eternal life and shall not come into judgment, because they have passed from death into life. Let us read these words in order that they may convey to us the richness of His meaning: "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24). Jesus declared that those who believe upon Him shall

not come into judgment. Why is that? The answer is that the stroke which was due to fall upon everyone fell upon Christ, and we who accept Him go free. Thus the believer's judgment occurred at the cross.

In Psalm 40 David foretold that God would no longer accept animal sacrifices, and that He would prepare a body for the Messiah to assume in order that by His sacrificial death He might do the will of God. (Read Psalm 40 and its interpretation found in Hebrews 10:1-18.) According to this prediction, Christ in His body did the will of God with reference to the sin question. It is, therefore, "by which will we have been sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). Furthermore, it is "by one offering that He has perfected forever them that are sanctified" (Heb. 10:14). Christ, in His death, satisfied the justice of God and paid the penalty for my sins. When I accept Him, His righteousness is imputed to me and God views me through the perfect righteousness of the Lord Jesus. By the one offering of Himself, He has perfected forever those who come unto God by Him. The cross, therefore, was the first judgment. Those who therefore accept the Christ of the cross will never come into judgment to be tried concerning salvation.

THE JUDGMENT SEAT OF CHRIST

"For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things *done* in the body, according to what he hath done, whether *it be* good or bad. Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences" (II Cor. 5:10,11). When we appear before the judgment seat of Christ, we shall not be judged with reference to our sins, for they are all washed away in the blood of the Lamb. Men are saved by the grace of God; that is, by accepting His grace and the atoning work of the Lord Jesus Christ; but they are to be rewarded according to their deeds. For instance, our Lord according to Matthew 16:27 declared that, when He returns, He will render unto every man according to his deeds. This thought is expressed repeatedly by the sacred writers.

If I take my pound (Luke 19:11-27) and gain five or ten other pounds, I shall be rewarded accordingly. If I lay up my treasures in heaven instead of upon the earth, when I appear before the judgment seat of Christ, I shall receive a definite reward for the service that I have rendered.

But let us remember that I shall be rewarded, not only in proportion to the service which I render, but also in regard to the quality of the service performed. This phase of the question is dealt with in the parable of the talents (Matt. 25:14-30). In this passage the man delivered to his servants his goods, according to their ability. To one he gave one talent; to another, two; and to a third, five. They were instructed to trade therewith and gain other talents during his absence. The one who received the two talents had the capacity to use that much and no more—he was a two-talent man. He could do a perfect job with that much, but his capacity would not allow him to handle three or four talents. He could not do a perfect job with that many. On the other hand, the one who is a five-talent man is given that much because God expects him to use all his ability for His glory and for the salvation of souls. The parable of the talents, therefore, emphasizes the thought that God desires quality service, whereas the parable of the pounds emphasizes the quantitative element that enters likewise into the awarding of rewards.

A third factor entering into the giving of rewards is the spirit in which one serves. This fact is clearly set forth in the parable of "the laborers in the vineyard" (Matt. 20:1-16). In order to see the force of this parable one must read verses 16-30 of the preceding chapter. The men who bargained to work for a shilling labored throughout the heat of the day. Those who went in at the eleventh hour were willing to trust and toil. They took advantage of the first opportunity of service which came to them. They did not have the haggling, dickering spirit of those who entered at the beginning of the day. On the contrary, they were willing to trust their employer to do the proper thing. He appreciated that fact. Their trustful attitude was the factor determining the amount which they were to receive. The Lord despises a self-seeking spirit. He appreciates a trustful, loving attitude. Jesus, therefore, shows that the attitude of a person will enter into the awarding of rewards.

When and where do people appear before the judgment seat of Christ? From all indications it appears, though I shall not be dogmatic, that this great event occurs near the end of the Tribulation. Before the seven years of wrath, the Lord descends from heaven to the air, raises the dead in Christ, and catches up the living saints. They return with Him to glory and are in heaven during the Tribulation.

Revelation 11:15-19 announces the outcome of the judgments of the-latter half of the Tribulation. In verse 18 John speaks of the Lord's rewarding His servants. When this passage is taken into consideration and studied in the light of the entire Book of Revelation, it appears to me that God's servants receive their rewards in very close connection with the time when the kingdom of the

world becomes the kingdom of our Lord and of His Christ. These facts lead me to believe that the judgment of the saints is held in heaven close to the time of our Lord's return at the end of the Tribulation. This thought is indicated on the chart.

THE JUDGMENT OF THE LIVING NATIONS

Our Lord concluded His Olivet Discourse with a graphic picture of the judgment of the living nations, which occurs when the Son of man shall come in the glory of His Father with the holy angels and shall gather the nations before Him to separate them as the shepherd separates the sheep from the goats. Let the reader turn to Matthew 25:31-46 and read this passage most carefully. This portion of Scripture is the one which is usually relied upon to prove that all people—the saved and the unsaved—will be brought before the bar of God at the great judgment and will there be separated. This passage by some is studied in connection with Revelation 20:11-15. To correlate these scriptures and interpret them as referring to a great judgment day is to bring nothing but confusion into the minds of the people.

Let us remember that the one who believes on the Lord Jesus Christ shall not come into judgment, for he has passed from death unto life; therefore he will not be judged as to whether or not he will be saved and allowed to enter the kingdom in its glorified manifestation. Those who are brought before this judgment of Matthew 25 are the nations. Those who have departed this life are nowhere called the nations. This fact should cause us to be slow in interpreting this particular passage as referring to a great judgment day.

Nothing is said of a resurrection in the passage. Men are simply reading this thought into it if they discover a general judgment there.

The basis of this judgment is the treatment extended to our Lord's brethren according to the flesh—the Jews. Those who are good to them are put on the right hand and are permitted to enter the kingdom prepared from the foundation of the world. On the other hand, those who are placed on the left hand, and who are sent off into everlasting punishment, are the ones who have been inhospitable towards His brethren. These facts show that this is not a judgment to determine whether or not one is saved. When anyone accepts the Lord and is actually trusting Him, he has passed out of death into life. He is safe in Jesus. Those of whom we read in the judgment

of Matthew 25 are apportioned their destiny upon the basis of works. In view of all these facts, no one can possibly read into this passage the conception of a universal judgment into which both the saved and the lost are brought.

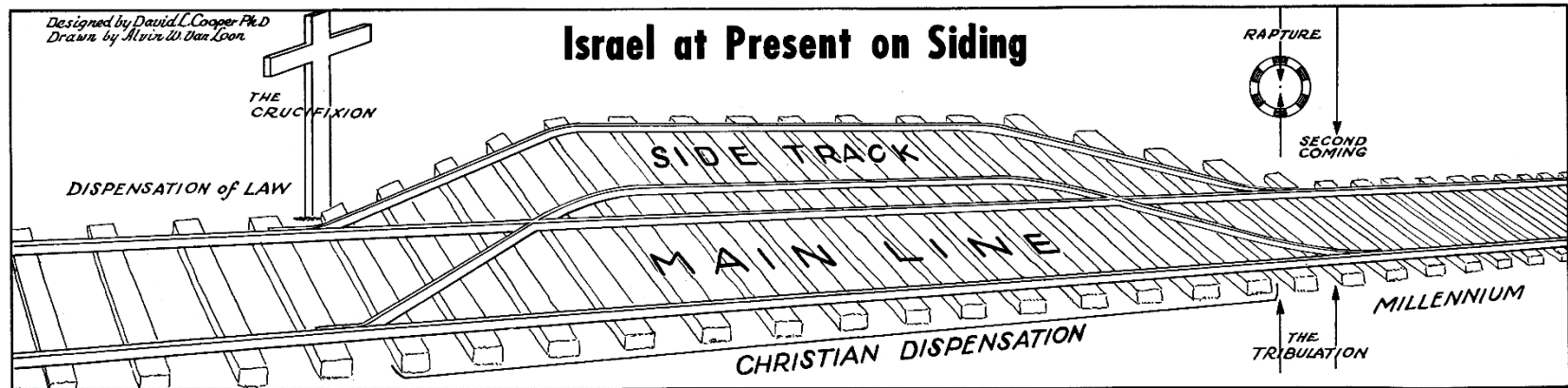
On the other hand, if we allow this passage to give its message, we cannot avoid the conclusion that the nations here mentioned are those which survive the Tribulation. As we have already learned, the Tribulation is a period of seven years which follows this day of grace. During this time God pours out His judgments upon the world. There are three series of them set forth under the symbolism of the seals, the trumpets, and the bowls (Rev. 6, 8, 9, and 16). The major portion of humanity will be swept from the face of the globe at that time, but there will be some who will survive the ordeal and who will be brought into this judgment of the nations. That there will be those who do survive is evident from the statement of Isaiah 13:12, "I will make a man more rare than fine gold, even a man than the pure gold of Ophir." An examination of this passage in its context shows that the prophet was speaking about the Tribulation, which here is called "the day of Jehovah." In the twenty-fourth chapter of this same book the prophet again, in a most vivid manner, describes the Tribulation judgments. In verse 6 he gives this information: "Therefore hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants of the earth are burned, and few men left." These few men who are left will be brought into this judgment of the nations. Christ will then separate them as sheep from the goats.

THE JUDGMENT OF THE GREAT WHITE THRONE

In Revelation 20:11-15 we read of the judgment of the "great white throne." This occurs after the Millennium. John saw the passing away of the heavens and the earth to such an extent that there was not found any place to which they fled. They therefore pass out of existence. At that time the sea gives up the dead that are in it. All who are in the bowels of the earth come forth and appear before this judgment. Who are these? By the process of elimination we can learn. No believer in Christ will come into judgment (John 5:24); therefore we may be certain that there are none at this time. Those who are living during the Millennial Age and accept Christ were likewise judged at the cross. Those born during the Millennium and living to be one hundred years old without accepting Christ will feel the stroke of judgment falling upon them and wiping them from the land of the living. From these and many other facts, we see that those appearing before the judgment of the great white throne are the ones who have never accepted the provision which

God made to settle the sin question. In other words, they are the lost who are raised at the end of the Millennial Age and who appear there to hear their doom pronounced.

May I say to anyone who reads this book that, if he has never accepted the atonement of the Lord Jesus Christ, he should do it now without any hesitation. Trust in the Lord with all your heart, lean not upon your understanding. In all your ways acknowledge him, and he will direct your paths. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16).



The Apostle Paul spoke of “the eternal purpose which he [God] purposed in Christ Jesus our Lord” (Eph. 3:11). The marginal reading renders the Greek, “purpose of the ages.” In Ephesians 1:10 he spoke of “a dispensation of the fulness of the times.” This phrase implies a purpose that has been running through the former ages, and that culminates in this future dispensation, which is none other than the Millennial Age. We, therefore, may be assured that God has a purpose or a plan which runs through the ages.

In the study, “Israel the Hub of the Nations,” we saw that God, by a biological miracle, created Isaac—the one through whom He promised to call the seed of Abraham. In Genesis 12:1-3, we see the foreannounced plan of God to bless all nations through his seed, but also Him who is the seed par excellence—the Messiah.

The Lord put Israel, figuratively speaking, on the main line of His plan of the ages. She developed into a nation while in Egypt. At the proper time the Lord brought her out of the land of slavery and bondage to Mount Sinai, where He delivered to her His Law. After the forty years of wilderness wanderings, she was brought into the Land of Palestine and was the favored nation. Notwithstanding the fact that she lapsed into idolatry and adopted many of the customs of the heathen around about her, she remained upon the main line of God’s purpose. (Examine the chart above.)

The Lord through the prophets foretold the coming of King Messiah. They gave a perfect picture of Him. As we see some of the seers spoke only of the first coming of the Messiah. Others focused their attention on the second coming. At other times the

prophets spoke of both comings and blended the description into a single picture. Still, on other occasions, they, figuratively speaking, unrolled before their hearers the blueprint of the ages, or Messiah's redemptive career.

Israel did much wishful thinking. She was eager for the appearance of the Messiah who would deliver her from all her enemies and place her at the head of the nations. Her wise men unfortunately devoted much time to the study of those prophecies which speak only of His glorious reign. It seems that they all but overlooked those that spoke of His first coming. On the other hand, they seem to have been puzzled by those passages which blend the descriptions of the two comings into a single picture. Notwithstanding all the facts, they passed by these predictions with little investigation. Being absorbed with the idea of His glorious reign, they gave little attention to the fourth type which presents His redemptive career.

Messiah's glorious reign was the focal point of their theological thinking. They accepted certain portions of the Word generally and passed over other portions. Thus they procured a one-sided picture of the portrait of King Messiah. When He came, therefore, they did not recognize Him. It is true that there were certain ones who did, but the great mass of the people, because of a lack of knowledge, did not see in Jesus of Nazareth the fulfillment of the prophetic picture. They therefore, through a lack of knowledge, condemned Him. On this point hear what the Apostle Paul said to the Jewish people at Antioch in Pisidia: "For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*" (Acts 13:27). Although the Law and the prophets were read in the synagogue, they did not understand those predictions relating to Messiah. Through their ignorance of the Scriptures, they therefore condemned Jesus and put Him to death, who was and is indeed the Prince of Life.

In the terms of the chart above, one would say that Israel as a nation came steaming forward on the main line of God's purpose until she arrived at the cross. Jesus did not appear to her (because of her not knowing her own Scriptures) to be the long-expected Messiah. The leaders of the nation, therefore shouted, "Away with him, away with him. Crucify him, crucify him"; "we have but one king"; "We will not have this man rule over us"; and "his blood be upon us and upon our children." From these facts it is clear that through ignorance of the Scriptures and through prejudice, the leaders rejected Jesus of Nazareth as their Messiah. In doing so they were honest; about this there can be no question. But ignorance always engenders prejudice, and prejudice invariably blinds the eyes

to the truth. The leaders misguided the populace and caused the nation to reject their Lord and Messiah. The Hebrews as a nation therefore by their lack of knowledge rejected their Lord and thus went off on the siding.

There was, however, a group within the nation who were very eager for truth, and who were searching the Scriptures daily. Among these were good old Simeon and Anna, the prophetess. Nicodemus, likewise, was found in this group. There were indeed many truth seekers. They were hungering and thirsting after righteousness. When they saw that Jesus of Nazareth was their long-expected Messiah, they accepted Him. They, of course, were regenerated by the Spirit of God and were filled with the Spirit who welded them into the body of Christ.

The early church consisted entirely of Hebrew believers. Finally, they branched out and began to preach the gospel to Grecian Jews, that is, to Jews in the Dispersion. As the movement progressed, Paul and Barnabas began their first missionary tour, being sent out by the church at Antioch in Syria. Then the Jewish church, scattered abroad, went everywhere preaching the Word. Believers were added to the number of the growing church. The Acts of the Apostles gives us a history of the first thirty-three years of the church. Of course, this does not give a complete history, but only a cross section so that we can comprehend, to a certain extent, the spread of Christianity in the Roman Empire. God has been and still is calling out from among the Gentiles a people for His name. At the present time the body of Christ consists of both Jewish and Gentile believers. This age will be brought to a close by the rapture of the church which occurs when Jesus descends from heaven to the air to raise the dead in Christ and to catch up the living saints.

In order to understand Israel's present position, one should study very carefully Romans 9, 10, and 11. These chapters, roughly speaking, describe her past, present, and future. Romans 10, which discusses her present status, show that ignorant of God's righteousness, she went about to establish her own righteousness and did not submit to the righteousness of God. He furthermore shows that there is no distinction between Jews and Gentiles. All, therefore, who will believe with their heart and confess with their mouth Jesus as Lord may be saved. The invitation should be given to Israel at the present time the same as to the Gentiles. This should have been done all through the dispensation. Unfortunately it has not.

When the mass of Jewry rejected Christ, she went off upon the siding and has been running along on a parallel side-track, figuratively speaking, from that day until the present and will continue to do so until the end of the tribulation. Then she will come back on the main track of the Almighty's purpose of the ages.

That she will come back upon the main line is evident from Paul's discussion of her future as set forth in Romans 11. When Israel stumbled, the gospel was given to the world. Thus by her fall the message of reconciliation is proclaimed to the Gentiles who are seeking God. Notwithstanding her error, the Lord has brought good out of it.

Paul reasoned that, if God could take a bad situation and bring good out of it, much more will He be able to bring blessing to the world out of Israel's return to himself. "For if the casting away of them *is* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?" (Rom. 11:15). According to this passage, there will be a great difference between the conditions which now exist and those which will obtain at that future date as there is difference between a corpse and a living person.

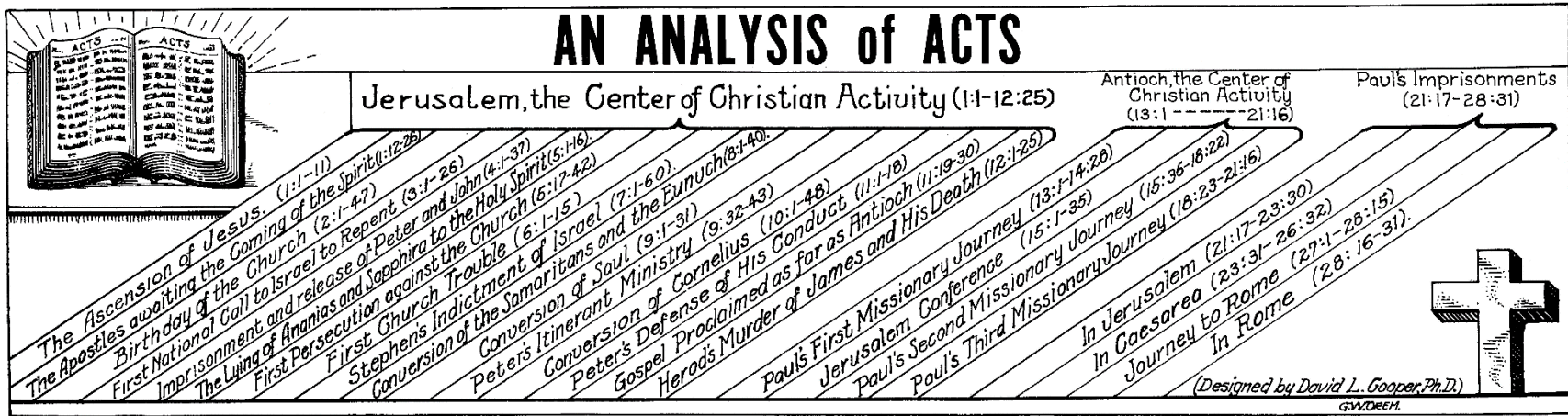
What will put Israel back on the main line of God's purpose? The answer is: the reverse of what put her off. Her ignorance of the Word, her willfulness, and disbelief shuttled her off to the siding. Her knowledge of the Word, her surrender of the will, and her putting her trust in the Messiah will put her back on the main line of God's purpose. This program becomes abundantly evident in our study of the theme, "The Seven Great Revivals in Israel." There we see that the six revivals in Israel that are already history were brought about by the preaching of the Word. The presumption is that the final one will be brought about in the same manner. This inference is confirmed by Scriptures.

In Isaiah 53:1-9 appears the verbal confession which Israel in the year 1942-plus will make. An examination of this passage shows clearly that Isaiah was projected by the Spirit to this future day when Israel, taught in the Word and convicted by the Spirit, sees the tragedy of the cross and the terrible mistake which the nation made in rejecting Him. In deep penitence and contrition of heart, the Israel of that future day will make this verbal confession, pleading for Messiah to come and to deliver her. It will be impossible for her to make such a confession unless she has been given the truth. The very fact that she does make this confession is proof that the truth relative to the tragedy of Calvary will have been given her in such a way as to convince her of her national sin of rejecting Him.

The conclusion just reached is in perfect accord with the teaching of the Scriptures. Faith comes by hearing and hearing by the Word of God. One cannot be pleasing to God without faith. Since men accept Christ by faith, and since faith comes by the preaching of the Word, it is evident that Israel will be brought back to the Lord by faith—through the preaching of the gospel. Without seed there can be no crop in the physical realm. The Word of God is the seed of the kingdom. Without the sowing of the seed, there can be no spiritual harvest in Israel. The preaching of the Word, therefore, is essential to this great revival.

In his second recorded sermon (Acts 3) the Apostle Peter showed his auditors that God sent the Messiah to be the Saviour of the world. Israel rejected Him, putting Him to death. Then God raised Him from the dead and gave ample proof to witnesses appointed beforehand, who testified concerning the resurrection of Jesus.

In this message Peter called upon Israel to repent of her national crime and to turn to Jesus. The word rendered in Acts 3:19 “turn again” is translated “turn to” the Lord in Acts 9:35 and 11:21. Peter therefore in Acts 3:19 called upon the Jewish nation to repent of the crime of crucifying the Messiah and to turn to Him; that is, to accept Him as their personal Saviour, “...that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, *even* Jesus.” Peter demanded that Israel repent of the national crime and accept Jesus personally in order that God might send the seasons of refreshing (a spiritual revival in Israel), and that He might send the Messiah who had been appointed for them, the one whom they had rejected—even the Lord Jesus. From this sermon we see that Israel must be given the facts concerning Jesus in order that she might repent of her national sin and might accept Him personally. When she does that, God will send the revival by pouring out His spirit upon her, and Jesus will come. Let it be understood clearly that He will never come to the earth to deliver Israel until after she has repented and accepted Him personally. (For a discussion of the current interpretation of Zechariah 12:10—and they shall look upon Him whom they have pierced—see “Seven Great Revivals in Israel.”



By common consent among conservative scholars, Luke was the human author of the gospel bearing his name and also of the Acts of the Apostles. The gospel recounts the deeds and the sayings of the Lord Jesus during His life. Acts of the Apostles has been called the Acts of the Holy Spirit, because in it is recorded the work which the Spirit did through the apostles after Jesus had returned to heaven.

Acts covers a period of approximately thirty-three years—the first generation of the Christian church. It does not give a *full* history of the early church but simply a *cross section* of it in order that we might see the working of the Spirit of God through consecrated men in the beginning of the era.

Let us remember that our Lord, humanly speaking, was a Jew. The apostles were Jews. The early church was purely Jewish. Finally, the church at Jerusalem was providentially scattered abroad and its members went everywhere preaching the Word. That which had appeared to be a calamity was in deed and in truth a blessing in disguise—the means employed by the Lord to get the truth out to others. The Book of Acts falls into three general divisions. The first one, consisting of 1:1-12:25, presents Jerusalem as the headquarters of Christian activity. Soon the center of spiritual gravity was shifted from Jerusalem to Antioch in Syria, from which the Word sounded forth into Europe (13:1-21:16). The third division consists of 21:17-28:31 and tells of Paul's imprisonments. We shall glance at this book, keeping the outline in mind, but shall call attention only to the high points, on account of limited space.

Acts connects with Luke by its being addressed to the same person, Theophilus. Here Luke took up the record where he left it off in the gospel account, telling of the ascension of Jesus. Though the Lord left the earth, Luke wished particularly to call attention to the fact that He is coming back again. Concerning the day or hour of that event, we do not know; therefore we should be ready at all times, being occupied with our Lord's business.

The apostles returned from the Mount of Olives in obedience to the Lord's command and awaited the coming of the Holy Spirit. During this time an election was held to choose one to take the place of Judas. The lot, guided by the providence of God, fell upon Matthias who was numbered with the apostles.

The day of Pentecost was the natal day of the church of Jesus Christ. Prior to this time we read of it as being in the future. After Pentecost it is spoken of as being in existence. Since it was brought into existence and was welded together by the Holy Spirit, and since He, the Spirit, came on Pentecost, we may be certain that this was its beginning. On this day the Apostle Peter, Spirit-filled, delivered the first gospel sermon in the name of the risen Christ. Three thousand people responded and were brought together into an organic, spiritual union, called the church (Acts 2).

In the third chapter we have the second recorded sermon. The occasion of the message was the healing of the cripple man, which event brought a large crowd together into Solomon's Porch at the Temple. It was fitting, on this occasion and at this time, that the call should be issued for Israel as a race to repent of her national sin and to accept, the Lord Jesus. (For a full analysis of this sermon, see the next study—"God's Eight-Point Program.")

Peter and John, the leading apostles, were arrested because they preached in the name of Jesus the resurrection from the dead. They were thrown into prison overnight and were placed on trial before the Sanhedrin the next morning. Finally, they were released; but, before being dismissed, they were commanded not to preach any more in the name of the Lord Jesus. With boldness, however, Peter refused to accede to the demands, asserting that they could not do otherwise than to speak what they had seen and heard. Upon being released they returned to their company where they held a prayer meeting. This account is found in the fourth chapter. Men need boldness to stand for their convictions. At the same time, being respectful, they should render tribute to whom tribute is due and custom to whom custom is due (Rom. 13:1-7). (One will be well repaid by reading Acts 3 and 4 in this connection.)

The early company of disciples was very poor. It seems that they were ostracized by their Jewish brethren upon their accepting Christ. Thus a crisis arose immediately in the Jerusalem of church. Those to whom God had entrusted this world's goods arose to the occasion by selling their own possessions and throwing the proceeds into a common treasury for the support of the entire community. Let no one think that this is what is known as "socialism" or "communism." On the contrary, it was a matter of life and fellowship among born-again, regenerated people. If a brother see another in need and shuts up his bowels of compassion from him, how doth the love of God dwell in him? (I John 3:17.) If there should arise today a similar situation, Christians should do likewise. Ananias and Sapphira wished to gain the reputation of being liberal and hospitable. They sold their property for a given sum. Keeping back a certain portion, they brought the balance, as if they were giving all. In doing this they lied to the Holy Spirit, who is none other than God. Because of their treacherous act, they were both smitten with death. God showed by this case that He wishes His church to be clean and pure, the members thereof leading exemplary lives. (See Acts 5:1-16.)

No sooner does the work of God begin to advance than Satan sees that trouble starts. If he cannot bring it about in one way, he will in another. Thus he caused a persecution to arise against the church. On this occasion Satan used the high priest and the sect of the Sadducees (the materialists of that day) by stirring up their jealousy. They then laid hands on the apostles and cast them into prison. But the Lord delivered them. When the report came to the authorities that the apostles were out of ward and were speaking the words of life to the people, they were cut to their hearts and were minded to slay them; but Gamaliel, a doctor of the Law, advised against such rash, ruthless action. His counsel prevailed. The apostles returned to their company and praised God for the deliverance. (See Acts 5:17-42.)

Because of the difficult situation in which the church found itself, public tables had to be provided for the support of the poor. There immediately arose a discrimination against the widows of the Grecian Jews in the daily ministrations. This matter was brought to the apostles, who refused to serve tables, preferring to give themselves to the ministry of the Word and prayer. Then seven men, called deacons, who were filled with the Spirit and were men of faith, were appointed to serve these tables. One of them, Stephen, became a minister of the Word. (For a full account see Acts 6.)

This same deacon was brought before the Sanhedrin. The marvelous speech which he delivered to that august body is found in Acts 7. Some have called it "Stephen's defense." That is a misnomer. It should be "Stephen's indictment of the Jewish people." Here is a masterpiece of oratory, which will thrill the heart of any person who reads it (Acts 7).

As a result of the stoning of Stephen, as we read in the latter part of chapter 7, there arose a persecution against the church at Jerusalem, which was scattered abroad throughout the regions of Judaea and Samaria, except the apostles, which went everywhere preaching the *Word*. Thus the gospel was taken into Samaria. Many Samaritans were converted. Philip, one of the deacons of the Jerusalem church, was ministering the Word in Samaria and was called by the Holy Spirit to preach to an Ethiopian eunuch, who, on his homeward journey, was seeking the truth. Philip preached the gospel to him and baptized him. He went on his way rejoicing, but Philip was transferred by the Spirit to Azotus. (See Acts 8.)

In Acts 9:1-31 we read of the conversion of Saul of Tarsus, which was a turning point in the early church. This is Luke's account. (Paul related his conversion in chapters 22 and 26.) Christianity's greatest opponent became a convert and an ardent advocate of the Christian faith. Paul, who was "least among the apostles" soon became the outstanding exponent of the truth and labored more than all the apostles combined (II Cor. 11:23). The conversion of Paul is one of the strongest arguments proving the truthfulness of Christianity.

In Acts 9:32-43 we have the ministry of the apostle Peter in the plain of Sharon. The conversion of Cornelius, the Roman centurion, likewise constitutes an epoch in the development of the early church. This man was the first Gentile to come into the church, unless we consider the Ethiopian eunuch as one. It is, however, more likely that he was a proselyte to the Jewish religion, since he went up to Jerusalem to worship. God opened the door to the Gentiles when He sent Peter to preach the gospel to Cornelius (Acts 10).

Prejudice is very ruthless and cruel and will often lead good men to act in an evil manner. In Jerusalem the leaders called Peter to task for preaching the gospel to Gentiles and baptizing the household of Cornelius. Confronted by them, he presented all the facts and thus justified himself in their eyes (Acts 11:1-18).

The next step in the historical development of Christianity was its being preached in Phoenicia on the Syrian coast north of Palestine and in Cyprus. Some went as far as Antioch in Syria proclaiming the Word to the Grecian Jews. There the gospel was also

preached to the Gentiles, and the disciples were called Christians first in Antioch (Acts 11:19-30). In chapter 12 Luke takes us from Antioch back to Jerusalem and relates the persecution of Herod against the mother church, who, when he came up into the coasts of Tyre and Sidon, made a speech, accepted the praise of the people acclaiming him as God, and was smitten with death (Acts 12).

As stated before, beginning with chapter 13, we see that the center of Christian activity was then shifted to Antioch in Syria, from which place the Apostle Paul went forth with Barnabas on his first missionary tour into the very heart of Asia Minor (Acts 13:1-14:28).

While Paul was away on this journey, trouble began to brew at Jerusalem, being caused by the strict Pharisaic party in the church. These brethren insisted that the Gentiles had to be circumcised and submit to the law of Moses in order to be saved. Their formula for Christianity was Christ plus the observance of the Law. This development was the occasion of the calling of the Jerusalem conference (Acts 15:1-35). There Gentile liberty was upheld. This council was held about 50 A.D. The letter sent by it is the first written portion of the New Testament (Acts 15:23-29).

On this second missionary tour Paul took Silas, Luke, and Timothy. This time they went over into Macedonia and Greece and did a marvelous work. The account of their labors is found in Acts 15:36-18:22.

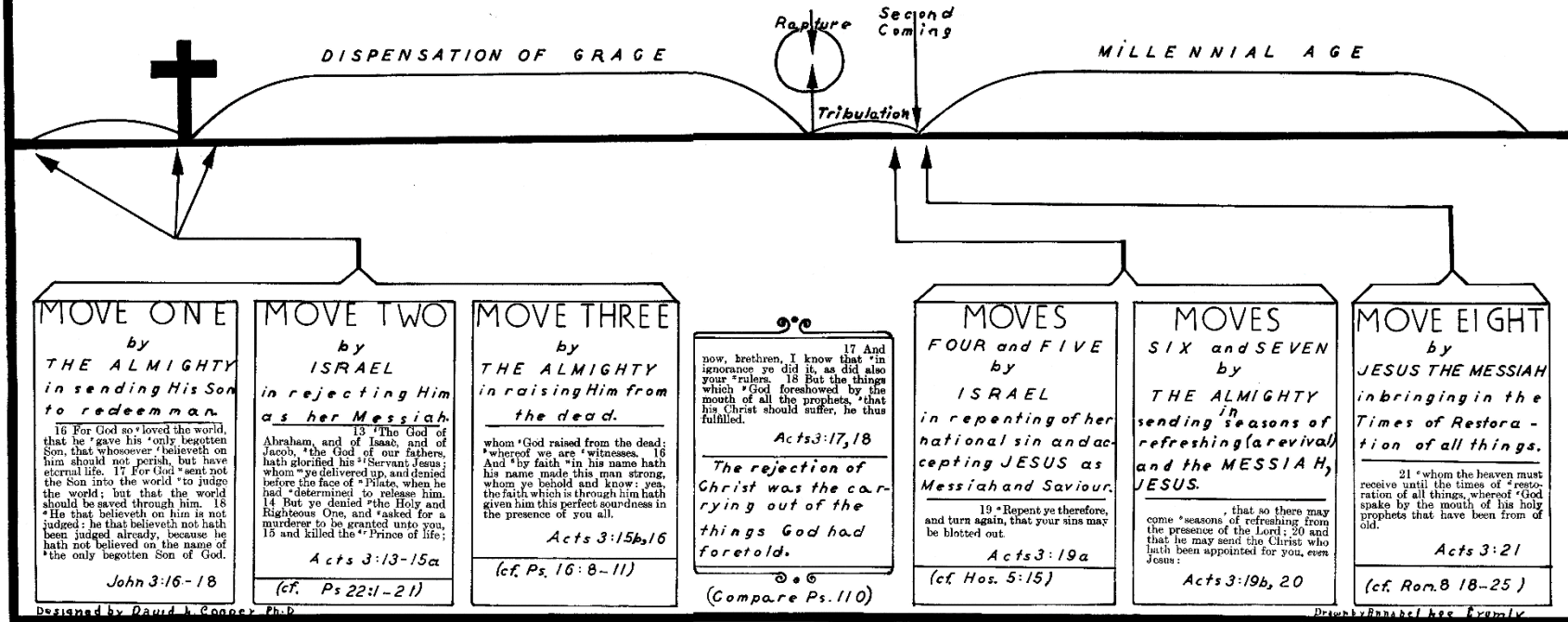
Paul's third missionary journey is found in Acts 18:23-21:16. He had to battle with the Judaizers and maintain a close touch with the congregations which he had established. On this tour much wonderful work was accomplished. Finally, he returned from this tour to Jerusalem in the spring of 58 A.D. There he was arrested at this time.

In Acts 21:17-28:31 we read of the Apostle's imprisonment first in Jerusalem, next in Caesarea, and, finally, after his perilous journey across the Mediterranean, in Rome for two years. This review brings us to 63 A.D. and the close of the history of the Apostolic church.

Acts of the Apostles is one of the most important books of the New Testament from the standpoint of determining the dates of the establishing of the churches concerning which we read in the New Testament.

We might compare this book to a brooch and the epistles to gems set in that mounting. In order to appreciate the value of a gem, we must see it in its proper setting. Thus it is with Acts in its relation to the epistles. May God stir in us a desire to master this portion of His precious Word.

GOD'S EIGHT-POINT PROGRAM IN RELATION TO ISRAEL AND THE WORLD ACCORDING TO ACTS THREE



In Acts 2 we find a record of Peter's sermon delivered on the first Pentecost after the resurrection of Jesus. This was a call to the Jews individually to accept their Messiah, whom they had rejected. The personal note is seen throughout this passage. In Acts 3, however, appears God's first call to Israel to repudiate her national sin and to accept the rejected Messiah in order that He might return and establish His millennial kingdom upon earth. The occasion of the delivery of this message is found in the first ten verses of the chapter, which I ask the reader to study. The discourse begins with verse 12 and runs to the end of the chapter, which the student should likewise study carefully before noting the chart above.

The heading of this study is, "God's Eight-Point Program in Relation to Israel and the World." There are eight moves indicated. Three of them are past. Five of them are still in the future.

At the bottom of the chart are six columns of equal width. At the top of each, one sees the words "Move 1, Move 2," etc. In order to clarify this language, let me give this little experience. As a child I frequently saw at the country store two men playing checkers. The game would be started by one who made a definite move. As a rule, the second man made his first move rather speedily; then the man who made the first move sometimes followed without hesitation. At other times he was rather slow. By this stage of the game, each, before he made his move, would think very carefully and would sometimes wait a long time—at least it appeared so to me, a small boy.

THE FIRST THREE MOVES

Peter in this sermon assumed the facts concerning the Lord's coming to earth, which are told in the four records of the gospel. In the first column, I quote John 3:16-18 which tells the purpose for which Christ came. God, therefore, made the first move in sending the Lord Jesus Christ to suffer and to die for man. Israel immediately responded by rejecting Him, having Him crucified (Acts 3:13-15). After three days, God made the third move by raising Him from the dead (vs. 15,16). The apostles were witnesses, together with many others, of the resurrection of Jesus. Three of these moves are therefore in the past.

THE PRESENT DISPENSATION

In the center of the chart one sees verses 17 and 18. In these Peter explained that the rulers of Israel in ignorance literally carried out the things which God foreshadowed would be done. It is clear from this statement that the cross was not an afterthought in the unfolding of God's plan. On the contrary, it was clearly revealed by the prophets, as was also the Christian Dispensation, together with the Tribulation and the Millennium. We have seen in various passages dealing with "Messiah's Redemptive Career" that the Christian Dispensation was clearly foretold by the prophets, though the church as an organization consisting of Jews and Gentiles regenerated and indwelt by the Spirit was not revealed to them. This disclosure was made to the apostles and finally to Paul (Eph.

3:1-13). The New Testament writers spoke of Christ's life, death, resurrection, and present session at the right hand of the throne of God as the fulfillment of Psalm 110:1,2 and parallel passages. See the discussion of this psalm. Thus the inspired New Testament writers recognized that the Christian Dispensation was foretold by the Old Testament prophets.

ISRAEL'S MOVES

In the next column we see moves 4 and 5, which have never been made by Israel, but which will be made at the proper time. According to verse 19, the inspired Apostle called upon the Jewish people to repent and to turn again that their sins might be blotted out. Peter used the strongest word in the Greek language to indicate the change of their minds, thoughts, and purposes. Of course, he was thinking of their attitude toward Jesus. They had rejected Him as an imposter. Peter called upon them to change their idea and, of course, their attitude toward Him. Furthermore, they had turned away from Him and had called for a murderer to be delivered to them instead.

The Common Version has "be converted." This translation is due to a misunderstanding of the Latin text. The original Greek word used by Peter literally means "turn to." It occurs in Acts 9:35 which reads as follows, "And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord." The context shows that Peter had cured a man who had been a cripple for eight years. This miracle caused the people to give heed to the message which was preached by Peter. They turned to the Lord as a result of the preaching and the miracle which confirmed the message. The word rendered "turned to" in this passage is the very one used by Peter in Acts 3:19. The same term occurs in 11:21, "And a great number that believed turned unto the Lord." Without doubt, in these two passages it can mean nothing except receiving the Lord Jesus Christ personally as Lord and Saviour. It also appears in Acts 14:15 and 15:19, being followed, however, by the word, God; but the same general idea is dominant in both instances. Thus when Peter used it in the passage under consideration, he called upon those who had rejected Jesus to repent of that crime and to turn to Him from whom they had previously turned away. These facts show that Peter called upon Israel to repudiate the national sin and to accept Jesus Christ personally as Lord and Saviour. The language can mean nothing else.

This passage is in perfect harmony with the prediction made by Hosea (5:15), which foretold that Messiah, after having been rejected by His people, would return to His place and remain there till they acknowledge their offense and seek His face. Jesus

announced the same thing to the authorities at Jerusalem on the last day of His public ministry (Matt. 23:37-39). Before the Lord Jesus will return to this earth at the end of the Tribulation, Israel will have to repudiate her national sin and turn to Him personally, accepting Him as Lord and Messiah.

Of course, the rapture will occur before the Tribulation. It pertains to the church, whereas Israel's repenting and accepting Christ relates to the second coming of Messiah at the end of the Tribulation. Let us not confuse these two events.

The Jewish race as a whole does not know that Jesus of Nazareth, whom their ancestors rejected, was and is their true Messiah. They are sincere in their rejection of Him, but sincerity is no substitute for doing the will of God. They, being ignorant of God's righteousness, did not submit to the righteousness of God (Rom. 10:1,2).

The Jews must be given the facts relative to the Lord Jesus and His messiahship before they can genuinely be convicted of their sin and truly accept Him. No one can repent of a crime of which he is guilty, but of which he at the same time is unaware. He must first be shown his wrong, and then he can repent—if brought under conviction. The same thing is true of Israel. Peter, therefore, calls upon her to make moves 4 and 5 in this eight-point program of the Almighty. Since she does not know the facts, she cannot heed the exhortation. The believers in Christ are the ones who have the truth regarding Christ. We must, therefore, give it to Israel so that she can see the evidence and, being convicted by the Word and the Spirit, make her moves.

GOD'S MOVES

Peter called upon his hearers to repent and accept Jesus Christ personally, which moves will bring them to the blotting out of their sins, with this object in mind: "... that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus." According to this language, Israel must make her two moves—repenting of the national crime and accepting Jesus as Lord and Messiah—in order that God may make moves 6 and 7, which are the granting of seasons of refreshing from the presence of the Lord and the sending of Messiah, the one appointed for them, even Jesus. When she has made her two moves, and only after she has made them, will God make His two.

What is meant by the seasons of refreshing from the presence of the Lord? The answer is this: When the Jewish nation thus repents and accepts the Lord Jesus, God will send the Holy Spirit to them, who will bring a refreshing to their hearts by regenerating

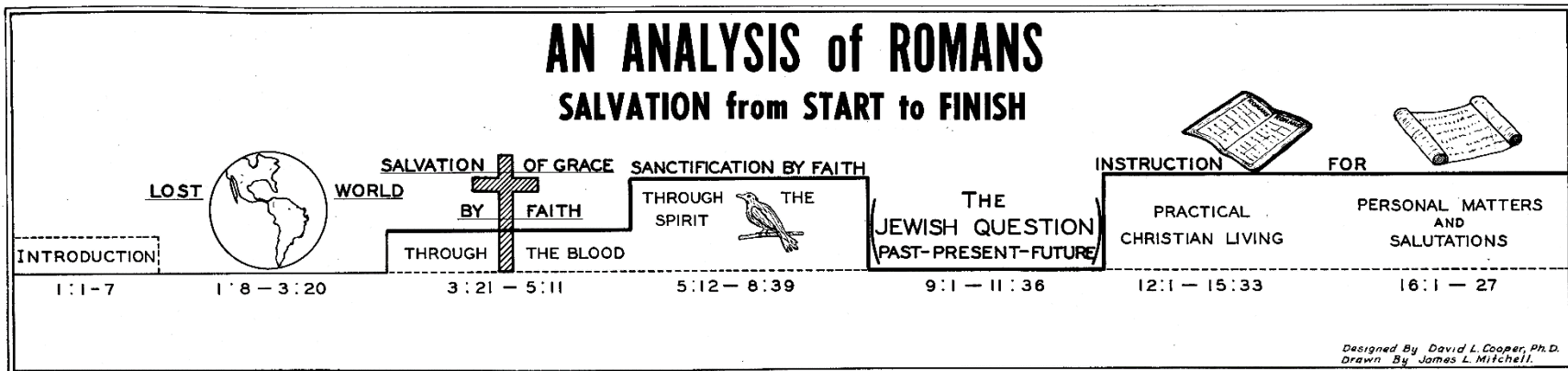
their souls. What the rain is to the dry earth and vegetation, these seasons of refreshing will be to the souls of those who repent of their crime and accept Jesus Christ as Lord and Saviour.

Let it be remembered that Israel is not to be converted, as has been supposed in certain quarters, by looking personally upon the Lord Jesus Christ at His second coming. Hosea said that it would not be that way. Peter shows that the program is entirely different. God is waiting for her to make her two moves in order that He might make His two.

MESSIAH'S FINAL MOVE

When Israel has made her two moves and God has immediately followed by making His two, Messiah, whom He sends, will make the eighth move as indicated in the last column on the chart. What He does will bring to fruition "the times of the restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." These times of restoration can be none other than those of which the prophets spoke. When we look at their predictions, we see that they foretold a glorious day when Messiah shall come, shall lift the curse from the earth, shall establish His reign of righteousness over the nations, and shall be king over all the earth. Then shall be ushered in that marvelous period when the glory of God will encircle the earth as the waters cover the sea. These times, therefore, are the ones of which Peter spoke on this occasion.

We who are looking for our Lord's return should purify ourselves even as He is pure. In the meantime it is for us to be busy about our Father's business. The message must now be given to Israel. We do not know whether or not it has been given sufficiently to her in order to bring her to the point of making these two moves. While the Lord permits us to remain here, let us be diligent in giving out this message so that she may repent of her sin and turn to the Lord.



The Roman epistle has been recognized by many leading scholars as one of the profoundest documents that has ever been written. This judgment is certainly correct. Humanly speaking, it is one of the masterpieces of logic and clear thinking. Of course, the Apostle Paul was inspired by the Spirit of God when he wrote it and all of his works, but the Lord used his master mind in giving this marvelous revelation of His will.

In this epistle, as in no other, is God's redemptive scheme set forth so very fully. Knowing this fact, I have put as the subheading of the title of this chart "Salvation from Start to Finish."

Paul was probably at Corinth on his third missionary tour when he composed this letter in the Spring of 58 A.D. It is quite likely that he also wrote Galatians at the same time. If so, he sent one letter east and the other west.

The Galatian letter was sent for the primary purpose of correcting mistakes in doctrine. When he wrote these letters, he had never been to Rome but hoped to go. He had planned on former occasions to visit it, but each time Satan had hindered. The immediate occasion of his writing was to set before the church the gospel which he was preaching. His reason for so doing was to correct the misrepresentations regarding his teachings, put out by the Judaizers, who were preaching a gospel different, from his, and whose formula for salvation was Christ plus the observance of the law.

The text of the Roman epistle is found in 1:16, which is, "For I am not ashamed of the gospel: for it is the power of God: unto salvation to every one that believeth; to the Jew first, and also to the Greek." Here Paul declares that he was not ashamed of the gospel for it is God's power unto salvation to all who believe, to the *Jew first* and also to the Greek. Since this is the text of the letter, we must understand it properly in order to see things in their proper perspective.

The gospel was first preached at Jerusalem, next in Judaea, then in Samaria; and finally, it went forth to the ends of the world (Acts 1:8). The apostolic preachers in every community went always to the Jews first; having preached to them, they then turned to the Gentiles. This is seen from Paul's practice recorded in Acts. Though the Jews in one locality rejected the truth, and he turned to the Gentiles of the given vicinity; when he visited another city or community, he went to his brethren, the Jews, first and then, to the Gentiles. This was his unvarying custom. We may believe that all the apostles followed this same principle, since Paul specifically states that the gospel is to the Jew first and also to the Greek. The apostle would not make a general statement regarding the gospel, which was contrary to the practice of the inspired ministers of the Word.

The gospel, which, beginning in Jerusalem, was to go forth to all nations (Acts 1:8), had, by the time of the writing of the Roman epistle, been preached to the entire world (Rom. 10:18). About five years later, in the Colossian letter, Paul declared that it had been preached in all creation under heaven and was bearing fruit in all the world (Col. 1:6,23). When we allow these statements to give their message, one concludes that the gospel was actually preached in all creation under heaven during the first three decades of the existence of the church. Each generation since then should have given it to the entire world, preaching it first to the Jews and then to the Gentiles. Believers through the centuries have made a fatal mistake in not carrying out our Lord's command.

After the gospel had been given to the entire Jewish nation of that generation, Paul in this epistle (1:14,15) was looking toward the future and stated that, since he was a debtor both to Greeks and to Barbarians, he was ready to preach the gospel to those at Rome also, because it is God's power unto salvation to all who believe—but to the Jew first. Since, therefore, the nation had already been evangelized when he made this statement, and since he was looking toward the future, the expression, "to the Jew first," can mean only one thing; namely, that the gospel is to be given *first to the Jew* of every generation and then to the Gentiles—because it is God's power to save. Men can be saved by no other means. (See Acts 4:12.) In it the righteousness of God has been revealed—a righteousness offered to Jew and Gentile alike, which they must accept by faith in the Lord Jesus Christ.

In the section, 1:8-3:20, we have a description of the lost world. In 1:18-32 appears a dark picture of the depths to which human nature sinks. Anyone who has visited Pompeii and has seen the type of civilization which God buried by ashes from Mount Vesuvius can understand what Paul had in mind when he penned this picture. In chapter 2 he shows that the Jewish world was in the same predicament in which the Gentiles were, in that they had not kept the Law which was entrusted to them. Finally, in 3:1-20 he draws the conclusion that both Jews and Gentiles are under condemnation: The Jews for not keeping the Law which they accepted at Sinai and the Gentiles for not having followed the light of conscience. He proves his contention by quotations from various Scriptures.

In 3:21-5:11 we find one of the finest discussions on the subject of "salvation of grace by faith through the blood" of Christ, that appears in the Scriptures. Salvation is a matter of God's sovereign grace. Before times eternal grace was given us in Christ Jesus. Christ was as a Lamb slain before the foundation of the world. Eternal life was given us at that time. We were chosen in Him before the foundation of the world. (See such passages as 2 Timothy 1:9; Titus 1:1,2; Romans 16:25-27; Ephesians 1:3,4; 1 Peter 1:17-21; Revelation 13:8.

One takes hold of the salvation and the eternal life which were given us before the foundation of the world by trusting Him—accepting the all-sufficient atonement of the Lord Jesus Christ. Salvation is not predicated upon works but upon trusting Christ as one's Saviour and Redeemer, since it was purchased by the blood of the Lord Jesus Christ. We cannot accept Him as a good man, as a wonderful teacher, and, at the same time denying His deity and lordship, expect to enjoy the salvation which He, the God-man, purchased by shedding His blood on Calvary's cross for us. God is reconciling all things unto himself by the blood of the cross of Christ (Col. 1:19, 20).

When one accepts the Lord, trusting Him absolutely and surrendering to Him, the righteousness of Christ is imputed to that one. Christ took the sinners place upon the cross. The stroke that was due to fall upon us fell upon Him. He became our substitute. He did the will of God in every particular. (See Psalm 40:6-8; Heb. 10:1-18.) Christ's having done the will of God is that by which we have been sanctified through the offering of the blood of Jesus Christ once for all. One of the greatest statements relative to the righteousness of Christ and its being imputed to the one who believes in the Lord Jesus is set forth in Romans 3:21-30. Every Christian

should study this passage and ponder it well, for here is set forth, in the most cogent manner and in the most powerful words, the doctrine of the atonement of Christ.

In Romans 4 appears a clear discussion of salvation by faith. Paul shows that salvation cannot be by faith and at the same time by works. It must be by one or the other. But he shows conclusively that it is a matter of pure faith, of one's trusting the blood of Jesus Christ. It is impossible for one to read into Paul's exposition in this passage the doctrine of salvation by works.

Some have seen a contradiction between Romans 4 and James 2. The latter passage is emphasizing the works of the Christian. The Apostle shows that those who claim to have faith and at the same time do nothing are deceiving themselves. Faith always manifests itself in action. I have my serious doubts about, the salvation of anyone whose faith does not assert itself in doing the will of God as set forth in the New Testament.

Romans 4 is based upon Genesis 15:6 and the experience of Abraham there recorded. This historical narrative is speaking of his being justified originally by faith. If one will examine this chapter, he will see that Abraham simply believed God, and his faith was counted to him for righteousness. He was not commanded to do anything. He believed unflinchingly what God said and by that faith was justified. Paul said that this is the way God saves people today—not by works, but by trusting the Lord Jesus Christ. On the other hand, James was not talking about one's being justified or becoming a child of God. He was speaking to children of God and was urging them to show their faith by their obedience. In order to enforce this lesson he referred to an experience in Abraham's life which was about a quarter of a century after he had been justified (Gen. 22). Abraham, a justified man, was told by the Lord to offer his son, Isaac, as a sacrifice. He obeyed—until the Lord stopped him. Thus the faith by which he had previously been justified was perfected. The faith which one has when he accepts Christ grows, increases, and is perfected by one's walk and service in the Master's cause. Hence there is perfect harmony between the statements of these two apostles.

To be saved is wonderful; but we must not be satisfied with *simply being saved*. We have been translated out of the kingdom of darkness into the kingdom of the Son of God's love (Col. 1:13). Being thus transplanted into the sphere of grace, we are to grow therein and increase in the knowledge of God. The Lord has blessed us with all spiritual blessings in Christ Jesus. The one who has accepted Christ and is regenerated receives the Holy Spirit, who comes into his life in order to strengthen and enable him to bear the

fruit of the Spirit (Gal. 5:22,23). Thus in Romans 5:12-8:39 the apostle discusses the doctrine of sanctification by faith through the Spirit.

Christ's death more than counteracted the evil results of Adam's sin. Where sin abounds, grace much more abounds. We who have died to sin, how shall we continue any longer therein? It is inconsistent for the child of God to continue in sin and rebellion against God. Christ died to make us free. We are therefore to yield our members as instruments of righteousness unto God in order that we might thereby glorify Him. Unfortunately, many who are redeemed and regenerated do not realize the blessings which are ours in Christ. In Romans 7 Paul shows that it is sin in the flesh which produces sins in the life. Man's nature was corrupted by the fall. Even though a person is regenerated, he still has his fleshly nature; but he is not a debtor to the flesh to live after the flesh. The Spirit of God comes into the heart of the believer, strengthens him in the inward man, and enables him to live on a high and holy plane. If anyone is constantly doing the things which he should not and at the same time is failing to do those things which he ought, it is no longer he who does it but sin that dwelleth in him (Rom. 7:17).

Though Paul uses the personal pronouns, I, me, and my, in this chapter, he is not giving his own personal experience. The reason for this assertion is that he, according to his statement (Rom. 7:9-11), was alive before the Law came. It came, sin revived, and he died. Paul was not sixteen hundred years old. Being a prophet, he was in a figure transferring a universal experience to himself. Let no one, therefore, claim that Paul constantly sinned and thus attempt to justify himself in an evil course. The experience of Romans 7 is that of the man who has not availed himself of the deliverance which comes from Christ through the Spirit.

Romans 8 presents a picture of the true plane upon which we, as Christians, are called to move and live and have our being. It is possible for one, by yielding himself to Christ and to the Spirit, to live as set forth in Romans 8. In my saying this let no one think that the old nature can be eradicated as long as we are in the flesh, for such is not true. But by the Spirit the deeds of the body may be put down. The message and the experience of Romans 8 are what all Christians need.

Chapters 9-11 give a discussion of the Jewish question—past, present, and future. God has not cast aside His people whom He foreknew. They were on the main line of His plan and purpose until they came up to the cross. Not knowing the Scriptures, they rejected Christ and had Him executed. By their ignorance and their self-will, they, to speak in railroad terminology, took the siding and

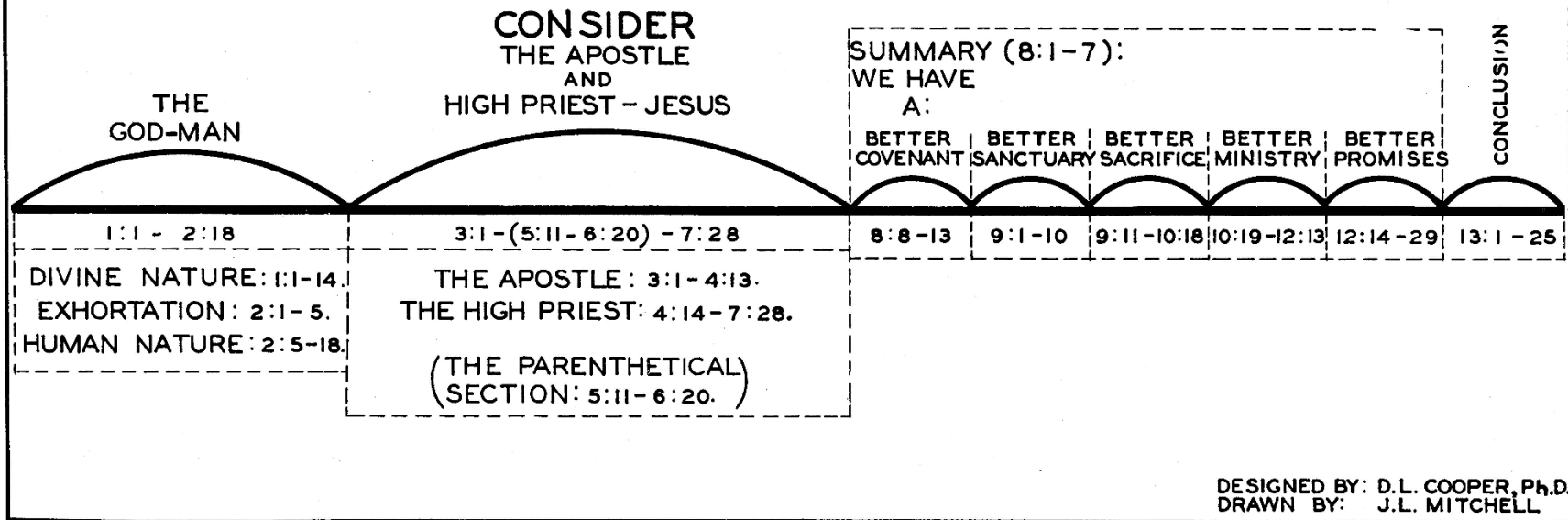
left the main line of the divine purpose. But, as we see in chapter 11, they will yet by faith come back upon the main line and be used of God in bringing a blessing to the world.

Following his argumentation, Paul in 12:1-15:33 gives instructions regarding living. We have the theory and the doctrine of the Christian religion. We must have practical instructions. Here are found some of the loftiest ethical teachings and spiritual truths in Romans.

The epistle concludes with personal matters and salutations (chapter 16).

THE EPISTLE TO THE HEBREWS

GOD'S FINAL CALL TO ISRAEL OF THE FIRST CENTURY



A glance at the second chapter of Acts shows that the early believers in Jerusalem met at the Temple for worship daily. When the epistle of James was written, the believers were still connected with the synagogue, even though they were Christians (Jas. 2:2). When the Gentiles were admitted to gospel privileges, they were formed into separate and distinct bodies; but the Hebrew Christians still maintained their connection with the synagogue—more or less loosely. This situation seems to be reflected in the discussion and the decision of the first church council. (See Acts 15.) The Apostle Peter in his epistles, written about 66 or 67 A.D., seems to recognize

a very close connection between the Hebrew Christians and their unbelieving Jewish brethren. Obviously, the break had not come between the believers and the non-believers among the Hebrews when this epistle was written.

A careful study of the Hebrew epistle, which, as I believe, was written by the Apostle Paul, seems to bear out the conclusion that there was still a very close connection between the Hebrew Christians and their unbelieving brethren. This letter was in all probability written about 68 A.D.—only two years before the collapse of the Jewish nation under the Roman sledge-hammer blows.

There are certain statements found in this epistle which lead me to believe that the Apostle was addressing all the Hebrews—both the believers and the unbelievers. Certain sections of it are applicable only to the unbelieving part of the nation, whereas other portions undoubtedly were written to the believers. This situation becomes immediately apparent when one understands the facts which I have stated above relative to the believing Hebrews and their remaining in the fellowship of the synagogue.

After showing that Jesus of Nazareth was God (chapter 1), the writer urges his readers saying, "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away *from them*" (2:1). Note the language, "heed to the things that were heard, lest haply we drift away *from them*." Those addressed had heard but had not heeded. In terms of the figure, we would say that they had come into port but had not lowered the anchor by accepting the message heard. Once again we note the language of 3:1, "Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even* Jesus." The readers are urged to consider the Apostle who had come from heaven with the message—the Lord Jesus Christ—and their High Priest who had returned to heaven to intercede for those who accept Him. The fact that he urges his readers to consider Jesus in these two capacities shows that the evidence had been given to them but that they had not accepted it; therefore they had not considered Him. This language could certainly not be applied to believers, who had considered and who had accepted Christ as the Saviour and Messiah.

The writer draws a parallel in chapters 3 and 4 between the Hebrews of Moses' day and the nation of his own time. The generation that came out of Egypt with Moses heard the message, followed his leadership, and finally arrived at Kadesh-barnea, the southern gateway to Palestine. They had been evangelized (4:2), but the message did not profit them since they did not accept it by faith. In the same manner the Hebrew nation in Paul's day had already heard the message of the gospel, which was to the Jew first.

Beginning at Jerusalem, the glad tidings had been sounded forth by 58 A.D. to the ends of the earth (Rom. 10:18). Since the generation of Paul's day had been evangelized as the people of Moses' generation had been, the Apostle urged his readers to profit by their mistake. His exhortation was, "Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience" (4:11). A glance at the latter part of Hebrews 3 shows that those who had heard the message from Moses disbelieved and refused to enter into the Land. They are therefore held up as a warning to the Hebrews of Paul's day. With them as an object-lesson, Paul urged his brethren to accept Christ while it was still being called, "Today." For these and many other reasons, I am convinced that the letter to the Hebrews was to the whole Jewish nation and constituted God's last call to Israel of that generation to accept the Lord Jesus Christ. Since they did not, the stroke of judgment fell upon the nation as a whole; and it collapsed under the blows of Rome. The Jews were then scattered among the nations.

Certain other portions were addressed to the believing Hebrews. For instance, the section, 5:11-6:20, unmistakably was directed to them. Another portion, which undoubtedly was addressed to these same believers, is 10:19-12:13.

A glance at the chart above shows that the book falls into three major divisions. The first consists of chapters 1 and 2, which present Christ as the God-man. In chapter 1 the deity of Jesus is proved by quotations from the Old Testament Scriptures. This is followed by an exhortation in 2:1-4 for the Hebrews to accept Him without any hesitation. In 2:5-18 the human nature of the Lord Jesus is set forth and proved from the Old Testament Scriptures. He was therefore perfect God and perfect man—the God-man.

The second division consists of chapters 3 to 7. In the section 3:1-4:13 Paul presents Jesus as the Apostle (one sent) who left heaven and came to the earth as the world's first missionary. He who was rich became poor for our sakes that we through His poverty might become rich (II Cor. 8:9). The Hebrew nation was therefore urged to consider Jesus and to accept Him as such.

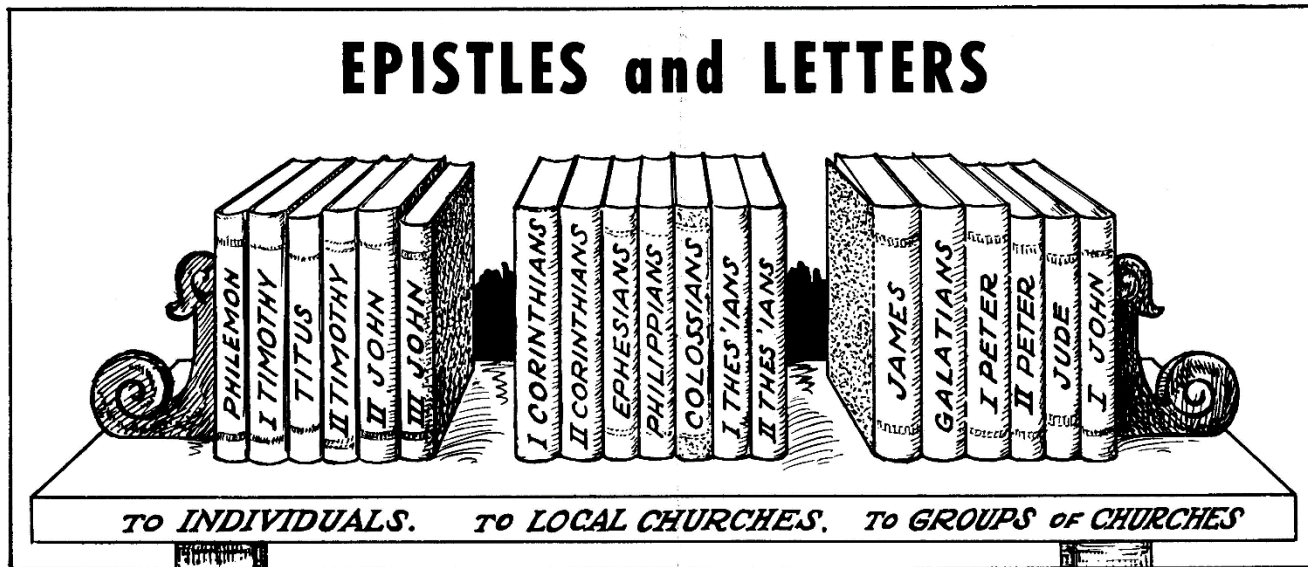
As suggested above, the portion, 5:11-6:20, is a parenthesis in this section of the book and was directed especially to the Hebrew believers who had made little progress in their spiritual life. They were devoting all their time and energy to the discussion of doctrinal issues.

But in 4:14-7:28, Jesus is presented as the High Priest of the Jewish nation. This is one of the most marvelous sections of the book and should be mastered if possible.

Chapters 8 to 12 inclusive constitute the third section of the book. In 8:1-7 the Apostle sums up the advantages which come to us who accept Jesus Christ as Apostle and High Priest of the Jewish nation. Following this summary statement, the Apostle discusses each of the points extensively in the five separate divisions, which are indicated on the chart. Since the God-man came as the Apostle and High Priest, we have a better covenant (8:8-13); a better sanctuary (9:1-10); a better sacrifice (9:11-10:18); a better ministry (10:19-12:13); and better promises (12:14-29).

In chapter 13 the Apostle makes a passionate appeal for all who will accept Jesus as Apostle and High Priest to come out of the camp of Judaism and to suffer with the Lord Jesus who is the same yesterday, today, and forever, and who will never forsake any who put their trust in Him.

The Hebrew epistle is one of the most important and profound in the entire Book of God. Never can one enjoy to the fullest extent the liberty and the peace of mind which he should have in Christ until he comprehends this message. May these short, brief remarks be used of God to stimulate an interest in this section of Holy Writ.



As stated in the study of Acts of the Apostles, that historic book constitutes the brooch into which the various letters and epistles of the New Testament, or gems, are set. Only when one understands the historical development of the New Testament can one appreciate fully its wonderful message of love.

There are twenty-seven books of the New Testament. Four of these are gospel records, that have been analyzed already in former studies. We have also examined Acts of the Apostles, Romans, and Hebrews and shall study the Revelation. Thus special attention is given to the eight larger New Testament books. There are nineteen left to be dealt with briefly in this section.

LETTERS TO INDIVIDUALS

I shall notice first the six letters written to individuals, next the letters to local churches, and, finally, to groups of churches. The first of the letters to individuals was written by the Apostle Paul to Philemon, a friend of his, who with Archippus (Philemon 2) lived at Colosse (Col. 4:17). This is the only letter by the Apostle to an individual concerning private matters. The occasion of his writing to this brother beloved was his sending back to Philemon his runaway slave, Onesimus, whom Paul met when he was in prison in Rome and whom he led to the Lord. When Onesimus was converted, he was willing to go back to his former master and be subject to him according to Roman law. Paul advised him to do so. The aged Apostle appealed to the heart of his brother Philemon to receive this run-away, converted slave as a brother beloved in the Lord and assured him that he was willing to reimburse him for any financial loss he might have suffered by the entire incident. In all probability the letter to Philemon has done more to liberate slaves in so-called Christian lands than any other one portion of the New Testament. Everyone should read it.

His next private letter was I Timothy. He probably wrote it from Macedonia after his release from his first imprisonment at Rome, though we cannot be dogmatic in regard to the exact time of his execution under Nero. In Acts 28 we read of two years of his imprisonment in Rome. Certain scholars think that he never was released. Upon this assumption difficulties immediately arise; for there is not time for all the journeys referred to by Paul in the pastoral letters, such as the one to the province of Asia, another to Spain, one to Greece, another to Macedonia, one to Achaia, and one to Illyricum. Personally, I am of the conviction that Paul was released from his first imprisonment, that he engaged in these missionary activities, and that he was again arrested, taken to Rome, and executed by Nero, that cruel monster, just before his own death in 68 A.D.

We do not observe personal problems cropping out in the pastoral epistles. On the contrary, we see instructions in regard to new problems that were arising, warnings against false teachers, and matters of church administration and discipline. He exhorted Timothy to give himself to the duties incumbent upon him. This letter, like all the others of the aged Apostle, pulsates with life.

Paul visited Crete and there left Titus to set in order those things that were lacking and to appoint elders in every city. In this letter, as in I Timothy, he warned this young minister against heretics, both Jewish and Gentile. He also gave instructions concerning the qualifications of elders and instructed Titus how to look after the work of God. There are a few personal items in the letter. By reading it one gets to the very heart of the great Apostle.

Some scholars think that Paul was arrested a second time (probably in Greece or Macedonia) and was taken to Rome where he stood trial and where he was executed probably in 68 A.D. He sent his second letter to Timothy whom he left at Ephesus and urged him to come with all speed, bringing his cloak, books, and especially the parchments.

In this, Paul's final writing, he urged Timothy to perform his duties as a minister of Christ, to watch after the flock of God, to train others to be able to carry on the work after his decease. Furthermore, he gave a most gloomy picture of conditions that will exist in the last days of this Dispensation.

In it he wrote his classic passage on the inspiration of the Scriptures, found in 3:16,17. He charged Timothy to preach the Word. At the same time he was looking for the executioner who would soon come and be the human means of his entering into the presence of the Great King, whom he loved and served.

The "Beloved Disciple" who spent a part of his last days at Ephesus wrote two private letters, II and III John. By conservative scholars it is usually supposed that these were written between 85 and 90 A.D. The second one was addressed to the elect lady. A discussion has arisen as to who is meant. Some think that he was talking to a certain Christian lady; others, that he was addressing the church under the symbolism of a woman. Though we may not be dogmatic on this point, I see no reason why we should not understand this lady as a literal woman. We do well to avoid speculation and reading a figurative meaning into language unless the facts of the context indicate clearly otherwise. In this letter John rejoices in the fact that this lady and her children are walking in the truth. He, the Apostle of love, urges that Christians love one another. He also warns her of the deceivers who have gone forth into the world, even those who confess not that Jesus Christ is coming again in the flesh. Those who do this are of the Antichrist. She and others are urged to look forward to a full reward.

The third letter was written to Gaius, the beloved. This brother was one on whom John could depend. Diotrephes seems to have been an official in the congregation to which Gaius belonged. Of Diotrephes John said that he loved to have the preeminence. John in his loving, tender way showed his solicitude concerning the cause of the Lord in every place. This epistle pulsates with love.

LETTERS TO LOCAL CHURCHES

The Apostle Paul wrote three letters to the church at Corinth. The one which we call I Corinthians mentions a former letter which he had written to them (I Cor. 5:9). God has not seen fit to preserve this document to us. It is quite likely that Paul wrote the letter which we call I Corinthians when he was in Ephesus about 57 A.D. He had heard of the conditions that had arisen during his absence and was very solicitous for the welfare of that congregation. Many evils had sprung up among which the following may be listed: divisions, the carnal walk of Christians, believers going to law before unbelievers, the question of mixed marriages (believers uniting with unbelievers), meats offered to idols, desecration of the Lord's day service, unspiritual desire to speak with tongues, and doubts concerning the resurrection. All these questions the Apostle handled in a most logical and powerful manner.

He probably wrote II Corinthians early in the spring of 57 A.D. from Macedonia. In it he spoke of his having been brought nigh unto death and of the comfort with which God had comforted him. The classic passage, showing the glory of the ministry, is found in II Corinthians 2:14-5:21. He devotes some attention to the matter of the collection which the Gentile churches were making for the poor saints in Palestine. The fire of his indignation was aroused by the Judaizers who were endeavoring to tear down and to obstruct his work. In the second epistle to the Corinthians we see him with his righteous indignation stirred to the very depths and his willingness to battle for the right.

During Paul's imprisonment in Rome, 61-63 A.D., he wrote the Ephesian, Philippian, and Colossian letters. In Ephesians 1 appears the greatest statement concerning God's foreknowledge, foreordination, and plan of the ages to be found in the Scriptures. In chapters 1 and 3 are two marvelous petitions uttered by this great soul. In the fifth he discusses the church and related subjects.

The Philippian letter is one of joy and great consolation. The church at Philippi is supposed to have been the model or ideal New Testament church, because there is nothing said in a derogatory manner concerning it. Paul's classic passage on the deity of Christ is found in 2:5-11, which every Christian should understand. In the third chapter is also the statement of his purpose in life. He had, figuratively speaking, entered the race course. He was looking toward the goal and was pressing forward, bending every nerve and energy to win the prize. Men are saved by the grace of God but are to be rewarded according to their works. Personal matters crop out here and there in the epistle.

The Colossian letter was written very definitely to counteract incipient gnosticism, which was beginning to attack the church. With their philosophy, the gnostics were disturbing the faith of many. The Apostle, therefore, was compelled to discuss fully and adequately the pre-existence, the creative work, and the sustaining activity of the Lord Jesus, the second person of the Holy Trinity, who is in deed and in truth the head of the body, the church. Paul's exhortation to various groups to live in conformity with their profession seems to reach its height in this epistle. There are some personal matters which give us the Apostle's heartbeat.

Paul's letters to the Thessalonians were the first which he wrote. They were sent from Corinth, probably in 52 or 53 A.D. He spent a very short time with those brethren when he first visited them and established the church in their midst. After his departure questions began to arise which disturbed their faith. In his first epistle he emphasized the teaching relative to the resurrection of the dead in Christ and the catching up of the living saints who will not die but will be translated when Jesus descends from heaven to the air. Also in this epistle we see certain personal matters which enable us better to understand the great Apostle.

Shortly after this writing, it seems that there were those who began to disturb the church, claiming that the rapture had already occurred and that the Thessalonians were then suffering the judgments of the great Tribulation. In order to correct this error, Paul wrote his second letter to them. In it he dealt with this troublesome matter (2:1-12). This is one of the most enlightening passages on the subject of the Antichrist, the man of sin, the son of perdition, that is to be found in the New Testament.

EPISTLES TO GROUPS OF CHURCHES

The letter of James was written about 50 A.D. The style is the same as that found in the epistle written by the Jerusalem conference (Acts 15:23-29). From James 1:1 we see that this message was sent to the twelve tribes in the Dispersion. From reading the letter we see that the Hebrew believers were still associating with their unbelieving brethren in the synagogue.

The break had not come between them. Since these Hebrew believers had been schooled in terms of law prior to their accepting Christ, James was compelled to speak in terms which they could understand. This fact accounts for the seeming legalistic flavor found here and there in the letter. James presents the practical aspects of Christianity to his brethren and urges them to live in accordance with their profession.

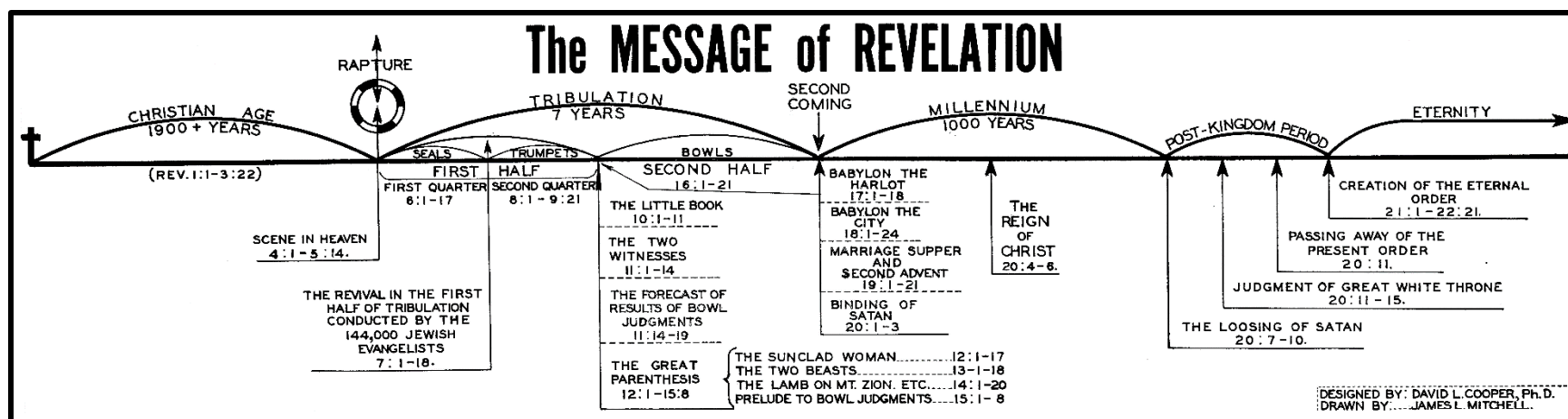
About the same time that Paul wrote the Roman epistle, he also sent one to the brethren in the provinces of Galatia in Central Asia Minor. He was in Corinth when he wrote them, probably in 58 A.D. Many troubles had sprung up over the mission field, where Paul had bestowed much labor. The Judaizers especially, who claimed apostolic authority for their actions and teaching, were going everywhere, insisting that the formula for salvation was Christ plus observing the Law. Thus the gospel was interpreted in terms of the Law. It seems that the Galatians were very quickly moved by this heretical teaching. Paul, therefore, wrote the Galatian letter to correct the evil. In it he laid special emphasis upon the doctrine of justification by faith. This epistle, as no other, presents this glorious doctrine.

The Apostle Peter wrote two epistles. These bear his name. They were addressed to Hebrew Christians who were "sojourners of the Dispersion" in certain provinces in Central Asia Minor. The keynote of the first one, written about 65 A.D., is that Christians are sojourners, pilgrims. Like Abraham they do not have a permanent dwelling place. On the contrary, we are simply passing through this land for a better one. In this epistle the Apostle does not deal with great doctrinal problems but rather with practical questions involving life and conduct.

In his second epistle, which was written probably a year later, Peter looks out into the future and sees the rising up of heretics here and there. Hence he assures the brethren that he and the other apostles did not follow cunningly devised fables when they proclaimed the coming and the majesty of our Lord Jesus Christ. On the contrary, they were eyewitnesses of the things which they had preached. This vision they saw when they were with Christ in the holy mountain. It was additional confirmation of the prophetic scriptures, uttered by men who were borne along by the Holy Spirit. In the second chapter appears the classic passage against heretics who deny the Lord, and who are endeavoring to win the unstable to their own licentious way of life. Objections against the doctrine of the second coming are examined. In answering the spurious opposition, the Apostle shows that in the Tribulation there will come great convulsions in nature as foretold by the Old Testament prophets and by our Lord. After that will come the millennial heavens and the millennial earth, wherein will dwell righteousness.

Some scholars think that Jude wrote about 66 A.D. He was one of the apostolic company and was probably the brother of James. His epistle is very brief. It is very much like II Peter 2 and deals with similar subjects. He quotes the book of Enoch regarding the return of our Lord. The doxology shows eternity, past, present, and future.

The beloved Apostle wrote I John between 80 and 85, according to the opinion of conservative scholars. The occasion of his writing was the rise of the Gnostic sects—Docetic and Cerinthian. This epistle seems to have been written not to any particular group but for general use in combating the rising heresy and in maintaining a faithful testimony to the deity of the Lord Jesus Christ, to His atonement, and to His present intercession at the right hand of God. The letter pulsates with love. It shows that by the power of the indwelling Spirit man may live a victorious life in Christ. This epistle is the one into which a person may look as into a mirror and can see himself. It was written specifically in order that everyone who has accepted Christ might test the genuineness of his profession. "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (I John 5:13).



The last book of the Bible is called "The Revelation," or "The Apocalypse," which word means "to uncover." Genesis 3:15 is the text of the Bible. In Revelation we see the fulfillment of the promise made therein. This book is indeed an uncovering of the future. It is not a mystical, intangible, unintelligible volume. A special promise is held out to the one who will study it.

There is little that is new in this book. Everything in chapters 1-20 is taken from the messages of the prophets. Some of the symbols, however, are not found there; nevertheless the germinal thought is latent in the Old Testament. Unless a person knows this background, he cannot possibly understand the Revelation. Someone has said that it gathers up the threads left dangling in the air, figuratively speaking, from various Old Testament messages. John wove these into a beautiful fabric of the most gorgeous revelation. This statement is true with reference to chapters 1-20. The last two chapters, however, are an entirely new disclosure that is not dealt with anywhere else in the Scriptures. One must not confound the new heavens and the new earth of Isaiah 65; 66; and II Peter 3 with the new heavens and the new earth of Revelation 21 and 22. The former prophecies apply to the millennial heavens and earth, whereas the latter, as we have already seen, looks beyond that period to the eternal order.

The Book of Revelation falls naturally into three sections which are indicated in 1:19: "the things which thou sawest"; "the things which are"; "and the things which shall come to pass hereafter." The things which John saw are the things connected with the vision of the glorified Son of man (chapter 1). "The things which are" appear in chapters 2 and 3 and are the letters to the seven churches of Asia. Though these messages were written to local churches of John's day, a careful study of them and a comparison of the characteristics of each with the parables of the kingdom found in Matthew 13 prove that they give us "an outline of church history pre-written." This statement is certainly true. That Matthew 13 is an outline of the present dispensation—beginning with Christ, the Sower, and concluding with the pulling in of the dragnet at the end of the age—there can be no doubt. When those parables are studied carefully and these seven letters are compared with them, it becomes immediately evident that each of these reflects certain dominant characteristics of the subdivisions into which the Christian Era naturally falls.

As indicated on the chart above, the rapture of the church occurs before the Tribulation. Christ has not appointed us unto wrath (the Tribulation is called the time of wrath) but unto the obtaining of salvation—deliverance from the wrath to come. Thus Christ will deliver us by coming for His saints prior to the Tribulation. Whether or not the Tribulation follows the rapture immediately is a question that has never been absolutely settled. Some students think that no time will elapse between these events, whereas others are convinced that there is an indefinite period. As for me, I cannot say; for I do not know. The one thing which I do know is that He will come for His saints before the Tribulation, and I wish to be ready when that moment comes.

The Tribulation is a period of seven years during which God is pouring out His judgments upon the world. Chapters 4 and 5 constitute a vision of heaven, in which the Almighty is seen upon the throne with the four and twenty elders in His presence. These are representative, as many scholars believe, of the raptured church. The living creatures that are called "beasts" in the Common Version are seraphim (Isa. 6) or cherubim (Ezek. 1,2).

Events of the Tribulation are presented under the symbolism of seals, trumpets, and bowls. For the sake of convenience in presenting pictorially these judgments, in their proper relations, I have, as indicated on the chart, divided the Tribulation into halves. The first is subdivided, the result of which is the first and second quarters. The first of these is covered by the six seal judgments; the second by the six trumpets; and the second half by the seven bowls. These are found respectively in chapters 6, 8, 9, and 16. When the first seal is broken something definite takes place upon the earth. The same is true with reference to seals, 1-6, but, when the

seventh is broken, nothing takes place upon the earth; on the contrary, the seven angels who have the seven trumpets prepare to blow. In the same manner, when each trumpet is blown, something definite takes place upon the earth; but, when the seventh sounds, nothing occurs; on the contrary, the seven angels who are to pour out the last judgments take their bowls, preparatory to playing their part. When each of these bowls is poured out upon the world, something definite takes place. Thus in the Tribulation there are six seal, six trumpet, and seven bowl judgments, the total of which is nineteen.

The first half of the Tribulation is covered, as seen above, by the seals and the trumpets. Hence we are in the middle of the Tribulation when we come to chapter 11, as is indicated in the first few verses. The first half is mentioned in verse 3, whereas the second is seen in verse 2.

Chapter 7 constitutes the first parenthesis in the unfolding of this drama. Here we see the 144,000 Jewish evangelists who will give forth the truth to the entire world during the first half of the Tribulation. The result of their labors is the conversion of an innumerable host of people from every nation, tribe, tongue, and language, who wash their robes and make them white in the blood of the Lamb, and who "come out of the Tribulation, the great one." There will be a world-wide revival in the first half of the Tribulation conducted by these 144,000 "Jewish Pauls," to whom we who now see God's plan for Israel are endeavoring to give the truth, in such a way that they can recognize the glory of God in the face of Jesus Christ (II Cor. 4:4-6).

When God called Abraham, He announced His intention of blessing all nations in and through his seed. Everything of a spiritual nature which we enjoy has come to us through the Jews. God has never turned from this announced plan. He will yet bless all nations in and through his seed in the measure contemplated in the promise (Gen. 12:1-3). Thus the blessing of the world will come through these evangelists. No Gentiles can be in this group, because all of these are of the twelve tribes of Israel.

Chapters 10-15 constitute the great parenthesis. In chapter 10 we read of the little book which John ate. Ezekiel (chapter 3) did a similar thing. This act was symbolic, indicating John's receiving a revelation additional to that which he had already been given.

The two witnesses of 11:1-14 are in all probability Moses and Elijah, who will participate in the great revival as it pertains to the land of Israel.

In 11:15-19 appears a resume announcing, ahead of the events, the results which flow from the judgments of the second half of the Tribulation. These verses might be compared to the headlines of an important article in a daily paper. They tell the whole story; but, if anyone wishes to have the details, he must read the entire article.

The great parenthesis properly consists of chapters 12-15. The sun-clad woman of chapter 12 is none other than Israel who gives forth the truth to the world during the Tribulation. The dragon is Satan, and the man child who is to rule the nations with a rod of iron is the mystical Christ—Christ, the head; the church, the body.

The first beast of Revelation 13 is the fourth one of Daniel 7 and its ruler is the willful king of Daniel 11, the man of sin of II Thessalonians 2, and the Antichrist of I John 2:18. He is the world emperor. The second beast of Revelation 13 is none other than his aide whose sole object in life is to magnify and glorify the Antichrist.

In chapter 14:1-5 we see a vision of the millennial Jerusalem with the Lord Jesus Christ in His glory, accompanied by 144,000 who "were not defiled with women; for they are virgins." These are taken from among men—from among all nations. They are men who have lived out and out for God Almighty and the Lord Jesus.

In verses 6 and 7 an angel is seen flying in mid-heaven, proclaiming the everlasting gospel—the one and only gospel. This fact indicates that there will be those in the latter half of the Tribulation who will proclaim the truth.

In verse 8 is the announcement of the fall of Babylon. It will be overthrown at the end of the Tribulation as indicated in chapter 16. In verses 9-12 is a warning to men not to take the mark of the beast; for, if they do, they will suffer for ever and ever. But a blessing is promised to those who remain faithful and true to the Lord during the rest of this period.

In verses 14-20 appear the harvest and the vintage scenes, which are pictorial representations of the closing judgments of the Tribulation. In chapter 15 is the preparation for the pouring out of the bowls of God's wrath.

Chapter 16 covers the latter half of the Tribulation. If one wishes to understand the seal, trumpet, and bowl judgments, one will do well to study the ten plagues—strokes of the Lord Almighty—against Egypt and her gods (Ex. 1-14). Let us not "evaporate" these statements, but take every word at its primary, ordinary, usual, literal meaning unless the facts of the context indicate clearly otherwise.

We reach the end of the Tribulation in chapter 16. The seventeenth is a further description of events which take place in the middle of the Tribulation. This account supplements chapter 13. Here we see a harlot riding upon a scarlet-colored beast. This woman

is a symbol of the false ecclesiasticism which will be supported by the world government in the first half of the Tribulation. The beast is none other than the world empire which will, during the first half of the Tribulation, be tolerant toward religion; supporting actively, however, the false system developed then, and, at the same time, permitting the 144,000 Jewish evangelists to continue their work to the middle of the Tribulation—at which time the emperor, the Antichrist, becomes arrogant and conceited to the extent that he presents himself to the world as God. Then all religion is suppressed and men are required to worship the beast.

Chapter 18 relates the destruction of Babylon, the city, which occurs at the end of the Tribulation. Thus three and one-half years intervene between chapters 17 and 18. Babylon, the city, was never destroyed in fulfillment of Isaiah 13; 14, and Jeremiah 50; 51. Those prophecies await a complete fulfillment. It will therefore be rebuilt and will be destroyed according to all these predictions.

Chapter 19 describes the marriage supper of the Lamb. It seems that this crowning event will occur in heaven at the very end, or near the end, of the Tribulation. At the close of this period of disaster, the Lord Jesus Christ with the armies of heaven (the saved) will appear upon earth. The Antichrist will have drawn up his forces to battle at Jerusalem against Christ when He appears, but he and the false prophet will be taken and cast alive into the lake of fire. Then Satan will be bound for a thousand years in the abyss.

At that time Christ sets up His glorious reign upon this earth. Those who have suffered with Him will reign with Him. The curse will be lifted and the earth will bring forth its strength.

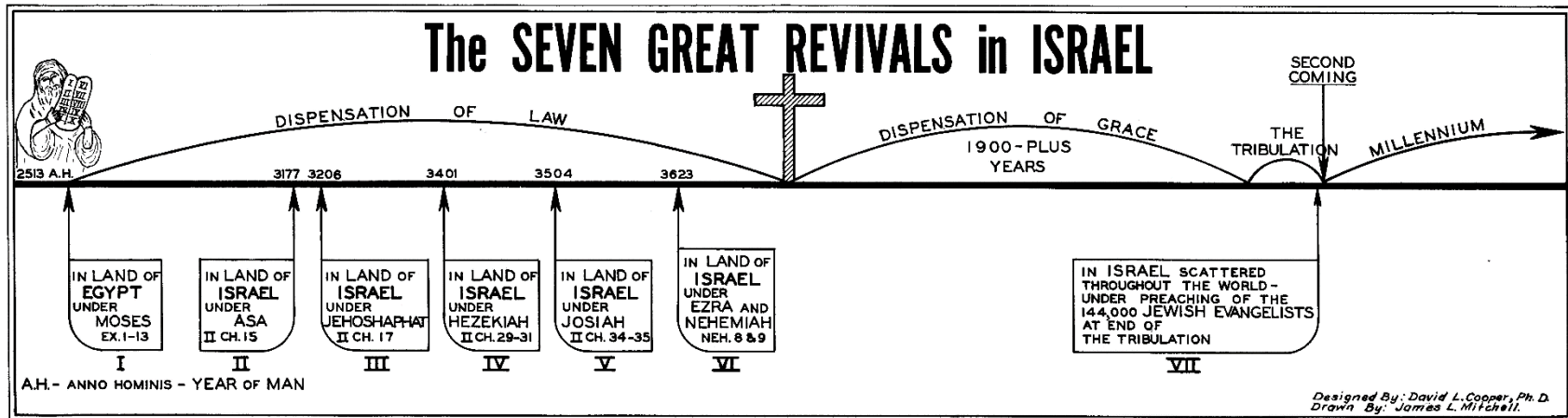
At the end of the Millennium Satan will be unloosed and be permitted to deceive men again. Many will go up from the four corners of the earth in rebellion against Christ. Then fire will come down out of heaven and consume them. At this point, Satan will be cast into the lake of fire where will have been the false prophet and the beast throughout the Millennium.

At this time John saw a great white throne upon which the Son of man is seated. Before Him appear the wicked dead. Their doom is announced, and they are sent into everlasting punishment. Then will be fulfilled the prediction made by our Lord in the following words: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). John tells us in Revelation 20:11 when this prophecy of Jesus is to be fulfilled; namely, at the great white throne judgment. Then the material universe—the heavens and earth—will pass away, and there will be found no place for them; that is, they will completely pass out of existence.

After the judgment of the great white throne, God will create the eternal order—the new heavens and the new earth. These will be entirely new. They will have no connection with the present material order, that has been contaminated by Satan and sin and that passes away, as we have just seen, completely at the great white throne judgment. "Behold, I make all things new."

Out of the eternal heavens will descend the new Jerusalem, the city four-square. It will come down and rest upon the eternal earth. Obviously, it is to be a perfect cube fifteen hundred miles in dimensions. Such an enormous city resting upon the eternal earth argues that it will be an indescribably large one since God has the correct idea of proper proportions. It will be in this city that all the redeemed of this earth will spend eternity with God. There will be glory for every one. We shall serve God day and night and shall reign with Him for ever and ever (Rev. 22:5).

Like John, who received this revelation, we pray: "Amen: come, Lord Jesus."



The original meaning of "revival" is *to make alive again*, but this word has assumed a popular meaning signifying the turning, on the part of many, to God. It is with this derived meaning that I am using the word in the present discussion.

In the past, among Gentiles and in the Jewish community, there have been numerous turnings to God. Someone has well said that each generation needs a reformation or revival. Man seems to be prone to depart from his God and to walk in forbidden paths. Moses recognized this truth when he said to Israel, "But Jehovah hath not given you a heart to know, and eyes to see, and ears to hear, unto this day" (Deut. 29:4). In view of this startling fact Moses could look out into the future and see nothing but periods of apostasies from God on the part of His people and then returnings to Him. In other words, he saw that there would be cycles consisting of apostasy from God, punishment from the Almighty, a crying to the Lord for deliverance, and His saving the people out of their predicament. There were six such cycles of experiences during the period of the judges alone.

In our present study however let us consider the seven great national revivals in Israel. Six are past. The last is yet in the future. Those in the past occurred in the days of Moses, in the days of king Asa, in the days of Jehoshaphat, in the days of Hezekiah, in the days of Josiah, and in the days of Ezra and Nehemiah. The final one will occur in the days of the Tribulation under the ministry of the 144,000 Jewish evangelists, mentioned in Revelation 7.

IN THE DAYS OF MOSES

Israel developed into a mighty nation of approximately three million people when she was in Egypt. While there, the people worshiped the Egyptian idols (Ezek. 20:7). God allowed Pharaoh to oppress His people so that they would turn to Him for deliverance. When they did, He sent Moses and Aaron proclaiming that they should turn from idols to serve the true and living God. Thus in the first thirteen chapters of Exodus we find this marvelous record. Moses preached the Word of God to Israel, and she believed it. Turning to the Lord she was delivered from her oppressions.

By miraculous power, Moses and Aaron brought Israel out of Egypt to Mount Sinai where the law was given and when Israel entered into covenant relationship with her Maker. This occurred in the year 2513 A.H.

IN THE DAYS OF ASA

After the days of David, Israel continued to depart farther and farther from God. The ten northern tribes revolted under Jeroboam and instituted idolatrous worship in the northern kingdom. Asa, who was of the Davidic line, turned his heart to God when he realized the hopeless and helpless condition of the entire nation. He saw their predicament under the preaching of Azariah the son of Oded. When he heard the message "and the prophecy of Oded, he took courage, and put away the abominations out of all the land of Judah and Benjamin, and out of the cities which he had taken from the hill-country of Ephraim; and he renewed the altar of Jehovah, that was before the porch of Jehovah" (II Chron. 15:8). So the people gathered together in the fifteenth year of Asa to Jerusalem and engaged in divine service, making sacrifices to the Lord and imploring Him for His forgiving grace and pardoning mercy. They were rather drastic in their measures, for they decided to put everyone to death who would not seek the Lord. The entire multitude swore with a loud voice, with shouting, with trumpets, and with cornets. They proved the earnestness of their purpose and sincerity in this manner. The Lord knew that they were really seeking Him. Hence they obtained divine favor.

The king even went so far as to remove his mother who was queen mother, because she had made an abominable image. He destroyed it. This was a wonderful revival but was not so very thoroughgoing as some of the others which later occurred, for the high places were not all removed.

We see from the study of II Chronicles 15 that the revival was brought about by the preaching of the Word of God. The message was given in a clear, concise manner and with force and power. It brought conviction to the guilty people, and they turned to God as a nation.

IN THE DAYS OF JEHOSHAPHAT

As stated in the beginning of this study, every generation needs, it seems, a revival and a reformation. After Asa instituted his reforms and the people renewed their covenant with God, the nation backslid again and walked in its own way. Upon Jehoshaphat's accession to the throne, he turned to the Lord with all his heart, strengthened the fortifications of the kingdom, and constantly sought the Lord.

In the third year of his reign he felt that there was the need of a great religious revival; hence he sent his princes with Levites and priests throughout the realm who taught the Law of the Lord to the people: "And they taught in Judah, having the book of the law of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people" (II Chron. 17:9).

The preaching of the Word of God had the desired effect, and there was a mighty revival. The blessing of the Lord rested upon the kingdom in such a manifest way, the surrounding nations realized that God was with them. They had therefore the very highest and most wholesome respect for Israel. Some of them even sent presents to the king in order to entreat his favor.

Unfortunately, Jehoshaphat made affinity with Ahab, the wicked king of Israel, and was persuaded to go with him to Ramoth-gilead to battle. This was a fatal mistake. Of course, no good came of it. The Lord reproved Jehoshaphat for his doing this. Nevertheless there was good in him, and the Lord continued to bless him.

Finally, Jehoshaphat went out personally among the people from Beer-sheba to the hill country of Ephraim and brought the people back to Jehovah their God. Then he sent judges throughout the land in all their fortified cities, impressing upon them the fact that they were judging for God and that they should make righteous decisions in the fear of God. Thus it seems that the revival begun in the third year of his reign was heightened by the king's personal supervision in leading the people back to God.

IN THE DAYS OF HEZEKIAH

Approximately two hundred years passed before there was another awakening in Israel. There was, however, an ebb and flow of the spiritual life of the people according to the character of the ruling monarch. Under the good kings the people seemed to take on spiritual life; but under the lax and wicked ones the people lapsed into many evil and sinful practices, oftentimes adopting idolatry. Hezekiah came to the throne, succeeding his father Ahaz. Upon his accession he gathered the priests and Levites together and urged them to sanctify themselves unto Jehovah and to cleanse the house of God, for his fathers, he confessed, had trespassed and done that which was evil in the sight of Jehovah their God. He called their attention to the fact that the doors of the porch of the house of Jehovah had been closed, the lamp had been put out, and the regular Temple services had been discontinued. He was, therefore, convinced that the wrath of God was threatening them because they had been unfaithful to Him. He concluded his message by urging them to return to God and to resume the worship. The priests and the Levites were electrified by the king's reasoning and appeal. They began to cleanse the house of Jehovah and to prepare for the resumption of the worship. The proper sacrifices and offerings were made at that time. The spirit of the occasion gripped the people and one of the most marvelous services ever held was conducted, to which the people brought innumerable offerings and sacrifices.

Then Hezekiah wrote letters and sent them by special messengers to the people of the northern kingdom, urging them to come to Jerusalem that they might observe the passover.

Though it is not stated specifically that these messengers went out and preached the Word of God to the people and taught them, nevertheless we are certain that the Law was observed. The time seemed ripe for this mighty revival. All that was necessary was an invitation from the king to the people to come to Jerusalem. Then they began the services, commanded by Moses, as we see in II Chronicles 30:16. Everything was done according to the Word of God as reiterated in chapter 31:3.

This mighty revival was the result of the teaching and preaching of the Word of God. Everything seems to indicate that this time the spirit of revival reached higher in the national life than on the two former occasions.

IN THE DAYS OF JOSIAH

Approximately an hundred years passed before there was again another great awakening in Israel. On this occasion it occurred in the eighteenth year of Josiah (II Chron. 34-35). He was preceded on the throne by his father Amon, who was possibly the most wicked king ever to sit upon the throne of David. His reign was preceded by the long, unprecedented rule of Manasseh, who also was one of the most wicked, profligate kings of Judah. During these two reigns, the spiritual life of the people had sunk to a very low ebb, but the young king was assisted and encouraged by Hilkiyah the high priest, who found it in his heart to repair the house of God. The spirit of revival seems to have swept over the nation. The Levites received money from the people and delivered it to the high priest and the proper authorities for the repairing of the house of Jehovah. When the workmen were cleaning the rubbish from the Temple, they found the lost book of the Law of Moses. It was immediately sent to the king. Shaphan, the scribe, read therein before him. When the king heard the words, he rent his clothes. He then commanded Hilkiyah, Ahikam, Abdon, Shaphan, and Asaiah to inquire of the Lord concerning the situation. These went to the prophetess Huldah concerning the matter. Then the word of the Lord came to her stating that wrath was resting upon the people because of their having violated the terms of the covenant and disregarded His will. But to the king whose heart was tender this warning was a message of love, of consolation, and of hope.

The king therefore gathered all the elders of Judah and Jerusalem together with the priests, Levites, and the people, who went to the house of God. He read in their hearing all the words of the Book of the Covenant that was found in the house of Jehovah. Then in the presence of the assembly, the king entered into a covenant with the Lord to observe the statutes, commandments, and laws of the book and caused all that were in Jerusalem and Benjamin to take the same stand. Thereupon he took away all the abominations (idols) which the children of Israel had worshiped and made all that were found in Israel to serve Jehovah their God. At the proper time they observed the regular passover according to the way it was written. Such an observance had never been known in all the annals of Jewish history. Thus a mighty revival swept over the nation, and the people continued faithful to God as long as this king lived.

IN THE DAYS OF EZRA AND NEHEMIAH

After the return of the exiles from captivity, they met much opposition. They were hindered from rebuilding the Temple, after having started the work, for a period of fifteen years. In the second year of the reign of Darius Hystaspes, they resumed their task and

completed it in the sixth year of that monarch. By his twentieth year the enthusiasm of the people for Jehovah had dampened, and many evil practices had crept into their ranks. By the permission of Darius, the Medo-Persian king, Nehemiah, who was his cup-bearer, returned to Jerusalem and found appalling conditions among the people. He and Ezra the scribe were used of God in bringing about a mighty revival that turned the whole nation back to God. The account of this great awakening is found in Nehemiah 8 and 9. It was brought about by the reading of the Word of God to the people: "And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading" (Neh. 8:8). Great indeed was this revival—the sixth one that moved the nation back to God.

IN THE DAYS LYING AHEAD

In our study we have seen that every revival that has swept over the nation of Israel was brought about by the reading or the preaching of the Word of God. I admit that providential circumstances entered into each situation, but the giving of the Word of God to the people, accentuated by His chastisement, is what brought about each of these revivals. In view of past history, the assumption is that the next revival which occurs in Israel will be brought about in a similar way. We must accept this implication unless there is positive evidence showing that it will be different from the former ones.

Jesus declared that the Word of God is the seed of the kingdom (Matt. 13:1-23). "... it was God's good pleasure through the foolishness of the preaching to save them that believe" (I Cor. 1:21). Paul spoke of God's having committed unto him and others "the ministry of reconciliation" (II Cor. 5:18-21). Men have always been saved by faith, but faith comes by hearing the Word of God. We can be certain therefore that the future revival in Israel will come by the same means—the preaching of the Word of God.

In certain quarters there is a misunderstanding on this point due largely to the faulty translation of Zechariah 12:10 in the Common Version, which has this statement: "And they shall look upon me whom they have pierced." This prediction is interpreted as affirming that Israel will be converted by looking visibly upon the Lord Jesus Christ when He returns personally at the end of the Tribulation. This misunderstanding has led hosts of earnest, sincere people to conclude that we now have little or no responsibility to the Jew in giving him the gospel. *God* will, the argument runs, convert him at the return of the Lord, and it is not our responsibility now to give him the gospel.

This argument seems conclusive—if there were no other statements indicating otherwise. The Revised Version, however, renders the Hebrew of this passage most accurately; "... and they shall look unto me whom they have pierced." This translation gives an entirely different meaning and is what one finds in the Hebrew.

The word, in certain connections, rendered *look*, does mean *to look with the physical eyes*, but it also in many instances can and does mean *to regard; to pay attention to; to consider*. For instance, in Isaiah 22:8 it has this latter meaning. One sees it also in Isaiah 22:11 and 51:1,2. But the preposition, translated in the Common Version *upon*, should be rendered unto, for such is its primary meaning. This rendering shows that the Jews will put their faith in Him. This latter translation is absolutely confirmed by the prediction made concerning the Lord Jesus and His return to heaven after the crucifixion and His refusal to come back until after Israel acknowledges her sin or offense against Him: "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly" (Hosea 5:15).

The Lord Jesus said to the Jewish Sanhedrin that He would go away and never come back until the Jews confessed Him: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:37-39).

These scriptures indicate that Israel must be given the facts concerning the Lord Jesus, be convinced of the truthfulness of His claims, and acknowledge her sin before He will ever leave heaven and return to them.

There is no other way to do this than to preach the gospel to Israel so that she can repudiate her national sin and accept Him, pleading for Him to return. When she cries, He will answer. (See Acts 3:19-21.)

JEWISH EVANGELIZATION COMMANDED

Isaiah Forty

THE MESSAGE FOR ISRAEL EXPLAINED

GOD'S SPECIAL MESSAGE TO BELIEVERS

regarding Jewish Evangelization

40 Comfort ye, comfort ye my people, saith your God. 2 Speak ye comfortably to Jerusalem; and cry unto her, saying,

First

that her warfare is accomplished.

Secondly

that her iniquity is pardoned.

Thirdly

that she hath received of Jehovah's hand double for all her sins.

Vss 1, 2

TWO RESPONDING VOICES

Voice of Faith and Hope

3 The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. 4 Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain; 5 and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it. Vss 3-5

Voice of Defeat and Discouragement

6 The voice of one saying, Cry, And one said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. 7 The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. 8 The grass withereth, the flower fadeth; but the word of our God shall stand forever. Vss 6-8

INSTRUCTIONS FOR WORKERS AMONG THE JEWS

9 Thou that tellest good tidings to Zion, get thee up on a high mountain; 10 O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! 10 Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him; Behold, his reward is with him, and his recompense before him. 11 He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young. Vss 9-11

The Greatness of Messiah Creator

12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? 13 Who hath directed the Spirit of Jehovah, or being his counsellor hath taught him? 14 With whom took he counsel, and who instructed him, and taught him in the path of justice, and taught him knowledge, and showed to him the way of understanding? 15 Behold, the nations are as a drop of a bucket, and are accounted as the small dust of the balance; behold, he taketh up the isles as a very little thing. 16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. 17 All the nations are as nothing before him; they are accounted by him as less than nothing, and vanity. Vss 12-17

Messiah Jehovah, the Incomparable One

18 To whom then will ye liken God? or what likeness will ye compare unto him? 19 The image, a workman hath cast it, and the goldsmith overlaid it with gold, and casteth for it silver chains. 20 He that is too impoverished for such an oblation chooseth a tree that will not rot; he seeketh unto him a skilful workman to set up a graven image, that shall not be moved. 21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood? from the foundations of the earth? 22 It is he that sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; 23 that bringeth princes to nothing; that maketh the judges of the earth as vanity. 24 Yea, they have not been planted; yea, they have not been sown; yea, their stock hath not taken root in the earth; moreover he bloweth upon them, and they wither, and the whirlwind taketh

them away as stubble. 25 To whom then will ye liken me, that I should be equal to me? saith the Holy One. 26 Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking. Vss 18-26

"Strong Son of God,
immortal Love,
Whom we, that have
not seen Thy
face,
By faith, and faith
alone, embrace"

The Appeal and Promise

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from Jehovah, and the justice due to me is passed away from my God? 28 Hast thou not known that thou hast not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. 29 He giveth power to the faint; and to him that hath no might he increaseth strength. 30 Even the youths shall faint and be weary, and the young men shall utterly fail; 31 but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint. Vss 27-31

Designed by David L. Cooper, Ph.D.
Drawn by Annabel Lee Crumly

Isaiah 40, judged from a literary standpoint, is recognized by many critics as one of the greatest, if not the greatest, documents ever written. This being the case, everyone who wishes to be well-educated should study this marvelous passage. Those, however, who wish to know the truth of God in order that they may conform their lives thereto should ask God to open their eyes in order that they might understand this great message.

When the chapter is analyzed, it is seen to fall into the following four divisions: God's special message to believers regarding Jewish evangelization; two responding voices; instructions to workers among the Jews; and the message for Israel explained. These divisions are shown in the chart above.

In the first division, column 1, Isaiah speaks to a group of people. This fact is seen by his use of the plural pronoun ye, in the exhortation, "Comfort ye, comfort ye my people, saith your God." These words are directed by the Lord to a certain people who worship the God of Israel as their God. Thus Isaiah brought a message from the eternal God to this group, whom he urges to comfort His Chosen People. Obviously, the ones addressed are able to comfort others. The Lord would never command them to do that which they cannot accomplish by His help. We may believe that these who are addressed have a comforting, consoling message for His people. When I read this verse in the light of the entire revelation of God, I know the ones to whom the Lord here speaks. They are believers in the Lord Jesus Christ who have the comfort of the Holy Spirit in their hearts, and who are able to bring a message of comfort to those in distress.

That the people to be comforted, in this case, are the Jews is evident from the exhortation in the second verse, "Speak ye comfortably to Jerusalem; and cry unto her ..." Hence the ones whom God calls "my people" can be none other than the daughter of Jerusalem—the Jewish people. With this fact clearly in mind we can see immediately that the conclusion reached in the paragraph above—namely, that the ones urged to speak the comforting message to the Jews, are believers is absolutely correct.

In these two verses, therefore, we see an exhortation given to believers in the Lord Jesus Christ to evangelize the Jewish people. That this charge, which is the same as the one found in Isaiah 62:10-12, will be carried out is evident from Psalm 75:1. It reads as follows: "We give thanks unto thee, O God; We give thanks, for thy name is near: Men tell of thy wondrous works." This verse presents a vision of the time when Israel will be praising God because His "name is near: Men tell of thy wondrous works." She, jubilant and rejoicing over the prospects of Messiah's coming very soon, thanks God for this newly-discovered hope and declares that men have pointed out His wondrous works in her behalf. The entire nation will be evangelized in such a way as to convince it that the coming of the Lord is close at hand. Then a wave of praise and gratitude will sweep over that entire people and they exultantly will thank God; because they have learned the truth from those who have been obedient to His exhortation that they (the believers in Christ) give them (the Jews) the message of the gospel. This same jubilant hope regarding Messiah's coming and exultation in it, on the part of Israel immediately before He does make His appearance, is seen in the marvelous prediction found in Isaiah 30:27-33. Notice especially that in verse 29 we see this same radiant hope expressing itself in joyful anticipation of Messiah's coming.

In Isaiah 40:1,2, God has given an exhortation to you and me, dear Christian friends, to speak this message of comfort to the heart of Israel. What shall we do about this? Are we obedient to this heavenly voice? or will we turn a deafened ear and thus lose a great reward? May God stir our hearts to do His will!

There are three things which we believers must proclaim in no uncertain sound to Israel. On the chart above they are enumerated, but let us notice carefully each statement. The first item of the message is "that her warfare is accomplished." When Israel's warfare shall have been accomplished, there will be joy and rejoicing. She will not need therefore any message of comfort. On the surface there appears to be a contradiction; instead a blessed harmony is seen when all the facts are known. Every day we use language like this. When anyone is laboring at a great task and has accomplished practically all the work, he very frequently says that he is through. It is quite evident that he is absolutely and literally not through, but has *nearly finished* his job. This method of speaking is called the relative use of language. For example, Matthew tells us that all Jerusalem, Judæa, and the regions round about the Jordan went out and were baptized of John, confessing their sins. Nevertheless Luke declares that the Pharisees and the lawyers did not submit to John's baptism (Luke 7:29,30). The facts show that Matthew used his language not absolutely—but relatively. In the same way, the expression, "that her warfare is accomplished," is used relatively. The time yet remaining, when the message is given, for Israel to endure suffering will be negligible in comparison with the long centuries of her wanderings and the pogroms which she has suffered. In view of the facts, these messengers of the cross to Israel can, with all propriety, say that her warfare is accomplished—just a little time until Messiah comes and stops all wars (Ps. 46:9). Taking these facts into consideration, I am absolutely certain that the prophet's language was spoken to believers today, urging them, on the eve of the great Tribulation, to proclaim to Israel that the time is now very short and that she should accept her long-rejected Messiah.

The second item of the message is "that her iniquity is pardoned." Israel, like all other peoples, has many sins, but these evangelists are to tell her that her iniquity is pardoned. This statement seems to point to some definite, specific act of which the nation as a whole is guilty. When it is viewed in the light of related passages, it can mean nothing other than her national sin, which she committed in rejecting Messiah nineteen hundred years ago.

To tell Israel that her iniquity is pardoned is to explain to her the meaning of the cross and the blood of Christ, which is referred to in Zechariah 9:11: "As for thee also, because of the blood of thy covenant I have set free thy prisoners from the pit wherein is no water." The power of Satan and sin was broken at the cross. There, figuratively speaking, "the emancipation proclamation" of the liberation of all men from sin was issued. Men must, however, accept this free gift of God in order to enjoy its benefits. On January 1, 1863, Abraham Lincoln issued the Emancipation Proclamation, freeing all the slaves in America. When the war closed in 1865 the colored man was given independence and citizenship. Some, however, of the slaves did not wish to accept this liberty but remained with their masters in perpetual slavery. That matter was optional with them. Christ, by the shedding of His blood, issued the Emancipation Proclamation to the entire race. He conquered death, hell, and the grave and brought forth life and immortality to light through the gospel. He has offered pardon and redemption to all men. Only when anyone accepts this grace, can he enjoy the liberty and the life, purchased on Calvary for him. In order that men might accept this redemption, others must tell them of it.

God gives a special command, therefore, to believers at this present time, to declare the message of the cross, which alone can blot out Israel's national sin (and all others), to His Chosen People in order that they may repudiate it, accept the Messiah, be forgiven, and cleansed.

In the third place, believers are to declare to her "that she hath received of Jehovah's hand double for all her sins." Increased light brings added responsibility. What advantage has the Jew? Much in every way (Rom. 3:1,2). God created this nation by a biological miracle to show forth His glory (Isa. 43:1-7). Having received all the advantages conferred upon her, God holds her responsible for the proper use of all these gifts. Since therefore she has sinned against light, God will punish her double for her sins. This is asserted, not only by Isaiah in our passage, but by Jeremiah in 16:17,18. The missionaries to the Jews are, therefore, to explain to Israel why she has suffered as she has through the centuries and why she will yet endure untold agonies in the Tribulation. This exhortation embraces our unfolding to her God's providential dealings with her in the past and delivering to her the message with reference to the Tribulation as set forth, not only in the Old Testament, but especially in the Book of Revelation.

A person can only obey this injunction as he understands the great fundamentals of the same. It is, therefore, imperative that those who wish to obey the command of the Lord and to enjoy rich rewards throughout eternity prepare themselves to deliver this

three-fold message adequately and convincingly. May the Lord enable us to do this and to give a reason to every man who asks regarding the hope that is within us (I Pet. 3:14,15).

In the second column of the chart, we hear two voices responding to God's call to evangelize Israel. The first is one of faith and hope (verses 3-5); the second is one of defeat and discouragement (verses 6-8). There are many men of many minds. All do not respond alike. Some have hearts receptive to the truth and eyes to behold the right. As soon as truth is presented, they accept and react most favorably. Such is the attitude of the first voice which the prophet heard. The one crying is a herald to the people, announcing the approach of Jehovah who is King over all the earth. He calls upon the people to be ready to receive this one. When the language of verses 3-5 is compared with an ancient custom of the East, one sees instantly that the prophet was thinking of the preparation necessary for Messiah's advent in terms of that which was made in anticipation of an earthly monarch. For instance, when one king announced that he contemplated making a visit to another, his host would have a highway constructed from the border of his territory to his capital in order that his visiting friend might come in royal estate. This very thing was, I am told, done in 1898 when Emperor Wilhelm of Germany announced that he intended to visit Jerusalem. The Turkish authorities had a highway built from Jaffa to Jerusalem in order that the Kaiser might come in royal estate into the city of the Great King. A section of the wall of Jerusalem at the Jaffa gate was removed in order that he might ride into the city. This incident throws light upon the language which we are considering. The same thought relative to the preparation necessary for King Messiah's return is clothed in similar language (Isa. 62:10-12).

Who is the one calling, in Isaiah 40:3, upon the people to make this preparation? This one can be none other than the herald of King Messiah. The Jewish interpretation, which is scriptural, is that it is none other than Elijah the prophet; for in Malachi 4:5,6 appears a prediction that God will send Elijah the prophet before the face of the Lord in order to turn the hearts of the children to the fathers and the fathers to the children before the great and terrible day of Jehovah comes. Since the context of our passage is dealing with the second coming of Christ, we may be certain in concluding that this voice is none other than that of Elijah. Malachi's prediction assumes the destruction of the home life and the alienation of parents from children and children from parents among the Jewish

people immediately before Messiah appears. Elijah, according to the prediction, will come to restore the family relationship lest Messiah come and smite the earth with a curse.

This herald calls upon the people to make preparation for Messiah's advent. The passage, however, is quoted in Luke 3:4-6 and is applied to the ministry of John the Baptist. Isaiah's prophecy falls into the second class, which is discussed in "How to Interpret Prophecy." It will appear immediately that this is a literal prediction plus a typical signification.

This prophecy has figurative language in it, but it stands for a reality. In making a highway for royalty, the ancients often cut down hills, filled in valleys, and made a level road for the visiting king. Since the prophet was thinking of the coming of the King of kings and Lord of lords, he naturally spoke of the spiritual preparation in terms of the material labor that was necessary in preparing for a human monarch. This is very clear and needs no further explanation.

Since this marvelous sermon is addressed to believers who are commanded to give the truth to Israel, and since the prophet sees Elijah urging his brethren to make the necessary preparation in anticipation of Messiah's advent, we, who know God's plan for Israel and who recognize that the time for His coming is fast approaching, are to make preparation for His advent by giving this message to her. May every one who reads this book likewise catch the vision and do what he can to make this needed preparation.

The second voice heard in response to Isaiah's appeal is described in verses 6-8. This is a note of discouragement and defeat. The one uttering it is typical of a large class of people—even of many saved, regenerated persons. Their attitude is negative. They lack faith. They are near-sighted; although they are told what to cry and to whom to deliver their message, they still ask, "What shall I cry?" The reason for their taking this attitude is that, "All flesh is grass, and all the godliness thereof is as the flower of the field." They excuse their non-obedience by saying that the seasons come and go; the grass springs up, develops, fades, and passes away. Thus they complain that one generation goes and another comes. Time goes on. If you ask me to be specific, I would say that these people, though they might be born-again, do not believe in the study of the prophetic word and do not realize that we are living in the closing scenes of this age. Thus, they do not become excited over anything but wish to be left alone to pursue their own courses undisturbed. The study of prophecy disturbs the complacency of the disinterested.

To this class, the prophet replies that the grass does wither and the flower does fade, because the breath of Jehovah bloweth upon it; but hastily He reminds the people that the word of our God shall stand forever. Although they do not wish to read and study

the prophetic word and are unwilling to obey His command in regard to evangelizing Israel, the Lord will carry out His program just as it is written. Let us remember that He does not fulfill His predictions according to the speculations of men, but as they are written. The signs of the times indicate that we are in the closing scenes of this era. It is for us to be up and doing, serving God, in every way possible, especially in obedience to this matter of giving the gospel to His Chosen People.

On the chart, the heading of the third column is "Instructions for workers among the Jews." These are found in verses 9-11. This message is for those who are responsive to God's call to evangelize Israel. That this paragraph is addressed to Christian workers is evident from the command, "O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid." In the Common Version the translation is exactly the reverse and reads, "O Zion, that bringest good tidings," etc. But the marginal reading is the same as the text rendering of the American Standard Version. The Hebrew is capable of either of these translations. Thus, we must determine which accords with all the facts of this context in order to know which rendering we should choose. When we remember that what we have already seen in verses 1-5 is addressed to those who have the message of comfort, and who are commanded to give it to the Jews, we see that the text of the Revised Version is the only possible one. In view of these facts, I have put as the heading of the third section, "Instructions for Workers among the Jews."

The worker in Israel who brings the good tidings from the Lord is not to be timid; he is exhorted in these words, "lift up thy voice with strength; lift it up, be not afraid." A person should know his message: he should know how to deliver it and should do it with confidence, conviction, strength, and power in order that it might reach the heart of the hearers. He is to preach with no uncertain sound, speaking the truth in love.

The worker is to cry to the cities of Judah, to the daughter of Zion—the Jewish people. The gist of the message is, "Behold, your God!" The word rendered "behold," as Professor Franz Delitzsch has well pointed out, calls attention to something in the future. Thus these missionaries are to direct Israel's attention to the future. But what is central in their message? This question is answered in the next verse: "Behold, the Lord Jehovah will come as a mighty one." Here the messengers are to tell Israel that the Lord Jehovah will come as their Deliverer. In Psalm 45:3-5 we see the Lord coming as a warrior—victorious over all enemies. The very word used

by Isaiah was employed by the psalmist. It occurs again in Isaiah 9:6 in connection with God and is rendered "mighty God." I can just as accurately render it, "God the Mighty Warrior." From this verse, therefore, we see that God urges believers to evangelize Israel before the Messiah's advent and to tell her of His coming as a warrior. Clearly, this ministry is to be conducted before He comes, because the messengers are to tell Israel that He will appear in this role.

On the other hand, we are sometimes told by earnest students that we are not to evangelize the Jews; for they, according to this erroneous hypothesis to which I have already called attention, are to be converted by looking upon the Lord personally at His return. This theory is contrary to the plain instructions in this passage regarding Jewish evangelization.

Furthermore, the messengers to Israel are to inform her that, when the Lord Jehovah comes as a mighty warrior, He will take the reins of government and will rule. From other passages we know that He will reign from sea to sea and from the river unto the ends of the earth, and of the increase of His government there shall be no end upon the throne of David (Isa. 9:7). When He returns in fulfillment of this passage, He will come with His reward and recompense. Then He, the Good Shepherd, will tend His sheep according to verse 11. This flock can be none other than the faithful remnant which survives the Tribulation, after the apostate portion of the nation has been swept away by the judgments of the great Tribulation.

In verses 12-31 the prophet elucidates his meaning and enlarges upon his description of Messiah, whose coming these messengers are to announce. The greatness of Messiah is set forth in verses 12-17. Here He is represented as the Creator and Sustainer of the universe. It was He who measured the waters in the hollow of His hand, meted out the heavens with a span, comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in balances. He was a great architect; He was a great builder—the great creator of the universe; He was the great chemist who compounded the elements in the proper proportions in order to make this universe what it should be. He is omniscient; therefore, He needs no one to instruct Him. He has all knowledge, and no one can counsel Him.

Furthermore, He is so very great that the nations are but as a drop in the bucket; in fact, they are accounted as dust on the balances. He is so very august that the country of Lebanon with its towering mountain peaks would be too small an altar, and all the animals which might be in the land are too few for an adequate sacrifice and offering to Him.

The great Creator is the Messiah, whose coming the workers in Israel are to proclaim to the nation throughout the world. When we compare this passage with related ones, we see that the Creator of the universe is none other than the Lord Jesus Christ in His pre-natal state. Knowing these facts, I have placed as the heading of column 4, "The Greatness of Messiah Creator."

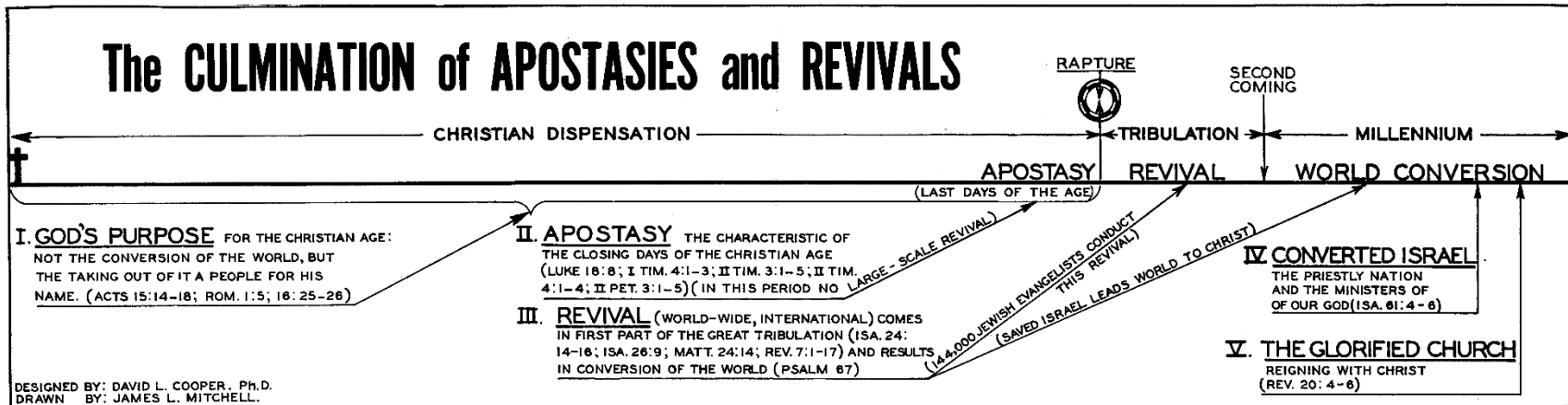
As a heading of columns 5 and 6, I have selected the title, "Messiah Jehovah the Incomparable One." This mighty Creator is infinite in all His attributes; therefore it is inconceivable for one to make any image of Him. It is folly on the part of anyone to think that men with their limited, finite minds could conceive of any form by which to picture Him to others. It is He who sits above the circle of the earth, and the inhabitants thereof are as grasshoppers. It is He who stretches out the heavens as a curtain and spreads them out as a tent in which to dwell. He raises up princes and brings them to naught. He dethrones kings. He abases the judges of the earth. He overrules and controls the affairs of men.

This very Creator, whose coming the workers are to announce to Israel, is the one who created the starry heavens above and whose power keeps each of these bodies in its proper orbit. He calls them all by name, and, because He is so very powerful, not one of them is lacking.

The message to be delivered to Israel ends with an appeal in verses 27-31. Herein the prophet calls Israel's attention to the fact that this God is omniscient and omnipresent. She must believe Him. She must trust Him, even though she cannot understand and comprehend His existence and being.

All of them must yield their lives to Him; they must give Him their hearts; they must follow Him. It is He who gives power to the faint; it is He who gives increased strength; it is He, who, coming to Israel in her last great struggle, will, as she waits for His appearing, renew her strength, so that she shall mount up with wings as eagles; so that she shall run and not be weary; and may walk and not faint.

O my brother and my sister, may God give us this vision and enable us to see that this is the message which He has given to us, urging us to prepare ourselves and to proclaim with no uncertain sound to Israel the coming of Messiah, the Lord Jesus Christ, the King of kings and Lord of lords!



The word, culmination, implies a series of experiences under discussion, which reaches its climax in an intensified and heightened form. A glance at the ebb and flow of events during the period of the judges shows clearly that Israel's history at that time ran in six cycles of apostasies, servitudes, cryings to God, and deliverances. In a former study we saw that there have already been six great revivals in Israel. There is yet one more. A survey shows that Christian history has also been fluid through the centuries. There have been times when an entire nation has been led to accept the Lord Jesus Christ. The spiritual life of multitudes from time to time has been deepened and heightened. Following each of these high tides of spiritual awakenings there have been times of moral declension and spiritual bankruptcy. Life is never static but is always either advancing or slipping backward. History renders this verdict.

In this study we shall not take a backward glance at history but shall look forward to the culmination of apostasies and revivals. On the chart, below the central line, there are listed five items of paramount importance, which refer to the Christian Dispensation, the Tribulation, and the Millennial Age. Let us look at each of these and see what is the scriptural teaching regarding it.

GOD'S PURPOSE FOR THE CHRISTIAN AGE

The Christian Age began with the coming into existence of the church on the day of Pentecost (Acts 2). Those followers of the Lord Jesus who had accepted Him during His personal ministry were brought together and welded into a spiritual organism by the coming of the Holy Spirit. On that day the apostles in the power of the Spirit of God proclaimed the risen Christ as Lord and Messiah. The preaching was done with such power and demonstration of the Spirit that about three thousand souls accepted Jesus as Lord and Messiah, were baptized, and were brought together into a spiritual unity which we call the "church of the Lord Jesus" or "the body of Christ."

Let it be understood that God at the present time is not attempting to convert the world but is rather taking out from among the nations a people for His name. It is the will of God that none should perish, but that all should come to repentance (II Pet. 3:9). Jesus gave the invitation to all who labor and are heavy laden and promised rest (Matt. 11:25-30). For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life (John 3:16). But the Lord does not force anyone's will. Jesus commissioned the apostles to go forth into all the world and preach the gospel in order that all might have an opportunity. Those who accept Him during this age are regenerated and saved. That God is simply taking out from among the nations a people for His name is seen from the scriptures given in the chart above.

This Christian Dispensation ends—so far as the church is concerned—with the rapture, which occurs when Jesus descends from heaven to the air, raises the dead in Christ, and catches up the living saints. This event occurs before the Tribulation. We know neither the day, nor the hour; therefore we should be ready. (See I Cor. 15:50-58; I Thess. 4:13-18.)

THE GREAT APOSTASY

The Christian Age, like all preceding ones, will end in apostasy and disaster. Nevertheless we are told by some students that the world is getting better, that we are making wonderful strides in material advancement and in education, that eventually the evils which plague the world will pass away, and that there is a glorious future out before the human family. Such is the message of the social gospel, but it is not the one of which we read in the Scriptures. Instead of the world's becoming better the farther we advance

in the dispensation, it is positively growing worse. The biblical writers are unanimous in asserting that in the last days perilous times will come. This teaching is set forth in the scriptures referred to above under the subject of apostasy.

In addition to these passages which give us the darkest and gloomiest outlook for the closing scenes of this era, I wish in particular to call attention to II Thessalonians 2. When a person reads and studies carefully both letters to the Thessalonian church, he comes to the conclusion that someone was troubling those brethren concerning the rapture of the church and the Tribulation, claiming "that the day of the Lord has already come" (literal rendering of phrase in verse 2). The expression, the day of Jehovah, in the Old Testament refers to the Tribulation, which is the seventieth week of Daniel's prophecy (chapter 9). The Thessalonian brethren were alarmed by the error. Their course of reasoning was that, since their sufferings were those of the day of Jehovah, the rapture had already occurred and they had been left behind. Such teaching was enough to disturb them. In order to correct the evils of this doctrine, Paul gave the wonderful prophecy found in this second chapter. The fact that they were distressed by the identification of their sufferings as those of the day of the Lord shows conclusively, especially in the light of all that we know on this subject, that these Thessalonians expected the rapture to occur before the Tribulation. They had a right to take this position, because, in Paul's first letter to them, he spoke of the rapture in 4:13-18 and followed this prophecy, in chapter 5, with the statement, "For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ ..." (I Thess. 5:9). We learn from the last verses of the sixth chapter of Revelation that, when the sixth seal is broken, the people upon the earth at that time will correctly recognize their experiences as those of the great day of God's wrath. They will therefore cry to the rocks and the mountains to fall upon them. Thus, the wrath of God will be poured out upon the entire world from the opening of the first seal at the beginning of the Tribulation to the pouring out of the seventh bowl at its end. The Apostle Paul said that God has not appointed Christians unto that time but unto their obtaining deliverance from it.

I am aware of the fact that sometimes an argument is made which is based upon the Greek preposition, *ek*, the literal meaning of which word is *out of*. The Lord promised to the church at Philadelphia to keep it "from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth" (Rev. 3:10). The preposition rendered "from" is *ek*. From this fact it is argued by some that true believers will enter the Tribulation but will be delivered out of it in the middle of that period. Others assert that Christians will be kept "from the hour of trial" in the same way in which Daniel's three comrades were protected from injury when

they were cast into the fiery furnace. These and similar views are supported largely by insisting upon a rigid adherence to the primary meaning of the preposition.

But the contention fails completely when one sees repeatedly in the New Testament that it has lost the sharpness of its original significance and is often used synonymously with *apo*, the fundamental meaning of which is *from, away from*. In view of the two meanings of *ek*, the facts of a given context must be consulted to determine which idea is intended. Those who do not know these facts and who hold to the theory that the church will go into the Tribulation but will be taken out either in the middle of that period of wrath, or at the very end of it, also call our attention to such passages as I Thessalonians 1:10, in which Paul when speaking of Jesus declared that He "delivereth us from the wrath to come." These brethren insist that the primary meaning is to be understood in this case. They therefore declare that the church will go into the Tribulation—the hour of trial—but will be taken out of it either at the middle or at the end. Such arguments, in view of all the facts, are ill grounded—without any foundation whatsoever. Especially is this position evident in view of the statement that, "God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ" (I Thess. 5:9). There are many other arguments found in the Scriptures which disprove this unscriptural position.

In returning now to the principal issue before us, let us note that Paul, in II Thessalonians 2:3, exhorted the brethren saying, "Let no man beguile you in any wise: for *it will not be*, except the falling away come first, and the man of sin be revealed, the son of perdition," etc. What will not be? The thing about which he was speaking; namely, the day of the Lord—the Tribulation. According to this statement, the Tribulation will not be except two things come first: the falling away—the apostasy of all apostasies; and the revealing of the man of sin, who is none other than the Antichrist. These two things come before the Tribulation bursts upon the world.

In view of the many passages which describe the conditions existing upon the earth at the close of this dispensation, one cannot avoid the conclusion that there is to be a great and general apostasy. We cannot hope for a revival of pronounced proportions prior to the Tribulation. There is to be expected a quickening of the spiritual life of believers, but there is no scriptural authority for our believing that there is to be a great revival in the world prior to the rapture. I am bold to assert that there will not be any notable one before the Tribulation since God has described the conditions in the world at that time as being exactly opposite. In fact, since He has given a clear picture of apostasy in the closing of the age, one cannot scripturally hope for any great revival now.

WORLD-WIDE REVIVAL IN THE TRIBULATION

From the scriptures referred to under "Apostasy," we have seen that there is no promise of a revival prior to the Tribulation. But the prophets foretold that a mighty awakening and turning to God would sweep the world in the Tribulation. For instance, Isaiah, 24:1-20, gives one of the most vivid and graphic Old Testament pictures of the Tribulation to be found in the Scriptures. It will be a time when God makes the entire earth waste, as one can see by studying this chapter carefully. But we are told that every cloud has a silver lining. The thunderclouds of the Tribulation do, indeed, have a very bright lining, for verses 14-16 tell of the mighty awakening in the midst of the distress and the sorrows of that time. "These shall lift up their voice, they shall shout; for the majesty of Jehovah they cry aloud from the sea. Wherefore glorify ye Jehovah in the east, even the name of Jehovah, the God of Israel, in the isles of the sea. From the uttermost part of the earth have we heard songs: Glory to the righteous" (Isa. 24:14-16a). The prophet was in Jerusalem and, looking toward the west in his vision, saw people lifting up their voices and shouting for joy. Obviously these are not of the world, which will at that time be in distress and perplexity; but of this group the prophet stated that, "for the majesty of Jehovah they cry aloud from the sea." The word rendered "sea" is a term that referred to the west, because the Great Sea was west of Palestine. Thus one sees in this verse a prediction of the bursting forth of a mighty revival in a country west of Palestine. My personal opinion is that it will break forth in America where the true gospel has been generally preached. According to verse 15, the message will go forth from this western country to those in the East, calling upon the people there to glorify God, "even the name of Jehovah, the God of Israel, in the isles [nations] of the sea." This revival, like a mighty prairie fire, will spread from the west to the east. From that as a center, it will go forth unto the uttermost parts of the earth; for from verse 16 we read, "From the uttermost part of the earth have we heard songs: Glory to the righteous." There can be absolutely no doubt that this is a prediction of a mighty world-wide revival which will occur in the Tribulation. The Lord explained, in Isaiah 26:9, how it will come about: "For when thy judgments are in the earth, the inhabitants of the world learn righteousness." At that time they will be brought to their extremity. The Word of God will be preached, and countless myriads of men and women will turn to the Lord and accept His salvation and righteousness. Matthew, chapter 24:14, declared that "this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

There is but one message—the everlasting gospel. It is called the gospel of the grace of God, when attention is especially directed to the grace which was manifested at the cross; on the other hand, this same message is called the gospel of the kingdom when emphasis is laid upon things connected with the second coming of our Lord and the establishment of His reign of righteousness upon the earth.

Another view of this great revival and the evangelists who will conduct it is found in Revelation 7:1-17. There will be 144,000 Jewish evangelists who will rise in the beginning of the Tribulation, and who will lead a multitude which no man can number to a saving knowledge of the Lord. These come out of the Tribulation and wash their robes and make them white in the blood of the Lamb.

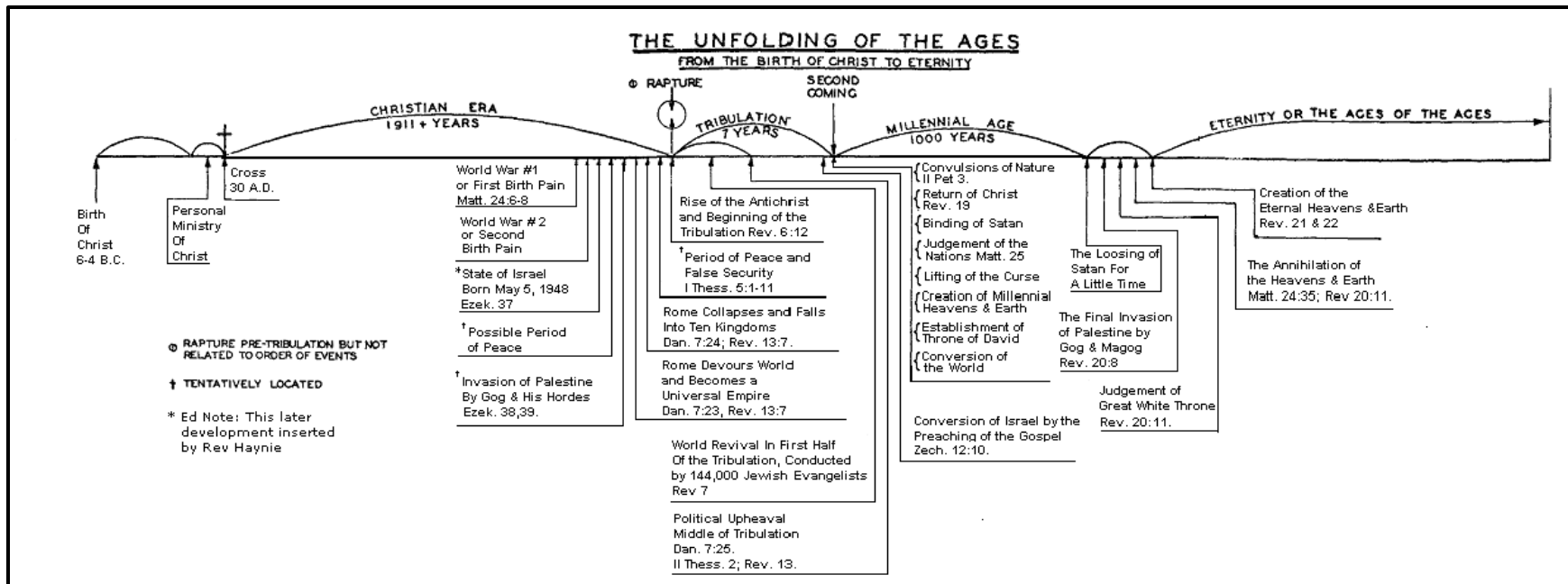
Since one cannot give that which he does not have, this prediction assumes that those who now have the truth will give it to these future evangelists. After the rapture of the church and in the beginning of the Tribulation—when God's judgments are in the world—this seed which is now sown in their hearts will germinate and produce this mighty army of Jewish "Pauls." They will go forth filled with the Spirit of God—and conduct this mighty, world-wide, soul-saving campaign. At the end of the Tribulation, these evangelists will lead the entire nation of Israel to accept Christ. Being convicted, she will plead for His return. He will speedily come to her rescue.

CONVERTED ISRAEL

During the Millennial Age, converted Israel will become the ministers and the priests of our God, as indicated in Isaiah 61:4-6. Then ten men out of every nation will take hold of the coat of him who is a Jew and will ask the privilege of going to Jerusalem to worship the God of the Jews (Zech. 8:23).

THE GLORIFIED CHURCH

The glorified church, consisting of all regenerated believers, will reign with Christ during the thousand years, as is shown in Revelation 20:4-6. If we suffer with Him, we shall also reign with Him (Romans 8:16,17; II Tim. 2:11-13).



As has been shown in the study, *Eternity or the Plan of the Ages*, eternity, consisting of three sections : “In the beginning,” “Time,” and “The ages of the ages,” is divided into ages by the figure of metonymy, which speaks of the contained in terms of the container. For example, the writer of Hebrews informs us that God made the worlds (ages) by Christ. In this marvelous statement, which should be read in connection with Hebrews 11:3, we have all eternity laid out before us and divided into past, present and future, which in turn, are subdivided into ages.

The accompanying chart does not begin with eternity in the past, nor with the beginning of time. On the contrary, it starts with the birth of Christ, and traces the unfolding of the ages and the outstanding events during the life of our Lord, the Christian Era, the Tribulation, the Millennial Age, the short space of time following the reign of Christ, and the ages of the ages.

In some of the charts, already studied, we have examined certain portions of Scripture which lay completely before us “Messianic Times”; but in the present one I am bringing together the information that is found in various passages, each of which dovetails into the others. These various revelations made by the Lord through different ones of His messengers might be compared to a symphony orchestra. Each man plays his part at the proper time; the total effect is a great swelling volume of harmony. The various writers, therefore, play their respective parts in giving us this great symphony of truth. Again, I may illustrate it this way: Each piece of a jig-saw puzzle has its respective place, into which it fits. None of them will fit into the wrong place. One working the puzzle must have sufficient ingenuity and creative ability to find the proper piece for a given space. When all of these parts are properly located, the design which is intended appears in its correct form. We must, by the aid of the Spirit of God and by constant study, take the different elements found in various portions of Scripture and fit them together without forcing them into an unnatural position. By so doing, we can understand the unfolding of the ages, as presented in the accompanying chart.

At the left side of the chart, the birth of Christ is indicated as having occurred between 6 and 4 B.C. The evidence that has thus far been discovered has been so very meager it is impossible to be dogmatic as to the exact year of our Lord’s birth. Some evidence seems to indicate that He was born even before 6 B.C.; but most conservative scholars are agreed that it occurred somewhere within those years indicated on the chart.

He, though perfect God and perfect Man (the God-man), lived a normal life in Nazareth until He was about thirty years of age, at which time He went and submitted to baptism at the hands of John. This was the beginning of His public ministry, which lasted, in all probability, about three and one half years. This calculation is based upon the Passovers enumerated by John in his record of the gospel and the feast of the Jews mentioned in chapter 5. Though we cannot be dogmatic upon this point, the probability is that it continued this length of time. This fact is indicated on the chart.

All the evidence points to the conclusion that He was crucified in the year 30 of the Common Era. If these assumptions be correct, our Lord’s entire life lasted something like thirty-three and one-half years.

The church, the body of Christ, was established on the first Pentecost after the resurrection of Jesus. It is built upon the one foundation, which is Christ our Lord (I Cor. 1:3-11).

As has been seen in former studies, the Christian Dispensation was foreseen and foretold by different prophets and psalmists, but the nature of the development of events during this period was not revealed to the Old Testament prophets. That information was reserved for the apostles to make known (Eph. 3:1-11).

Thus far, the dispensation has been running for 1912 years—provided no mistakes have been made in the records and calculations. Since we do not know how much longer it will continue, we may say that it is to be 1912-plus years long. It will be brought to a close by the rapture of the church, when it is completed. As to how much more time may elapse before that glorious event occurs, we do not know. We are to be ready at all times. It is absolutely unscriptural to set dates for the coming of our Lord. The classic passages relating to that event which brings this church age to a close are I Corinthians 15:50-58; and I Thessalonians 4:13-18.

A glance at the chart shows eight arrows pointing upward toward the base line at the very end of the Christian Era. They are thus placed to show the probable order of events of the end-time, although, as indicated by special symbols, three of these items are tentatively located. We cannot afford to be dogmatic on any point unless the Scriptures are clear, and our understanding is quite certain.

On the last day of our Lord's ministry, He foretold the destruction of the Temple. As He sat on the Mount of Olives looking at the city of Jerusalem, His disciples asked Him when that prophecy would be fulfilled and "what *shall be* the sign of thy coming and of the end of the world?" In reply, Jesus informed them that they would hear of wars and rumors of war, all during His absence; hence a local war, to them, would have no prophetic significance. The end of the world or of the age would not be when one such war might come; "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail." In this connection Luke added "pestilences." This expression, "nation shall rise against nation and kingdom against kingdom," is a Hebrew idiom which signifies a war that affects all the territory before the speaker's vision, at the time of his prophecy. Since the Lord had a world outlook on this occasion, as is evident from the context, this idiom upon His lips could refer to nothing but a World War. Jesus therefore said that such a struggle of nations attended by famines, earthquakes, and pestilences would be the infallible sign of the end of the age. The thought expressed in terms of this prediction is, "but all these things are the beginning of travail" (verse 8). In the language of the figure employed by our Lord, which is drawn from the Old

Testament, a World War attended by “famines, pestilences, and earthquakes: constitute the first birth pain—the warning pain—to let the world know that its time to be delivered from the bondage of corruption into the liberty of the glory of the children of God is close at hand. Without being dogmatic, I would say that the conflict of 1914-1918, seems to have filled out this picture perfectly.

If there was to be a first birth pain, there certainly is to be at least a second—and other following. We are now experiencing what is known as World War II. While it has not, to the present, involved so many nations as the first World War did, every indication is that it will envelop all nations, if it continues as it has been doing lately. (Written in 1941.)

As is indicated on the chart by the third arrow, there is to be a possible period of peace following the present conflict. My reason for making this assertion is that, when Palestine is invaded by Gog, the leader of the Russian hordes, the Jews will have been dwelling in their own land in peace and security. (It has been shown in the recent book, *When Gog's Armies Meet the Almighty*, that there is no time for the invasion of Palestine by the forces of Russia, Germany and others to take place except before the Tribulation.)

According to Ezekiel's prophecy, when the Jews are thus dwelling in their land, the nations constituting the Northeastern Confederacy will swoop down upon Palestine for the purpose of seizing the spoils.

If I am correct in locating this mighty crisis—I do not mean to intimate that I doubt my own position—it is quite probable that there will be a period of peace after the present war, which will likely be followed by this invasion of Palestine.

A reading of Ezekiel 38 and 39 shows that, at the time of the overthrow of the forces of Gog by the Lord at the time of his invasion of Palestine, the world will be left more or less in a chaotic condition. That time will be a most excellent opportunity for Rome (not papal, but political) to fulfill Daniel 7:23 which shows that the fourth beast, the symbol of that empire, will devour the whole earth and become a world kingdom. In it will be included every nation, tribe, tongue, and language. Thus it seems that, when all the facts are taken into consideration, Rome is to become a universal empire in reality and in truth, following the destruction of the forces of Russia, Germany, and their allies. The event which follows this one is clearly revealed in the Scriptures. In the following verse of Daniel 7 is a prediction that Rome, when she becomes a world empire, will collapse and fall into ten divisions, which fact is indicated

by the ten horns upon the fourth beast, here the symbol of Rome in its final stage. It is to be remembered that these ten kings come out of this world kingdom when it falls to pieces. Should we expect to find the ten kings now, we would be rushing ahead of God's program. Rome must first become a universal empire before the ten kings can arise. As shown above they can rise only as they come out of the world empire, which undoubtedly collapses at that time.

According to Daniel 7:24, 25, there comes up in the midst of the ten horns and after them a little one, which symbolizes the Antichrist. This world dictator does not arise until after Rome, having become a world empire collapses and falls into ten kingdoms. In the midst of the ten men who become dictators over the remnants of this shattered universal empire, there arises the Antichrist, who will by persuasiveness and by flattering words, gain the ascendancy among them and seize their power. The Antichrist, according to II Thessalonians 2:3, is revealed before the day of the Lord.

But we are told by our Lord that, before the Tribulation, there will be a period of peace and prosperity, men engaging in regular commercial and social pursuits. (Matt. 24:37-39.)

Paul said that, when the general sentiment and outlook of the people of earth will be that of peace and safety, then comes the throes of the day of the Lord. From Jesus and Paul, therefore, we learn that, immediately preceding the day of the Lord, there is to be a period of peace and prosperity.

This is indicated on the chart by the seventh arrow in this period. Though it is located there tentatively, this is the most likely place for it.

The eighth arrow signifies the next important event on the program; namely, the rise of the Antichrist, and the beginning of the Tribulation. As just suggested, he appears after the world empire has collapsed and fallen into its ten divisions. It takes him a little time to ingratiate himself into the favor of these mighty dictators, but he does gain the ascendancy. Finally, he enters into a contract with the Jews, making a covenant with them for seven years. This event seems to be at the very beginning of the Tribulation. Thus the seven years of the day of the Lord are counted from this event.

If anyone were to hold strictly to the position of the rapture as indicated on the chart, he would think that it occurs immediately before the Tribulation begins. This position is held by many excellent Bible students. But we must be very careful in setting a hard and fast date for it. It is best to say that we do not know the day nor the hour; therefore let all be ready.

The chronological order of events that is presented here seems to be the one that is demanded by the Scriptures. As suggested, one cannot afford to be dogmatic and to reject every idea of those who differ from him. Let us seek for more light on these and all themes.

When the Antichrist enters into covenant relations with the apostate remnant of Israel (Dan. 9:27), God's clock, which strikes off the hours of the Tribulation starts running again. This period is of seven years' duration and is referred to in the Book of Revelation as 1260 days for the first half and forty-two months for the latter portion. The years of the Tribulation will contain 360 days. The reason for this statement is that the Antichrist changes the calendar in the middle of the week, dating it from his accession to power (Dan. 7:25). From Revelation we see that the years will have 360 days.

The chronological order of the events of the Tribulation are set forth in the form of three series, consisting of the seal, the trumpet, and the bowl judgments. For all practical purpose, we may say that the seals cover the first quarter of the Tribulation (Rev. 6); the trumpets extend over the second quarter (Rev. 7, 8, and 9); and the bowls fall during the second half of this period (Rev. 16).

The strokes of wrath increase in intensity and fury as the Tribulation advances. They will be so very severe that the earth will be nothing short of a wilderness waste at the end of the period, but it will take these strokes of Almighty God to bring humanity to its senses and to destroy the wicked out of the earth.

During the first half of the Tribulation, according to Revelation 7, as is indicated on the chart, there will be a world-wide revival conducted by the 144,000 Jewish evangelists who are mentioned in the first part of Revelation 7.

These will be the flaming evangelists who carry the message of redeeming love to lost mankind. Of course, they will be sealed and protected from all harm in order that they may carry on their ministry. It will be the world's greatest revival, the like of which has never been before and never will be afterwards. According to Revelation 7, multiplied millions of people which no man can number will be brought to a saving knowledge of Jesus Christ through the preaching of the gospel. All who are giving the truth to Israel now will be preparing these future ministers of the gospel to carry on their work.

The next event indicated on the chart occurs in the middle of the Tribulation. It will consist of a great and mighty political upheaval. According to Daniel 7, there will be ten kings who arise to rule over the ten divisions into which the world empire is split, as indicated in the last article. The antichrist arises after them and wins their favor. He rules along with them, having snatched their power by diplomatic methods. His reign continues during the first three and a half years of the Tribulation. In the middle of it, however, there will be a mighty political upheaval in which the Antichrist will put down three of the kings. He also will receive the death stroke, but he will be brought back to life by the energizing power of Satan.

In the first half of the Tribulation the beast will support the false ecclesiasticism which develops after the rapture. There will be the union of church and state again, with all of its evils. But, after this political crisis has passed, the Antichrist will destroy this monstrous, false religious system. He will go to Jerusalem and demand that all men worship him, because he will present himself to them as God. This state of affairs will obtain during the latter half of the Tribulation.

Although all worship will be prohibited by the Antichrist except the veneration of himself, there will be those who will proclaim the everlasting gospel among all nations during this period of crisis. There does not seem to be the mighty revival fires aglow during this time as will be during the first half of the Tribulation.

At the conclusion of the Tribulation, the nation of Israel will be converted by the preaching of the gospel. This is seen by an examination of Zechariah 12:10 which tells that the Lord will pour out the spirit of grace and supplication upon the house of David and the inhabitants of Jerusalem, “and they shall look unto me, whom they have pierced.” The old version unfortunately renders this marvelous prediction thus: “and they shall look upon me, whom they have pierced.” This is indeed a faulty translation because the Hebrew preposition does not primarily mean *upon*. Its inherent and usual meaning is *unto* in the sense of one’s centering his faith upon the one concerning whom the message is spoken. For instance, in Isaiah 45:23, the prophet called upon the ends of the earth to look *unto* Jehovah and live. Here the same preposition occurs. It is evident from the context that this looking is in a spiritual sense—by faith. The nation of Israel, then, at the very end of the Tribulation, having been taught the truth concerning the Lord Jesus Christ and His gracious gospel, will be convinced of the truthfulness of the message and will look unto Him as foretold by Zechariah. The

result of this faith in Him and the consciousness of their terrible sin of rejecting Him will cause a universal mourning such as has never been known in the history of the world.

According to Hosea 5:14-6:3, Israel will acknowledge her sin and seek the Lord's face. She will do this in her affliction. The various steps in this future return of Israel nationally to God are set forth in verses 1 to 3 of this prediction. From the first day there is a time of solemn heart-searching, and repenting of and repudiation of the national sin. After two days, or at the conclusion of 48 hours, the Lord pours out His spirit upon the nation and revives it. On the third day, He rends the heavens and comes down to the earth. His descent to this world and the blessed results which accrue therefrom are compared to the falling of the gentile showers upon the mown grass.

Israel must and will confess her national sin and plead for the Lord Jesus' return. When He does come back, in answer to her penitential cry, He will change the entire course of history. This of course is what is usually known as the revelation of the Lord Jesus or the second coming.

At the second coming of our Lord to this earth, there are many things that will take place. Chief among them might be mentioned the following, which I shall briefly discuss.

At the very end of the Tribulation, there shall be convulsions throughout all nature—in the heavens above and upon the earth. This is seen in such passages as II Peter 3. The judgment and the terrific upheavals that are mentioned here are explained as the events of the day of the Lord. We know that this is the Tribulation.

Unfortunately, this passage has been interpreted as referring to the time after the Millennial Age when, it is said by those holding this view, the world is renovated and prepared for man's abiding place throughout all eternity. When the entire third chapter of II Peter is studied, verse by verse, and attention is given to all the data, it is certain that the Apostle was talking about the events at the very close of the Tribulation. He asserts that, although these great changes will take place throughout the universe, yet "according to his promise, we look for new heavens and a new earth." The new heavens and new earth here referred to are the millennial heavens and earth (see Isa. 65:17) and must be differentiated most clearly from the new heavens and new earth of Revelation 21 and 22.

We are told that it is always darkest just before day. At the very end of the Tribulation when it will look as if all is to be destroyed, the Lord Jesus Christ will return as is set forth in Revelation 19. He comes as the rider on the white horse to battle against the Antichrist and the false prophet. He comes off victorious.

I wish to emphasize the fact that there is a clear distinction between the rapture and the revelation. The former pertains to the church of Jesus Christ and comes before the Tribulation; the latter relates especially to Israel and occurs after the Tribulation. At the former, Jesus comes only to the air and there meets His saints whom he raises from the dead and those whom He catches up out of the world; but at the latter event, He comes with His saints all the way to the earth in order to establish His righteous reign among men. With this clear understanding we continue our study of the events connected with His return and all subsequent matters as listed on the chart.

The first thing which the Lord Jesus will do when He returns to earth seems to be the binding of Satan and the casting of him into the pit of the abyss for a thousand years. This is recorded in the first verses of Revelation 20. We also read of the binding of his hosts in Isaiah 24:21, 22. So long as Satan and the evil spirits have access to the hearts and minds of unregenerated men, just so long will there be strife and war. Hence it is most important that he be bound and cast into the pit of the abyss for that thousand-year period.

When the Lord Jesus comes in the glory of His Father, He will sit upon the throne of His splendor and will separate nations who survive the Tribulation as a shepherd separates sheep from goats (Matt. 25:31-46). Let us study this passage carefully and see that this is not what is usually called the judgment of the great day “when the saints and the sinners shall be parted right and left.” Those appearing before this judgment of Christ are neither saints nor sinners as such; but the people who survive the Tribulation—men who are still here in the flesh. The basis of the separation is their kind treatment towards the brethren of our Lord. Nothing is said of a resurrection, nor of their having accepted or rejected Christ. Those who are thus kindly disposed toward His brethren (Jewish brethren) during the Tribulation will, when they see the Lord Jesus Christ in His glory and hear the message delivered by converted Israel, accept Him and be clothed in His righteousness.

When man sinned, the curse fell upon the earth; but, when the Lord Jesus returns according to Zechariah 14:11, it will be lifted. Examine this verse in the revised Version. Also see Romans 8:18-25. The earth will no longer bring forth thorns and thistles, but it will yield its full increase. There will be abundance of grain in the earth (Ps. 72:16; Hosea 2:21-23).

During the Tribulation, the earth will be, figuratively speaking, bombarded from the skies. One judgment after another will fall upon it, and it will be reduced to a state of desolation and waste, practically speaking. Not only will its surface be wrecked, but the heavens above will suffer terrific devastation, for we are told in II Peter 3 that there will be mighty explosions in the heavens and that they will melt with fervent heat, but “according to his promise, we look for new heavens and a new earth.” At that time the Lord will create the heavens above anew and the earth anew. He will repair the damage and remodel the earth in order that there may be a Millennial Age. As further proof of this position see Isaiah 65:17 in its proper connection. The verses immediately preceding this one explain the Tribulation. Those following it undoubtedly refer to the millennial Jerusalem and the conditions upon the earth during that glorious era. Thus, according to Isaiah 65:17 and 66:22-24, God will create anew the heavens above and the earth beneath in order that there may be this glorious era.

At that time Jerusalem becomes the capital of the world (Jer. 3:16-18), and Jesus mounts the throne of David (Jer. 23:5,6; Luke 1:30-32). Of the increase of His government there shall be no end upon the throne of David from this time forth and for evermore (Isa. 9:7). He will administer a righteous and a just government (Isa. 2:1-4; 32:1-8).

Converted Israel will go out to those who survive the Tribulation upon the face of the globe and will bring them to a saving knowledge of Jesus Christ. Thus will be completely fulfilled the promise made to Abraham that in him and his seed should all nations be blest. Read Romans 11:1-15; Isaiah 61:4-5; and Zechariah 8:18-23.

The reign of our Lord will continue for one thousand years. That will be the period of glory concerning which the prophets and the psalmists of Israel spoke and sang. See Isaiah 11:6-13; Revelation 20:1-6.

At the conclusion of the Millennial Age, Satan and his hosts are unloosed. They then deceive the nations that are upon the earth, that is those that have been born during the last century of the Kingdom Age and who have not accepted Christ—the unregenerated. They will go up against Jerusalem to match swords with Christ and to overthrow His government. Fire will come down out of heaven and destroy them. John speaks of this mighty, international movement to dethrone Christ in terms of the invasion of Palestine by the forces of Gog prior to the Tribulation. This type of language is familiar to us. No one misunderstands another when he speaks of a certain ruler’s meeting his Waterloo. He speaks of such a defeat in terms of the calamity that overtook Napoleon.

After the destruction of these lawless forces which go up against Christ and Jerusalem, the judgment of the great white throne is set, as we read in Revelation 20:11-15. At that time all the dead, who have not already been raised—the wicked—will be brought before this tribunal and will hear the pronouncement made against them. They will see the justice and the righteousness in all that God does and says. Let us remember that Christians are raised to immortal life before the Tribulation and do not come into judgment (John 5:24).

At that time the millennial heavens and earth pass away as indicated by the next arrow on the chart. Here I speak of the annihilation of the heavens and the earth. This term might be a little too strong; but there seems to be justification for forceful language in this connection, because John tells us that, at the judgment of the great white throne, the heavens and the earth pass away and there is found no place for them, that is, there is found no place where they are. This seems to indicate a vanishing away of the material universe. This will be in fulfilment of what Jesus said in Matthew 24:35: “Heaven and earth shall pass away, but my words shall not pass away.” Thus we have the prophecy from our Lord’s own lips that the material heavens and earth will cease to exist. Jesus made the bare prediction. John tells when it will be fulfilled. For further study of this subject see Psalm 102: 23-27; Hebrews 1:10-12.

After the passing away of the present order, which continues through the Millennial Age, and up to the judgment of the great white throne; God will put forth His creative activity and bring into existence the eternal order which, in Revelation 21 and 22, is called the “new heaven and new earth.” One must be very careful and differentiate between the new heavens and the new earth mentioned in these chapters and must not confuse them with the new heavens and new earth foretold by Isaiah and Peter, which refer to the Millennial Age (Isa. 65:17; II Pet. 3:13). When the Lord thus creates the eternal heavens and the eternal earth, the new Jerusalem will come down out of the new heavens and will rest upon that eternal earth, which will be an enormous affair. It will be in this eternal Jerusalem that the saved from this earth—during its entire existence—will be with God throughout all eternity. This will be their everlasting home.

With the creation of the new heavens and the new earth of Revelation 21 and 22, we have the beginning of eternity, which is expressed by various New Testament writers as *the ages of the ages*; thus eternity will continue forever and ever. The saved will continue to grow in grace and in the knowledge of the truth and to fit into God’s everlasting plans and purposes. They will reign with Him forever and ever. Wonderful things are in store for the faithful servants of God.

PRAYER

IN ANSWER TO BELIEVING PRAYER GOD, THROUGH CHRIST, CHANGES THINGS.
HOW MEN OF FAITH MET SUPREME CRISES IN THEIR LIVES.

MOSES

The great Lawgiver, facing a national crisis—
The survival or extermination of his brethren.

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. 33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. *Exodus 32:32,33.*

ELIJAH

The Loyal Prophet, facing a religious crisis—
Who is God? Jehovah or Baal?

33 And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down. 31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name. 32 And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed. 33 And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt-offering, and on the wood. 34 And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. 35 And the water ran round about the altar; and he filled the trench also with water. 36 And it came to pass at the time of the offering of the *evening*

oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. 37 Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and *that* thou hast turned their heart back again. 38 Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. 39 And when all the people saw it, they fell on their faces: and they said, Jehovah, he is God; Jehovah, he is God. 40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there. *1 Kings 18:30-40.*

DAVID

A man after God's own heart, facing a personal problem—

Sin in the life.

51 Have mercy upon me, O God, according to thy lovingkindness: According to the multitude of thy tender mercies blot out my transgressions. 2 Wash me thoroughly from mine iniquity, And cleanse me from my sin. 3 For I know my transgressions; And my sin is ever before me. 4 Against thee, thee only, have I sinned, And done that which is evil in thy sight; That thou mayest be justified when thou speakest, And be clear when thou judgest. 5 Behold, I was brought forth in iniquity; And in sin did my mother conceive me. 6 Behold, thou desirest truth in the inward parts; And in the hidden part thou wilt make me to know wisdom. 7 Purify me with hyssop, and I shall be clean: Wash me, and I shall be whiter than snow. 8 Make me to hear joy and gladness, That the bones which thou hast broken may rejoice. 9 Hide thy face from my sins, And blot out all mine iniquities. 10 Create in me a clean heart, O God; And renew a right spirit within me. 11 Cast me not away from thy presence; And take not thy holy Spirit from me. 12 Restore unto me the joy of thy salvation; And uphold me with a willing spirit. 13 Then will I teach transgressors thy ways; And sinners shall be converted unto thee. 14 Deliver me from blood guiltiness, O God, thou God of my salvation; *And* my tongue shall sing aloud of thy righteousness. 15 O Lord, open thou my lips; And my mouth shall show forth thy praise. 16 For thou delightest not in sacrifice; else would I give it: Thou hast no

pleasure in burnt-offering. 17 The sacrifices of God are a broken spirit: A broken and contrite heart, O God, thou wilt not despise.
Psalms 51:1-17.

SOLOMON

The Wise Ruler, facing a governmental problem—

How to rule the people of God.

4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar. 5 In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee. 6 And Solomon said, Thou hast showed unto thy servant David my father great lovingkindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day. 7 And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in. 8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. 9 Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

10 And the speech pleased the Lord, that Solomon had asked this thing. 11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice; 12 behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee. 13 And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee, all thy days. 14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. 15 And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants. *1 Kings 3:4-15.*

JEHOSHAPHAT

A Good King, facing a national emergency—
Invasion by ruthless aggressors.

5 And Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of Jehovah, before the new court; 6 and he said, O Jehovah, the God of our fathers, art not thou God in heaven? and art not thou ruler over all the kingdoms of the nations? and in thy hand is power and might, so that none is able to withstand thee. 7 Didst not thou, O our God, drive out the inhabitants of this land before thy people Israel, and give it to the seed of Abraham thy friend for ever? 8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, 9 If evil come upon us, the sword, judgment, or pestilence, or famine, we will stand before this house, and before thee, (for thy name is in this house,) and cry unto thee in our affliction, and thou wilt hear and save. 10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned aside from them, and destroyed them not; 11 behold, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. 12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. 13 And all Judah stood before Jehovah, with their little ones, their wives, and their children.

14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite, of the sons of Asaph, came the Spirit of Jehovah in the midst of the assembly; 15 and he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat: Thus saith Jehovah unto you, Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's. 16 Tomorrow go ye down against them: behold, they come up by the ascent of Ziz; and ye shall find them at the end of the valley, before the wilderness of Jeruel. 17 Ye shall not need to fight in this *battle*: set yourselves, stand ye still, and see the salvation of Jehovah with you, O Judah and Jerusalem; fear not, nor be dismayed: tomorrow go out against

them: for Jehovah is with you. 18 And Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem fell down before Jehovah, worshipping Jehovah. 19 And the Levites, of the children of the Kohathites and of the children of the Korahites, stood up to praise Jehovah, the God of Israel, with an exceeding loud voice. 20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: believe in Jehovah your God, so shall ye be established; believe his prophets, so shall ye prosper. 21 And when he had taken counsel with the people, he appointed them that should sing unto Jehovah, and give praise in holy array, as they went out before the army, and say, Give thanks unto Jehovah; for his lovingkindness *endureth* for ever. 22 And when they began to sing and to praise, Jehovah set liers-in-wait against the children of Ammon, Moab, and mount Seir, that were come against Judah; and they were smitten. 23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. 24 And when Judah came to the watch-tower of the wilderness, they looked upon the multitude; and, behold, they were dead bodies fallen to the earth, and there were none that escaped. 25 And when Jehoshaphat and his people came to take the spoil of them, they found among them in abundance both riches and dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in taking the spoil, it was so much. 26 And on the fourth day they assembled themselves in the valley of Beracah; for there they blessed Jehovah: therefore the name of that place was called The valley of Beracah unto this day. 27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for Jehovah had made them to rejoice over their enemies. 28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of Jehovah. 29 And the fear of God was on all the kingdoms of the countries, when they heard that Jehovah fought against the enemies of Israel. 30 So the realm of Jehoshaphat was quiet; for his God gave him rest round about. *II Chron. 20:5-30.*

DANIEL

The Prime Minister of the Medo-Persian Empire, facing the perils of a hidden future—

In the midst of the wreckage of a changing order.

9 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans, **2** in the first year of his reign I, Daniel, understood by the books the number of the years whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years.

3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes. **4** And I prayed unto Jehovah my God, and made confession, and said, Oh, Lord, the great and dreadful God, who keepeth covenant and lovingkindness with them that love him and keep his commandments, **5** we have sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from thy precepts and from thine ordinances; **6** neither have we hearkened unto thy servants the prophets, that spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. **7** O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. **8** O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. **9** To the Lord our God belong mercies and forgiveness; for we have rebelled against him; **10** neither have we obeyed the voice of Jehovah our God, to walk in his laws, which he set before us by his servants the prophets. **11** Yea, all Israel have transgressed thy law, even turning aside, that they should not obey thy voice: therefore hath the curse been poured out upon us, and the oath that is written in the law of Moses the servant of God; for we have sinned against him. **12** And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem. **13** As it is written in the law of Moses, all this evil is come upon us: yet have we not entreated the favor of Jehovah our God, that we should turn from our iniquities, and have discernment in thy truth.

14 Therefore hath Jehovah watched over the evil, and brought it upon us; for Jehovah our God is righteous in all his works which he doeth, and we have not obeyed his voice. 15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. 16 O Lord, according to all thy righteousness, let thine anger and thy wrath, I pray thee, be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us. 17 Now therefore, O our God, hearken unto the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. 18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies sake. 19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God, because thy city and thy people are called by thy name.

20 And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Jehovah my God for the holy mountain of my God; 21 yea, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 22 And he instructed me, and talked with me, and said, O Daniel, I am now come forth to give thee wisdom and understanding. 23 At the beginning of thy supplications the commandment went forth, and I am come to tell thee; for thou art greatly beloved: therefore consider the matter, and understand the vision.

24 Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. 25 Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times. 26 And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall

be war; desolations are determined. 27 And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations *shall come* one that maketh desolate; and even unto the full end, and that determined, shall *wrath* be poured out upon the desolate. *Daniel 9.*

CHRIST

The God-man, facing the problem of man's eternal destiny in the shadow of the Cross—

"If this cannot pass away except I drink it, thy will be done."

17 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the son may glorify thee: 2 even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. 3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ. 4 I glorified thee on the earth, having accomplished the work which thou hast given me to do. 5 And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. 7 Now they know that all things whatsoever thou hast given me are from thee: 8 for the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me. 9 I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: 10 and all things that are mine are thine, and thine are mine: and I am glorified in them. 11 And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, *even as we are*. 12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. 13 But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. 14 I have given them thy word; and the world hated them, because they are not of the world, *even as I am not of the world*. 15 I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil *one*. 16 They are not of the world *even as I am not of the world*. 17 Sanctify them in the

truth: thy word is truth. 18 As thou didst send me into the world, even so sent I them into the world. 19 And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. 20 Neither for these only do I pray, but for them also that believe on me through their word; 21 that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. 22 And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; 23 I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. 24 Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; 26 and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them. *John 17.*

PAUL

The dauntless Apostle, facing the problem of the survival of the infant church—
In the midst of satanic opposition and heathen darkness.

15 For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which *ye show* toward all the saints, 16 cease not to give thanks for you, making mention *of you* in my prayers; 17 that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; 18 having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, 19 and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might 20 which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*, 21 far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 and he put all things in subjection under his feet, and gave him to be head over all things to the church, 23 which is his body, the fulness of him that filleth all in all. *Ephesians 1:15-23.*

14 For this cause I bow my knees unto the Father, 15 from whom every family in heaven and on earth is named, 16 that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; 17 that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, 18 may be strong to apprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen. *Ephesians 3:14-21*.

GOD'S LOVE MESSAGE TO THE WORLD

SALVATION—FULL AND FREE
DIVINE ASSISTANCE FOR THE CHRISTIAN
THE PRACTICAL CHRISTIAN WALK
THE PRAYER LIFE OF THE CHRISTIAN
FOLLOWING AFTER LOVE
REMEMBERING THE LORD TILL HE COMES
THE BLESSED HOPE

SALVATION—FULL AND FREE

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God ... 5
Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God!

John 3:3,5.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. 17 For God sent not the Son into the world to judge the world; but that the world should be saved through him. 18 He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

John 3:16-18.

Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.

John 5:24.

9 because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: 10 for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Rom. 10:9-10.

Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

Matt. 10:32-33.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

Matt. 11:28-30.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

Matt. 28:19-20.

DIVINE ASSISTANCE FOR THE CHRISTIAN

There is therefore now no condemnation to them that are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. 3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: 4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For the mind of the flesh is death; but the mind of the Spirit is life and peace: 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: 8 and they that are in the flesh cannot please God. 9 But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. 10 And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.

Rom. 8:1-11.

Follow after peace with all men, and the sanctification without which no man shall see the Lord:

Heb. 12:14.

But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. 7 For let not that man think that he shall receive anything of the Lord; 8 a doubleminded man, unstable in all his ways.

James 1:5-8.

Casting all your anxiety upon him, because he careth for you. 8 Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 9 whom withstand stedfast in your faith, knowing that the same sufferings are

accomplished in your brethren who are in the world. 10 And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.

1 Pet. 5:7-10.

THE PRACTICAL CHRISTIAN WALK

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. 2 Set your mind on the things that are above, not on the things that are upon the earth. 3 For ye died, and your life is hid with Christ in God. 4 When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.

5 Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; 6 for which things' sake cometh the wrath of God upon the sons of disobedience: 7 wherein ye also once walked, when ye lived in these things; 8 but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth: 9 lie not one to another; seeing that ye have put off the old man with his doings, 10 and have put on the new man, that is being renewed unto knowledge after the image of him that created him: 11 where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all. 12 Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; 13 forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: 14 and above all these things put on love, which is the bond of perfectness. 15 And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. 16 Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. 17 And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

Col. 3:1-17.

But I say, walk by the Spirit, and ye shall not fulfil the lust of the flesh ... But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 meekness, self-control; against such there is no law. 24 And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

Gal. 5:16, 22-24.

THE PRAYER LIFE OF THE CHRISTIAN

And he spake a parable unto them to the end that they ought always to pray, and not to faint;

Luke 18:1.

But Jesus answered them, My Father worketh even until now, and I work.

John 5:17.

These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God. 14 And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: 15 and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him.

1 John 5:13-15.

Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures.

James 4:2-3.

Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise. 14 Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15 and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. 16 Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. 17 Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. 18 And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

James 5:13-18.

Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

Matt. 18:19-20.

Rejoice always; 17 pray without ceasing; 18 in everything give thanks: for this is the will of God in Christ Jesus to you-ward.

1 Thess. 5:16-18.

FOLLOWING AFTER LOVE

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. 4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; 6 rejoiceth not in unrighteousness, but rejoiceth with the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. 9 For we know in part, and we prophesy in part; 10 but when that which is perfect is come, that which is in part shall be done away. 11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. 13 But now abideth faith, hope, love, these three; and the greatest of these is love.

1 Cor. 13:1-13.

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love. 9 Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we also ought to love one another. 12 No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: 13 hereby we know that we abide in him and he in us, because he hath given us of his Spirit. 14 And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. 15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. 16 And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

1 John 4:7-16.

REMEMBERING THE LORD TILL HE COMES

Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. 28 Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.

John 14:27-28.

And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. 27 And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; 28 for this is my blood of the covenant, which is poured out for many unto remission of sins. 29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30 And when they had sung a hymn, they went out unto the mount of Olives.

Matt. 26:26-30.

For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; 24 and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. 25 In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. 27 Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. 28 But let a man prove himself, and so let him eat of the bread, and drink of the cup. 29 For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body. 30 For this cause many among you are weak and sickly, and not a few sleep. 31 But if we discerned ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we may not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, wait one for another. 34 If any man is hungry, let him eat at home; that your coming together be not unto judgment. And the rest will I set in order whensoever I come.

1 Cor. 11:23-34.

THE BLESSED HOPE

Let not your heart be troubled: believe in God, believe also in me. 2 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. 4 And whither I go, ye know the way. 5 Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? 6 Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

John 14:1-6.

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew him not. 2 Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. 3 And every one that hath this hope set on him purifieth himself, even as he is pure.

1 John 3:1-3.

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. 14 For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. 16 For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; 17 then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

1 Thess. 4:13-18.

Behold, I come quickly; and my reward is with me, to render to each man according as his work is. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end.

Rev. 22:12-13.

He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

Rev. 22:20.