

# **An Alphabetical Analysis**

Part 8

Terms and texts used in the study of

**‘Prophetic Truth’**

**A to L**

By

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*Dispensational Truth*  
*Just and the Justifier*  
*The Prize of the High Calling*  
*The Testimony of the Lord’s Prisoner*  
*Parable, Miracle and Sign*  
*The Form of Sound Words*  
*This Prophecy*  
*Life Through His Name*

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Please ignore the article 'the' when using the Index, i.e. 'The Fig Tree' appears simply as 'Fig Tree' and so throughout.

A Subject Index to all 10 Parts of this Alphabetical Analysis has been included at the end of each Part.

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A Subject Index  
(to all 10 Parts of this Analysis)  
will be found at the end of each Volume



## INTRODUCTION

The peculiar nature of our testimony led us to give special attention to Dispensational Truth, but the omission of many doctrinal themes from our pages, induced us to prepare supplementary parts devoted to fundamental doctrines. Even then a vast territory remained unexplored, and a further supplement dealing with prophecy was prepared, and is here presented to the earnest attention of the reader.

Under one heading (Last Days -- The beginning of apostasy in the dispensation of the Mystery, p. 435) we have segregated the prophetic utterances of Paul found in his epistles to Timothy, these being in a distinct category, and of supreme importance to the church of the present dispensation.

Owing to the keen interest that has been manifested in the subject of the Millennium, a series of articles has been assembled under the heading Millennial Studies, which includes a number of appendices, so that the reader may be spared a search through longer articles for one or two separate features.

Where sufficient information has already been given in earlier volumes we give a cross reference. Over-simplification however can be as harmful as over-elaboration, and where the subject demanded it we have not hesitated to repeat ourselves, especially as this is a book of reference.

It may be helpful if we remember that Prophecy is devoted to, and pivoted on, three main themes, namely:

- (1) The first Advent of Christ.
- (2) The return of Israel to their land, there to become a kingdom of priests.
- (3) The second Advent of Christ,
  - (a) To reign for a thousand years, which will be the winding up of the 'former heavens and earth' under the reign of sin, death and the usurpation of the devil.
  - (b) The continuance of Christ's reign through the new heavens and earth, and on throughout the Day of God until 'the End' is reached (1 Cor. 15:24 -28).

And keeping pace with this is the Satanic usurpation of Genesis 3, the concept of a 'kingdom' for the first time at Babel in Genesis 11, and the conflict of the 'two seeds' until the last enemy is destroyed, death swallowed up in victory, and God 'all in all'.

We sincerely trust that students of the Scriptures will find these volumes an incentive to further and fuller research; they will fail of their purpose if they are merely read and quoted. We hope that the Berean spirit will ever be uppermost in the attitude of all our readers; our office is to point the way, not to 'have dominion over your faith' (2 Cor. 1:24), or imagine that we are or can be 'lords over God's heritage' (1 Pet. 5:3).

To us the practical bearing of prophecy seems to be summed up in the words:

'The grace of God ... teaching us that ... we should Live ... Looking for that blessed hope ...' (Titus 2:11-13).

Finally let us remember that the study of prophecy is not intended to turn us into third-rate prophets, but to act as a light which shines in a dark place 'until the day dawn'.

## TO THE READER

A distinction has been made in the type used to indicate subsidiary headings from those which are of first importance.

Titles of main articles are printed in Helvetica bold type **capitals**, and are placed in the centre of the page, thus:

### BABYLON

Titles of subsidiary articles are printed in Helvetica bold type **small capitals**, and are placed at the left -hand margin of the paragraph, thus:

#### **Grammar of Prophecy**

#### **Cross References**

Cross references to articles in Parts 1 to 7 and, 9 and 10 of An Alphabetical Analysis, are indicated by superscript numbers. For example:

Sons of God<sup>4</sup> refers to the article with that heading in Part 4 of An Alphabetical Analysis.

Resurrection<sup>4,7</sup> refers to the articles with that heading in Parts 4 and 7, respectively, of An Alphabetical Analysis.

If the reference is to another page in this book, the page number is printed in brackets after the title of the article. For example:

Last Days (p. 416) refers to the article with that heading on page 416 of this book.

#### **Structures**

Where the meaning of a term can be illuminated by the structure of the section in which the term occurs, that structure is given, and as the scope of a passage is of first importance in the interpretation of any of its parts, these structures, which are not 'inventions' but 'discoveries' of what is actually present, should be used in every attempt to arrive at a true understanding of a term, phrase or word that is under review. Under the heading Interpretation<sup>2</sup>, the uninitiated believer will receive an explanation and an illustration of this unique feature of Holy Scripture. In like manner, other exegetical apparatus such as Figures of Speech, and all such helps, are indicated under the same main heading.

#### **Received Text (Textus Receptus)**

This is the Greek New Testament from which the Authorized Version of the Bible was prepared. Comments in this Analysis are made with this version in mind.

Where there are textual variances between the Received Text and the Nestle Greek Text (or other critical texts) such variances are noted. The phrase 'in the Received Text' is printed in brackets next to the word or words in question.







## ABRAHAM

It is fitting that the alphabetical order of subjects should place Abraham first in a series of studies dealing with prophecy, for while the germ of all prophetic truth as it regards the Race is found in Genesis 3:15, and the germ of all prophecy as it regards Gentile dominion is found in Daniel 2, the fact that the bulk of prophecy has to do with Israel, makes the call of Abraham and the covenants made with him of prime importance. The first item in the promises made to him is the Land:

'Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee' (Gen. 12:1).

After the separation of Lot from Abram, the Patriarch was told to:

'Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee' (Gen. 13:17).

In Genesis 15 the geographical boundaries of this promised land are given:

'In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates' including the land occupied by the ten nations specified (Gen. 15:18 -21).

Israel has never yet possessed the promised land in its fullest extent, but when prophecy is fulfilled, their land will not only be 'delightful' but extensive. This promise of the land was repeated to Isaac and to Jacob as may be seen in Genesis 26:3; in 28:4,13; and in 35:12; promises remembered by Joseph as recorded in Genesis 50:24 -26.

No good purpose will be served by multiplying these references, for if those quoted do not prove that Israel must yet inherit a specific portion of land, part of which is known as Palestine at this day, then we must leave all who differ to the judgment seat of Christ. Associated with this land, is a Seed and a Nation. The seed and land come together in the promise of Genesis 12:7:

'Unto thy seed will I give this land',

and the nation is the subject of the extended promise of Genesis 12:2,3:

'I will make of thee a great nation'.

Promises also were made that spoke of the multiplying of the seed like unto 'dust' (Gen. 13:16); as the 'stars' and as the 'sand' (Gen. 22:17). There is no necessary allusion here to a 'heavenly' and an 'earthly' seed, the comparison is directly concerned with number. In other aspects of prophetic truth, we shall have to revert to and expound this feature, but for the moment we pass on to other aspects of the subject.

While no mention is made of the heavenly Jerusalem, described so vividly in Revelation 21, we learn from Hebrews 11 that just as the promise of the land was made to Abraham by God, so the additional promise of the heavenly city was made to the Patriarchs. Some aspects of this feature of

prophecy will be found in An Alphabetical Analysis under the headings Hebrews<sup>2</sup>; Philippians<sup>3</sup>; and the Prize<sup>3</sup>, which should be read, and the articles in this prophetic analysis like Millennial Studies<sup>9</sup> should be consulted.

So far as the Divine Record is concerned, Abraham was the first man to have his original name changed.

'Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee' (Gen. 17:5).

The names found in Scripture from Adam to Abram remained unchanged, and it is in harmony with the new element of that faith which believes in God that quickeneth the dead, that the names of both Abram and Sarai should be changed to Abraham and Sarah, in each case associated with the revivification as it were of those who were 'as good as dead'. We shall therefore not be surprised to learn, though Israel has never yet possessed all the land of promise, that they will do so in the days to come. The name 'Israel' is the new name given to Jacob (Gen. 35:10 -11) in association with the promise of seed and land. The burial place of Sarah originally named Kirjath -arba was known as Hebron, meaning a 'Company' and so 'Fellowship' (Gen. 23:2). And in the days of prophetic fulfilment the land so often termed 'Forsaken' or 'Desolate' shall be called Hephzi -bah 'My delight is in her', and Beulah 'married' (Isa. 62:4). The name Abraham occurs in the Old Testament 173 times and in the New Testament 74 times. While the name occurs in Paul's epistles written before Acts 28, twenty -nine times, it is never mentioned by him in any epistle written after that Dispensational Boundary. (See Abraham<sup>1</sup>).

To set forth adequately the influence of Abraham in the Scriptures, would entail the incorporation of many themes that have been tabulated under separate titles. This use of cross -references must be resorted to if we are to keep within the demands both of space and of cost. We therefore leave the Patriarch with these brief indications of his relationship with things to come, and pass to other, yet connected subjects.

**ALL, AND IN ALL**

(Col. 3:11)

**Containing a special set of Prophecies relative to the Messiah**

The goal of the ages, and the climax of the purpose of redemption, is found in 1 Corinthians 15:24 -28, which may be set out thus:

A	15:24-	Then cometh the end.
B	a	15:-24-. when He delivers up the kingdom.
	b	15:-24. when He abolishes all rule.
	c	15:25-. for He must reign.
	d	15:-25. Till all enemies under foot.
	d	15:26-. The last enemy; death abolished.
	c	15:-26. for He hath put all things under His feet.
	b	15:27. when. The one exception.
	a	15:28-. when. The Son Himself subjected.
A	15:-28.	That God may be all in all.

Something of this complete and concordant unity is envisaged and foreshadowed in every calling, but in none so fully and so clearly as in the dispensation of the Mystery. This can be seen in the words of Ephesians 1:10:

'That in the dispensation of the fulness of times (seasons) He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him'.

The word translated 'gather together in one' is a compound, formed of ana 'up' and kephale 'head', and so suggests that the Church of which Christ is 'Head over all things' now, is the most perfect foreshadowing of the goal of the ages. There is, however, more in this word anakephalaion, for as Irenaeus, a martyr of the second century, observed, and Dionysius II who lived about 30 b.c. agrees, the word translated 'to gather together in one' is a figure of rhetoric, known to us as 'recapitulation' or, as Liddle and Scott have it, 'to sum up as at the close of a speech'. All the outstanding types of Scripture find their recapitulation and exhaustive fulfilment in Christ. As figures they set forth more than human frailty could fully exemplify, but they all pointed forward to Him in Whom alone all fulness could dwell.

Adam, who was of the earth, earthy and failed so tragically, was nevertheless a 'figure of Him that was to come', the second man, the last Adam. The blood of Christ speaketh 'better things than that of Abel' yet Abel is a type. The divinely appointed sacrifices, while setting forth the need of a ransom and a propitiation, never touched the conscience. Every priest failed, not only because he was a sinful man as were all the rest, but because he was not permitted to continue by reason of death. David and Solomon were types of Christ as King, but how many blemishes besmirch the record of those two kings, even though one was 'after God's own heart' and the other was called 'Jedidiah' 'the Beloved of the Lord'. See Kingdom2. In Christ alone can all the fulness of the Godhead dwell bodily wise, and 'bodily wise' (Col. 2:9) includes the Church, the Body, and this church of the One Body is given a most wonderful title in Ephesians 'The fulness of Him that filleth all in all'. See Pleroma3.

While we bow in reverence at the revelation of Scripture that teaches us the great Mystery of Godliness, that God was manifest in the flesh, and while we gladly join with Thomas and confess at the feet of the Saviour that He is 'My Lord and my God', we do no service to the truth to take portions of Scripture indiscriminately that may superficially appear to support this doctrine. One such passage is that of Colossians 2:9:

'For in Him dwelleth all the fulness of the Godhead bodily'.

Bishop Lightfoot comments:

'Somatikos "bodily wise", "corporeally", i.e. assuming a bodily form, becoming incarnate ... St. Paul's language is carefully guarded. He does not say en somati, for the Godhead cannot be confined to any limits of space, nor somatoeidos, for this might suggest the unreality of Christ's human body; but somatikos "in bodily wise".'

Inasmuch as Colossians 2:9 begins with the conjunction 'for', thus linking it with the folly and danger of attempting to find any solace or completeness apart from Christ, and is followed by verse 10, which repeats the concept of the fulness or pleroma, saying 'And ye are complete (filled full) in Him, (pepleromenoi)', it is evident that Paul had the completion of the Divine Purpose, which included the church which is itself the 'Fulness of Him that filleth all in all', in view. Thus there is no attempt to introduce a proof here of the Deity of Christ, true though that glorious doctrine is. If, as John 1:16 says, we can and do receive of His Fulness, and Ephesians 3:19 declares the goal of this church to be 'filled with (unto) all the fulness of God', it is evident that no thought of being incorporated into the Deity is contemplated, but that the fulness is the gathering up of the Divine purpose, fully and completely and only found in Christ, and enjoyed by faith with Him.

If our theme were the pleroma 'the Fulness', we should be obliged to consider many passages and give most serious attention to the terms employed. Our present purpose is however somewhat simpler; we are taking as our 'text' the words 'Christ is all, and in all' and allowing ourselves the liberty of applying this most blessed and wonderful thought to a variety of subdivisions in the Divine scheme. Let us observe the supreme place occupied by Christ in (1) Gospel, (2) Doctrine, (3) Dispensational truth, (4) Type, (5) Prophecy and (6) Practice.

#### **(1) Christ is all, in the Gospel.**

On the road to Damascus Paul was not only converted, he was at the same time convinced of the supremacy of Christ in the matter of the Gospel and its preaching,

'But when it pleased God ... to reveal His Son in me, that I might preach Him' (Gal. 1:15,16).

Earlier he had said that the gospel he preached, he received 'by the revelation of Jesus Christ' (Gal. 1:11,12). Here it is the Son Himself that is revealed, and it is recorded in Acts 9:20 -22 that immediately following his conversion 'he preached Christ in the synagogues, that He is the Son of God ... and confounded the Jews which dwelt at Damascus, proving that this is Very Christ'. To the same effect is the more studied exposition of the

gospel found in Romans 1. There Paul declares that he had been 'separated unto the Gospel of God ... concerning His Son' (Rom. 1:1,3). In his next reference he calls that gospel 'the gospel of His Son' (Rom. 1:9) and in verse 16 he says 'I am not ashamed of the Gospel of Christ'.

Some years ago, an invited speaker at the Chapel of the Opened Book laboured to prove that the Gospel of God was one message, whereas the Gospel of His Son, or of Christ was another. Probably the reader will not be surprised to learn that that speaker never conducted a meeting in the chapel again. A Gospel of God without Christ is no gospel at all.

'Ye believe in God' said the Saviour 'believe also in Me'. He added, and the reason is plain, 'I am the way ... no man cometh unto the Father, But By Me' (John 14:1 -6).

By radio, by book, by pulpit, we are deluged with the exhortation to return to God, or to believe God, but all such preaching is vain, and if never rectified, fatal, for there is no Gospel of God but one, and that is the Gospel of His Son.

The apostle has expressed this most forcibly in 1 Timothy 2:5,6:

'For there is one God, one Mediator also between God and men, Himself man, Christ Jesus, Who gave Himself a ransom for all' (R.V.).

The words 'to be testified in due time' (1 Tim. 2:6) do not express the apostle's meaning. The R.V. reads 'the testimony to be borne in its own times', as though This above all else is the needful message of the day -- 'One Mediator'. No man can come unto the Father by any other way. Were this aspect of truth our only object in this article, we could well expand and illustrate this supreme place that Christ occupies in the Gospel of grace, but we have other facets of truth to consider, and so with grateful acknowledgment to the Saviour in the words of Peter we conclude this aspect of truth:

'Lord, to Whom shall we go? Thou hast the words of eternal life' (John 6:68).

## **(2) Christ is all, in doctrine.**

In one sense, of course, both the Gospel and Prophecy are included in the doctrine of the Scriptures, but the word is used in a more restricted sense when we pass from the Gospel of Salvation, to the teaching that must follow. A 'doctor' in the Scriptures is a 'teacher' didaskalos (Luke 2:46), the only occurrence of this title 'doctor' in the A.V. apart from Luke 5:17 and Acts 5:34, is where it is combined with nomos and translated 'doctor of the law'. Didaskalos is elsewhere translated 'master' 46 times and 'teacher' 10 times. Didaskalia and didache are rendered 'doctrine' some 48 times, and the verb didasko which occurs 97 times, is always translated 'teach'. A 'doctor', whether of medicine, law, literature, or philosophy, is considered proficient enough in his particular field to be able to 'teach' as well as to practise.

Apparently this was not so evident to the maid in a Scottish house years ago, who, when asked to tell her mistress that the 'doctor' had called, asked, 'Shall I say the doctor who 'preaches' or the one who 'practises'? After conversion, the newly born believer requires teaching, and it is here

that 'doctrine' finds its rightful place. We are however concerned here with the essential place that Christ occupies in the great doctrines of the Scripture. Think of the revelation of the name of God given to Moses, and think of the exceedingly difficult thing it must have been for Israel either to understand or for Moses to explain.

'Thus shalt thou say unto the children of Israel, I AM hath sent me unto you' (Exod. 3:14).

The human mind as it is at present constituted and limited, seems to cry out for an expansion of this all comprehensive title, and it is here that the Saviour gives concreteness to this abstract title. First, in John 8:58, He identifies Himself with the Lord of Exodus 3:14, saying 'Before Abraham was, I AM', and then in different sections of this gospel, He reveals that in this one title is enshrined 'all the fulness', saying:

'I am the bread of life'  
'I am the light of the world'  
'I am the door'  
'I am the true and living way'  
'I am the good Shepherd'  
'I am the true vine'  
'I am the resurrection and the life'.

A sevenfold condescension, bringing the all sufficiency of the title I AM down to the level of our feeble grasp. Volumes have been written concerning the Being and the Nature of God, but it is the glory of the New Testament to lead all who seek to know the living God to see His glory 'in the face of Jesus Christ'. Scattered through the Sacred Pages we read such revealing passages as:

'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him' (John 1:18).

He is 'the Image of the invisible God' (Col. 1:15); He is 'the Express Image of His Person' (Heb. 1:3), or as the passage could be paraphrased, 'the Character of His Substance', or 'the Exhibition on the plane of the manifest of all that can be known at present of God's invisible reality'. And here we would wish to correct a misunderstanding which a somewhat condensed sentence in Life through His Name may have induced. In The Prize of the High Calling (chap. 5.2) we have debated at some length the meaning of the expression 'The form of God', where we have shown that 'form' indicates essential nature, and 'fashion' or 'to be on equality' indicates modes of being, the mode or relationship being changeable. In the book entitled Life Through His Name (Chap. 5, Equality of the Father and Son) we wrote:

'He left the riches that He had (2 Cor. 8:9); He divested Himself of the form of God'.

In our mind we had the term 'equality' with which this section is headed, and the gracious humiliation of John 13:4 where He 'laid aside His garments', but it might remove all ambiguity if the reader would substitute the following expansion of the sentence thus, 'He left the Riches that He had (2 Cor. 8:9), which were the necessary accompaniment of His divine nature, and voluntarily Divested Himself of the glory that was His by right, and clothed Himself with humility, stooping to the fashion of a man and the status of a slave'. It is not every reader who would misconstrue our



meaning, but the Person of the Lord is so sacred, that the slightest misunderstanding must be removed not only as a right but as an act of acceptable worship.

Returning to the matter of doctrine, and the way in which Christ fills it all, we have in 1 Corinthians 1:30 a truly wonderful fulness indicated. Before quoting this verse, we note that the R.V. adds in the margin, the word 'both'. This is a recognition of the Greek particle, *te*. *Te* is a conjunction of annexation, annexing with an implied relation, and is translated 'both' and 'also'. Some examples of its usage might be of service.

'All that Jesus began both to do and teach' (Acts 1:1).

'Whether they were men or women' (Acts 9:2).

'Samson, and ... of David also, and Samuel' (Heb. 11:32).

The readers that Paul had in mind when he wrote 1 Corinthians, were members of 'the church of God', 'sanctified' and 'called to be saints' (1 Cor. 1:2). It is therefore impossible for such to have been ignorant of Redemption, which is a prime necessity for salvation. What they did not so readily recognize was that Christ was made much more, and so Paul wrote 'but of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification As Well As redemption', or as he expressed the same overwhelming truth in 1 Corinthians 3:21 -23:

'Therefore let no man glory in men. For All Things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; All are Yours; and ye are Christ's; and Christ is God's'.

Is it eternal life you seek? John will point you to Christ:

'We ... shew unto you that eternal life, which was with the Father, and was manifested unto us' (1 John 1:1,2).

Is it peace you long for? Not only has He 'made peace through the blood of His cross' (Col. 1:20), He Himself Is our peace (Eph. 2:14). Christ is 'the hope of glory' (Col. 1:27); Christ is the one and only foundation (1 Cor. 3:11); Christ is the Firstfruits of them that slept (1 Cor. 15:20), and when He at length appears in glory, it will be 'Christ, Who is our life' (Col. 3:4). To represent adequately this aspect of our subject however would end in setting forth practically the whole doctrine of God, of salvation, and of subsequent blessing, for in this as in all things 'Christ is all and in all'.

### **(3) Christ is all, in Dispensational Truth.**

The Creeds that have emerged from the conflict of opinion, generally overstate the belief held by the victors, and often fail to recognize elements of truth which in the blindness of attack have been labelled 'heresy'. Dispensational Truth, while expressing a vital feature of Scripture and imbedded in every department of it, has been so misunderstood, or never even seen at all, that its revival as a most essential feature in the interpretation of Scripture has been accompanied by much opposition, misrepresentation and consequent disproportionate emphasis on some of its features.

When the dust of conflict clears, and the heat of controversy cools, one blessed fact emerges. Dispensational Truth at its vital centre, is concerned with the position that Christ occupies in the scheme of things. Are we dealing with the calling of Israel, and their destiny to be 'a kingdom of Priests'? Dispensational truth relates them to Him, the King -Priest, after the order of Melchisedec. Do we today insist that the Church is 'The Body'? This demands that Christ Himself must be set forth as 'The Head'. Do we point to the unique sphere of blessing that belongs to the dispensation of the Mystery?

Then we point away to the Seated Christ, at the right hand of God, 'in heavenly places'. Unless I can be assured that Christ will be There, how can I entertain the hope that I can ever be blessed in that highest of all spheres of blessing? Is there a redeemed company called 'The Bride'? Then Christ must be 'The Bridegroom' or all will fail of realization. He both descended, and He ascended far above all heavens, that He might fill all things, and in all our endeavours to open up the truth of God 'dispensationally' we must never be so taken up with dependent truths like 'One Body', 'Mystery', 'heavenly places' and the like as to forget for one moment that these depend upon the place that Christ occupies in relation to any one of them, and of all put together. In dispensational truth, Christ is all.

#### **(4) Christ is all, in type and shadow.**

Whenever we think of typical men such as Adam, or the typical sacrifices of Israel, the Person and Work of Christ comes immediately to mind. He is 'the last Adam' and 'the second Man' (1 Cor. 15:45,47). 'Christ our Passover is sacrificed for us' (1 Cor. 5:7). The law had a 'shadow of good things to come' but they never touched the conscience (Heb. 10:1,2), and when 'He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me' (Heb. 10:5). In verse 7, where it speaks of 'the volume of the book' the word translated 'volume' is the Greek word kephalis 'a little head', allied to the word translated 'sum' in Hebrews 8:1 which is kephalaion. The 'little head' was the summary or contents of a book, and in Hebrews 10:7 the literal translation would read 'In the heading of a scroll', and this is quoted from Psalm 40:7 where the LXX uses the word kephalis to translate the Hebrew megillah sepher.

Megillah is rendered 'roll' 21 times in the Old Testament and refers to the scrolls of skin upon which the ancient Scriptures were written. Such a 'book' needed a summary affixed to the outside, for it would be cumbersome to be obliged to unroll a scroll merely to get to know its contents. In like manner we learn that the 'summary' of the whole Old Testament is found in the words 'Lo, I Come', and it will, we trust, be seen that in this somewhat lengthy introduction, we have not lost sight of the fact that this volume is devoted to Prophetic Truth.

The Coming of Christ at His first and second Advents, the sending of His Son by the Father, His willing obedience unto death, and the glorious resurrection and ascension that followed, contain within their mighty scope the whole purpose of God, and exhaust every type and shadow to be found in the Scriptures. As a corollary that needs continual insistence, is the conclusion arrived at by Paul in Colossians 2:14 -17:

'Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His

cross; and having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ'.

Sometimes our 'study' may turn itself into a 'sanctuary'. The desk becomes a very gate of heaven, and as we quoted the words of Colossians above, a verse came to mind of a hymn we sometimes sing at the Chapel of the Opened Book:

'Finished! all the types and shadows  
Of the ceremonial law;  
Finished all that God had promised;  
Death and hell no more shall awe.  
It is finished! It is finished!  
Saints from hence your comfort draw'.

Praise is comely, and such an outburst need be no interruption. In Hebrews 9, the apostle speaks of the tabernacle of Moses:

'The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present ... But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us' (Heb. 9:8 -12).

In Hebrews 10 the ever standing priest, whose work was never done, is set aside by Him Who 'by one offering He hath perfected for ever (unto perpetuity) them that are sanctified' (Heb. 10:11 -14). The types are equally set aside by the 'much more' of Hebrews 9:14 and the 'no more' of Hebrews 10:17,18 and 26. We now come to the fifth sub -division.

#### **(5) Christ is all, in prophecy.**

The angel of the Apocalypse said to John as he knelt in wonder before Him:

'Worship God: for the testimony of Jesus is the spirit of prophecy'  
(Rev. 19:10).

This is set forth in many ways. We remember with joy the response of Philip to the Ethiopian who was perplexed as he read Isaiah 53.

'Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus' (Acts 8:35).

To those who blindly searched the Scriptures in His day, the Saviour said:

'They are they which testify of Me. And ye will not come to Me, that ye might have life ... for had ye believed Moses, ye would have believed Me; for he wrote of Me' (John 5:39,40,46).

In resurrection, the mighty Victor over sin and death, the Lord, still condescended to 'open the Book', saying:

'All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me' (Luke 24:44).

The phrase 'that it might be fulfilled', is repeated again and again in the gospel of Matthew, referring to the miraculous nature of His birth (1:22), through His life of humble service until the closing scenes of His sacrificial death (26:54,56; 27:9,35).

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Thomas Hartwell Horne, in his Introduction to the Scriptures, has a large section devoted to the fulfilment of Messianic prophecy. From these pages (pp. 549-566, 10th edition, 1856) we give a selection only, but believe the space devoted to this great subject (pp. 15 to 45 of this book) will be fully justified.

## **A Table Of The CHIEF PROPHECIES Relative To The MESSIAH**

### **Chap. I**

#### **The Principal Prophecies relative to the Messiah, with their accomplishment, in the very words of the New Testament.**

##### **SECTION I**

**Prophecies relative to the Advent, Person, Sufferings, Resurrection and Ascension of the Messiah.**

##### **§ 1. That a Messiah should come**

Prophecy.-- Genesis 3:15, 'He (the seed of the woman) shall bruise thy head and thou shalt bruise his heel'. Compare Genesis 22:18; 12:3; 26:4; 28:4 and Psalm 72:17.-- Isaiah 40:5, 'The glory of the Lord shall be revealed, and all flesh shall see it together'.-- Haggai 2:7, 'The desire of all nations shall come'.

Fulfilment.-- Galatians 4:4, 'When the fulness of the time was come, God sent forth his Son, made of a woman' (4,000 years after the first prophecy was delivered).-- Romans 16:20, 'The God of peace shall bruise Satan under your feet shortly'.-- 1 John 3:8, 'The Son of God was manifested, that He might destroy the works of the Devil' (that old serpent, Rev. 12:9). See also Hebrews 2:14.-- Luke 2:10, 'I bring you good tidings of great joy, which shall be to all people'.

##### **§ 2. When he should come**

Prophecy.-- Genesis 49:10, 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come'.-- The Messiah was to come at a time of nearly universal peace, and when there was a general expectation of him; and while the second temple was standing, seventy weeks (of years, i.e. 490 years) after the rebuilding of Jerusalem. See Haggai 2:6-9; Daniel 9:24,25; Malachi 3:1.

Fulfilment. -- When the Messiah came, the sceptre had departed from Judah; for the Jews, though governed by their own rulers and magistrates, yet were subject to the paramount authority of the Roman emperors; as was evinced by their being subject to the enrolment of Augustus, paying tribute to Caesar, and not having the power of life and death. Compare Luke 2:1,3-5; Matthew 22:20,21; and the parallel passages; and John 18:31.-- When Jesus Christ came into the world, the Roman wars were terminated, the temple of Janus was shut, and peace reigned throughout the Roman empire; and all nations, both Jews and Gentiles, were expecting the coming of some extraordinary person. See Matthew 2:1 -10; Mark 15:43; Luke 2:25,38; and John 1:19 -45, for the expectation of the Jews. The two Roman historians, Suetonius and Tacitus, confirm the fulfilment of the prediction, as to the expectation of the Gentiles.

### **§ 3. That the Messiah should be God and man together**

Prophecy.-- Psalm 2:7, 'Thou art My Son; this day have I begotten thee'.-- Psalm 110:1, 'The Lord said unto my Lord'.-- Isaiah 9:6, 'The mighty God, the everlasting Father'.-- Micah 5:2, 'Whose goings forth have been from of old, from everlasting'.

Fulfilment.-- Hebrews 1:8, 'Unto the Son he saith, "Thy throne, O God, is for ever and ever"'. Compare Matthew 22:42 -45; 1 Corinthians 15:25; Hebrews 1:13.-- Matthew 1:23, 'They shall call his name Emmanuel, that is, God with us'.-- John 1:1,14, 'The Word was with God, and the Word was God'. 'The Word was made flesh, and dwelt among us'.-- Romans 9:5, 'Of whom (the fathers) as concerning the flesh Christ came, Who is God over all, blessed for ever'. See also Colossians 2:9; 1 John 5:20.

### **§ 4. From whom he was to be descended**

Prophecy.-- From the first woman, Genesis 3:15.

From Abraham and his descendants (Gen. 12:3; 18:18); viz. Isaac (Gen. 26:4); Jacob (Gen. 28:14); Judah (Gen. 49:10); Jesse (Isa. 11:1); David (Psa. 132:11; 89:4,27; Isa. 9:7; Jer. 23:5; 33:15).

Fulfilment.-- Galatians 4:4, 'When the fulness of the time was come, God sent forth his Son, made of a woman'.

Acts 3:25, 'The covenant, which God made with our fathers, saying unto Abraham, "And in thy seed shall all the nations of the earth be blessed"'. (See Matthew 1:1).-- Hebrews 7:14, 'It is evident that our Lord sprang out of Judah'.-- Romans 15:12, 'Isaiah saith, there shall be a root of Jesse'.-- John 7:42, 'Hath not the Scripture said, that Christ cometh of the seed of David?' See also Acts 2:30; 13:23; Luke 1:32.

### **§ 5. That the Messiah should be born of a virgin**

Prophecy.-- Isaiah 7:14, 'Behold, a Virgin shall conceive and bring forth a Son'. Jeremiah 31:22, 'The Lord hath created a new thing in the earth; a woman shall compass a man'. (N.B. The ancient Jews applied this prophecy to the Messiah, whence it follows, that the later interpretations to the contrary are only to avoid the truth which we profess; viz. That Jesus was born of a virgin, and therefore is The Christ or Messiah. (Bp. Pearson on the Creed, Art. III, p. 171, edit. 1715 folio).

Fulfilment.-- Matthew 1:24,25, Joseph took his wife and knew her not, till she had brought forth her firstborn son. Compare Luke 1:26 -35.-- Matthew 1:22,23, 'All this was done that it might be fulfilled, which was spoken of the Lord by the prophet, saying, "Behold, a virgin shall be with child, and shall bring forth a son"'.

#### **§ 6. Where the Messiah was to be born**

Prophecy.-- Micah 5:2, 'Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah; yet out of thee shall he come forth unto me that is to be ruler in Israel'.

Fulfilment.-- Luke 2:4 -6, 'All went to be taxed (or enrolled), every one into his own city. And Joseph also went up from Galilee, with Mary his espoused wife, unto Bethlehem; ... and while they were there she brought forth her first -born son'. Compare also Luke 2:10,11,16 and Matthew 2:1,4 - 6,8,11; John 7:42.

#### **§ 7. That a prophet, in the spirit and power of Elias, or Elijah, should be the Messiah's forerunner, and prepare his way**

Prophecy.-- Malachi 3:1 and 4:5; Isaiah 40:3; Luke 1:17, 'Behold I will send my messenger, and he shall prepare my way before me'.

Fulfilment.-- Matthew 3:1, 'In those days came John the Baptist, preaching in the wilderness of Judaea, saying, Repent ye, the kingdom of heaven is at hand'.-- Matthew 11:14; Luke 7:27,28, 'This is Elias, which was for to come'.

#### **§ 8. That the Messiah was to be a Prophet**

Prophecy.-- Deuteronomy 18:15,18, 'I will raise them up a Prophet from among their brethren, like unto thee'.

Fulfilment.-- John 4:19, 'The woman saith unto him, Sir, I perceive that thou art a Prophet'.-- John 9:17, 'He is a Prophet'.-- Matthew 21:46, 'They took him for a Prophet'.-- Mark 6:15, 'It is a Prophet, or as one of the Prophets'.-- Luke 7:16, 'A great Prophet is risen up among us'.-- John 6:14, 'This is of a truth that Prophet that should come into the world'.-- John 7:40, 'Of a truth this is the Prophet'.-- Luke 24:19, 'Jesus of Nazareth, which was a Prophet mighty in deed and word before God and all the people'.-- Matthew 21:11, 'This is Jesus the Prophet of Nazareth of Galilee'.

#### **§ 9. That the Messiah should begin to publish the Gospel in Galilee**

Prophecy.-- Isaiah 9:1,2, 'In Galilee of the nations, the people that walked in darkness have seen a great light'.

Fulfilment.-- Matthew 4:12,17, 'Now when Jesus had heard that John was cast into prison, He departed into Galilee'. 'From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand'.

#### **§ 10. That the Messiah should confirm his doctrine by great miracles**

Prophecy.-- Isaiah 35:5,6, 'Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing'.-- Isaiah 42:7, 'To open the blind

eyes'.-- Isaiah 32:3, 'The eyes of them that see shall not be dim, and the ears of them that hear shall hearken'.-- Isaiah 29:18, 'The deaf shall hear the words of the book; and the eyes of the blind shall see out of obscurity and darkness'.

Fulfilment.-- Matthew 11:4,5, 'Jesus ... said, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear, the dead are raised up'.-- Luke 7:21, 'In that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight'.-- Matthew 4:23,24, 'Jesus went about all Galilee ... healing all manner of sickness and all manner of disease among the people ... They brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them'.-- Matthew 15:30,31, 'And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus's feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see'.-- Acts 2:22, 'Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs; which God did by him in the midst of you, as ye yourselves also know'.

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**§ 11. In what manner the Messiah was to make his public entry into Jerusalem**

Prophecy.-- Zechariah 9:9, 'Rejoice greatly, 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'.

Fulfilment.-- Matthew 21:6 -10, 'The disciples -- brought the ass, and the colt, and put on them their clothes, and set him (Jesus) thereon (that is, upon the clothes). And great multitudes spread their garments', etc. etc.-- Matthew 21:4,5, 'All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, "Behold thy king cometh"', etc. etc.

**§ 12. That the Messiah should be poor and despised, and be betrayed by one of his own disciples for thirty pieces of silver (at that time the ordinary price of the vilest slave); with which the potter's field should be purchased**

Prophecy.-- Isaiah 53:2,3, 'There is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him: he was despised, and we esteemed him not'.-- Psalm 41:9 and Psalm 55:12 -14, 'Yea, mine own familiar friend, in whom I trusted, who did eat of my bread, hath lift up his heel against me'.-- Zechariah 11:12, 'So they weighed for my price thirty pieces of silver'.-- Zechariah 11:13, 'And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised (priced) at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord'.

Fulfilment.-- Luke 9:58, 'The Son of Man hath not where to lay his head'.-- 2 Corinthians 8:9, 'For your sakes he became poor'.-- John 11:35, 'Jesus wept'.-- Luke 22:3,4, 'Then Satan entered into Judas, being one of the twelve; and he went his way, and communed with the chief priests, how he

might betray him unto them'.-- Matthew 26:14,15, 'Then Judas went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver'.-- Matthew 27:3 -7, 'Then Judas, who had betrayed him brought again the thirty pieces of silver, saying, I have sinned in that I have betrayed innocent blood; and he cast down the pieces of silver in the temple, and departed and went and hanged himself. And the chief priests took the silver, and they said, It is not lawful to put it into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in'.

**§ 13. That the Messiah should suffer pain and death for the sins of the World**

Prophecy.-- Psalm 22:16,17, 'For dogs (that is, the Heathens whom the Jews call dogs) have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet. I may tell all my bones; they look and stare upon me'.-- Isaiah 50:6, 'I gave my back to the smiters, and my cheek to them that plucked off the hair. I hid not my face from shame and spitting'.-- Isaiah 53:5,8, 'He was wounded for our transgressions: he was bruised for our iniquities; by his stripes we are healed'. 'He was cut off out of the land of the living: for the transgression of my people was he stricken'.-- Isaiah 53:12, 'And He bare the sin of many'.

Fulfilment.-- John 19:1 -3, 'Then Pilate took Jesus, and scourged him. And the soldiers platted a crown of thorns,-- and they smote him with the palms of their hands'.-- Matthew 27:30; Mark 15:19, 'And they did spit upon him and smote him on the head'.-- Mark 15:25, 'And they crucified him'.-- 1 Peter 2:23,24, 'Who, when he was reviled, reviled not again; when he suffered, he threatened not'. 'Who bare our sins in his own body on the tree (the cross)'.

**§ 14. That the Messiah should be cruelly mocked and derided**

Prophecy.-- Psalm 22:12,13,7,8, 'Many bulls have compassed me; strong bulls of Bashan -- (that is, the wicked and furious Jews, who like the beasts fattened on the fertile plains of Bashan, "waxed fat and kicked"; -- became proud and rebellious)-- have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion'. 'All they that see me, laugh me to scorn: they shoot out the lip, saying, He trusted in God that he would deliver him; let him deliver him, seeing he delighted in him'.

Fulfilment.-- Matthew 27:39,41,42; Mark 15:31,32; Luke 23:35 -37, 'And they that passed by reviled him, wagging their heads'. 'Likewise also the chief priests, and the rulers also with them, derided, and mocking, said among themselves, with the scribes and elders, "He saved others, himself he cannot save; if he be the Christ, the chosen of God, let him now come down from the cross, and save himself, that we may see, and we will believe him. He trusted in God, let him deliver him now if He will have him". And the soldiers also mocked him,-- saying, "If thou be the king of the Jews, save thyself"'. '.

**§ 15. That vinegar and gall should be offered to the Messiah upon the cross; and his garments should be divided, and lots cast for his vesture**



Prophecy.-- Psalm 69:21, 'They gave me also gall for my meat; and in my thirst they gave me vinegar to drink'.-- Psalm 22:18, 'They part my garments among them, and cast lots upon my vesture'.

Fulfilment.-- John 19:29; Matthew 27:48; Mark 15:36, 'And they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth'.-- John 19:23,24, 'Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam'. 'They said therefore among themselves, "Let us not rend it, but cast lots for it whose it shall be"'.

**§ 16. That not a bone of the Messiah should be broken, but that his side should be pierced**

Prophecy.-- Psalm 34:20, 'He keepeth all his bones: not one of them is broken'.-- Zechariah 12:10, 'And they shall look upon me Whom they have pierced'.

Fulfilment.-- John 19:32 -34, 'Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake Not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water'.

**§ 17. That the Messiah should die with malefactors, but be buried honourably**

Prophecy.-- Isaiah 53:9, 'And he made his grave with the wicked, and with the rich in his death'.

Fulfilment.-- Matthew 27:38,57 -60, 'Then were there two thieves crucified with him'. 'There came a rich man of Arimathaea, named Joseph ... and begged the body of Jesus; and he wrapped it in a clean linen cloth and laid it in his own new tomb'.

**§ 18. That the Messiah should rise from the dead, and ascend into heaven**

Prophecy.-- Psalm 16:9,10, 'My flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption'.-- Isaiah 53:10, 'When thou shalt make his soul an offering for sin,-- he shall prolong his days'.-- Psalm 68:18, 'Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men ... that the Lord God might dwell among them'.

Fulfilment.-- Acts 2:31, '(David) spake before of the resurrection of Christ, that his soul was not left in hell; neither did his flesh see corruption'. See also Acts 13:35.-- Matthew 28:5,6, 'The angel said unto the women, "He is not here; for he is risen, as he said"'. See Luke 24:5,6;-- 1 Cor. 15:4, 'He rose again the third day according to the Scriptures'.-- Acts 1:3, 'He showed himself alive after his passion, by many infallible proofs'.-- Mark 16:19; Luke 24:51; Acts 1:9, 'So then, after the Lord had spoken to them, while he was blessing them, and while they beheld, he was parted from them, and carried up into heaven, and sat at the right hand of God'. Compare also 1 Peter 3:22; 1 Timothy 3:16; Hebrews 6:20.

**§ 19. That the Messiah should send the Holy Spirit, the Comforter**

Prophecy.-- Joel 2:28, 'I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy'.

Fulfilment.-- See all these promises and predictions fulfilled in Acts 2:1 -4; 4:31; 8:17; 10:44; 11:15.

## SECTION II

### Predictions Relative To The Offices Of The Messiah

**§ 1. That the Messiah was to be a Prophet and Legislator Like Unto Moses, but superior to him, who should change the law of Moses into a new and more perfect law, common both to Jews and Gentiles, and which should last for ever**

Prophecy.-- Deuteronomy 18:18,19, 'I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth ... And it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him'. See also Deuteronomy 18:15; Acts 3:22 and 7:37.

Fulfilment.-- That the Messiah was to be a Prophet generally, see 8. p. 18 supra; and how closely Jesus Christ resembled Moses, to whom he was also infinitely superior in many respects, will appear from the following particulars:

(i) As to the dignity of his person. Hebrews 3:5,6, 'Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we'. Other prophets had revelations in dreams and visions, but Moses talked with God face to face. Christ spake that which he had seen with the Father.

(ii) As to his legislative office. Moses was a Legislator, and the Mediator of a covenant between God and Man. Christ was a Mediator of a better covenant than that which was established by the sacrifice of bulls and goats. The one was mortal; the other Divine. Other prophets were only interpreters and enforcers of the law, and in this respect were greatly inferior to Moses. This is of itself a sufficient proof that a succession of prophets could not be solely alluded to. The person who was to be raised up could not be like Moses in a strict sense, unless he were a legislator -- he must give a law to mankind, and, consequently, a more excellent law; for if the first had been perfect, as the author of the Epistle to the Hebrews argues, there could have been no room for a second. Christ was this Legislator, who gave a law more perfect in its nature, more extensive in its application, and more glorious in its promises and rewards.-- Hebrews 7:18,19, 'There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope (i.e. of a new law) did; by the which we draw nigh unto God'.

The Law of Moses belonged to one nation only, but the Gospel, which is the Law of Christ, is designed for all nations. The Messiah was to enact a new law. Isaiah 2:3, 'Out of Zion shall go forth the law, and the word of the Lord from Jerusalem'. This new law or covenant was to be common to all nations; see Isaiah 2:2,3 and 51:4,5; and was to endure for ever; see Isaiah 59:21; Jeremiah 31:34; Ezekiel 36:27; 37:26; Isaiah 55:3; 61:8; Jeremiah

32:40; Ezekiel 34:25; Daniel 7:13,14; Isaiah 42:6; 62:2; compared with Matthew 28:19,20. Moses instituted the passover, when a lamb was sacrificed, none of whose bones were to be broken, and whose blood protected the people from destruction.-- Christ was himself that pascal lamb. Moses had a very wicked and perverse generation committed to his care; and to enable him to rule them, miraculous powers were given to him, and he used his utmost endeavours to make the people obedient to God and to save them from ruin; but in vain; in the space of forty years they all fell in the wilderness except two.-- Christ also was given to a generation not less wicked and perverse; his instructions and his miracles were lost upon them; and in about the same space of time, after they had rejected him, they were destroyed.

(iii) As to his prophetic office and character.-- Moses foretold the calamities that would befall his nation for their disobedience.-- Christ predicted the same events, fixed the precise time, and enlarged upon the previous and subsequent circumstances.

Moses chose and appointed seventy elders to preside over the people. Christ chose the same number of disciples. Moses sent twelve men to spy out the land which was to be conquered.-- Christ sent his twelve apostles into the world, to subdue it by a more glorious and miraculous conquest.

(iv) As to the benefits conferred. Moses delivered the Israelites from their cruel bondage in Egypt; he contended with the magicians, and had the advantage over them so manifestly, that they could no longer withstand him, but were constrained to acknowledge the divine power by which he was assisted. Moses conducted the Israelites through the desert; assuring them that if they would be obedient, they should enter into the happy land of promise, which the wiser Jews usually understood to be a type of the eternal and celestial kingdom, to which the Messiah was to open an entrance. And Moses interceded with the Almighty for that rebellious people, and stopped the wrath of God, by lifting up the brazen serpent in the wilderness. The people could not enter into the land of promise till Moses was dead -- by the death of Christ 'the kingdom of heaven was opened to all believers'.-- But Jesus has delivered us from the far worse tyranny of Satan and sin, and He saves all who truly believe in him and unfeignedly repent, from the guilt, the power, and the punishment of their sins (Matt. 1:21).-- Jesus Christ cast out evil spirits, and received their acknowledgments both of the dignity of his nature and the importance of his mission. He was lifted up on the cross, and was the Atonement for the whole world. He has also brought life and immortality to light. As our Forerunner, he hath entered into heaven, that where he is, there his followers may be also (Heb. 6:20; 9:24; John 14:2,3): and as an Advocate he ever liveth to make intercession for all that come to God by him (1 John 2:1; Heb. 7:25).

Moses wrought a great variety of miracles, and in this particular the parallel is remarkable; since besides Christ 'there arose not a prophet in Israel like unto Moses whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do' (Deut. 34:10,11). Moses was not only a lawgiver, a prophet, and a worker of miracles but a king and a priest. He is called king (Deut. 33:5) and he had indeed, though not the pomp, and the crown, and the sceptre, yet the authority of a king, and was the supreme magistrate; and the office of the priest he often exercised. In all these offices the resemblance between Moses and Christ was striking and exact.

Moses fed the people miraculously in the wilderness -- Christ with bread and with doctrine; and the manna which descended from heaven, and the

loaves which Christ multiplied, were proper images of the spiritual food which the Saviour of the world bestowed upon his disciples.

Moses expressly declares, 'That it shall come to pass, that whosoever will not hearken unto my words which the Prophet shall speak in my name, I will require it of him'. The Jews rejected Christ, and God rejected them. In the whole course of the history of the Jews there is no instance recorded, where, in the case of disobedience to the warnings or advice of any prophet, such terrible calamities ensued, as those which followed the rejection of the Messiah. The overthrow of the Jewish empire, the destruction of so many Jews at the siege of Jerusalem, the dispersion of the surviving people, and the history of the Jews down to the present day -- calamities beyond measure and beyond example -- fulfilled the prophecy of Moses.

(v) As to the circumstances of his death. Moses died in one sense for the iniquities of his people; it was their rebellion which was the occasion of it, which drew down the displeasure of God upon them and upon him: 'The Lord', said Moses to them, 'was angry with me for your sakes, saying, Thou shalt not go in thither, but thou shalt die' (Deut. 1:37). Moses therefore went up in the sight of the people to the top of Mount Nebo, and there he died when he was in perfect vigour, 'when his eye was not dim, nor his natural force abated'.-- Christ suffered for the sins of men, and was led up in the presence of the people to Calvary, where he died in the flower of his age, and when he was in his full natural strength. Neither Moses nor Christ, as far as we may collect from sacred history, were ever sick or felt bodily decay or infirmity, which would have rendered them unfit for the toils they underwent. Their sufferings were of another kind.

As Moses a little before his death promised the people that God would raise them up a Prophet like unto himself -- so Christ, taking leave of his afflicted disciples, told them, 'I will not leave you comfortless: I will pray the Father, and he shall give you another Comforter' (John 14:18,16).

'Is this similitude and correspondence, in so many particulars, the effect of mere chance?' says Dr. Jortin, to whom we are principally indebted for the preceding circumstances of resemblance between Jesus Christ and the Great Prophet and Legislator of the Jews:-- 'Let us search all the records of universal history, and see if we can find a man who was so like to Moses as Christ was. If we cannot find such a one, then we have found him of whom Moses in the law and the prophets did write, to be Jesus of Nazareth, The Son of God'.\*

\* Jortin's Remarks on Ecclesiastical History, vol. i. pp. 135-150, second edition. See also Bp. Newton's Dissertations on the Prophecies, vol. i. pp. 90-101. London 1793, ninth edition.

## § 2. The Messiah was to be a Teacher, who was to instruct and enlighten men

### (i). Messiah was to be a Teacher

Prophecy.-- Isaiah 61:1, 'The Lord hath anointed me to preach good tidings unto the meek'.-- Isaiah 54:13, 'All thy people shall be taught of the Lord'.-- Psalm 78:2, 'I will open my mouth in a parable'.

Fulfilment.-- Mark 1:14, 'Jesus came ... preaching the kingdom of God'.-- Luke 8:1, 'He went throughout every city and village, preaching and

showing the glad tidings of the kingdom of God'.-- Mark 6:6, 'He went round about the villages, teaching'.-- Luke 4:15,44, 'He taught in their synagogues; and he preached in the synagogues of Galilee'. See also Matthew 4:23; 9:35; Mark 1:38,39.-- Matthew 11:5, 'The poor have the Gospel preached to them'.-- Matthew 13:34,35, 'All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables'.-- Mark 4:33, 'With many such parables spake he the word unto them'.

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**(ii). The Messiah was to instruct and enlighten men**

Prophecy.-- Isaiah 9:2, 'The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined'.

Fulfilment.-- John 12:46, 'I am come a light into the world, that whosoever believeth on me should not abide in darkness'. (See also John 8:12, 9:5).-- Luke 2:32, 'A light to lighten the Gentiles'.-- Acts 26:18, 'To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God'.-- Ephesians 5:8, 'Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light'.-- Acts 3:26, 'God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities'.

**§ 3. He was to be the Messiah, Christ, or Anointed of God**

Prophecy.-- Isaiah 61:1, 'The Spirit of the Lord God is upon me; because the Lord had anointed me to preach good tidings unto the meek'.-- Daniel 9:24,25, 'To anoint the most holy,-- the Messiah the Prince'.-- Psalm 132:17, 'I have ordained a lamp for mine Anointed'. See also Psalm 89:20,51.-- Psalm 2:2, 'The rulers take counsel together, against the Lord, and against his Anointed or Messiah'.

Fulfilment.-- John 4:25,42, 'I know that Messiah cometh, which is called the Christ. This is indeed the Christ'.-- John 6:69, 'We believe and are sure that thou art the Christ, the Son of the living God'. See also John 11:27; Matthew 16:16.-- Matthew 26:63,64, 'The high priest said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God"; Jesus saith unto him, "Thou hast said"'. See also Mark 14:61.-- Acts 18:28, 'He mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ'. See also Acts 9:22 and 17:3.-- Acts 2:36, 'Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ'.-- Philippians 2:11, 'That every tongue should confess that Jesus Christ is Lord'.

**§ 4. The Messiah was to be a Priest**

Prophecy.-- Psalm 110:4, 'Thou art a priest for ever after the order of Melchizedek' (cited in Heb. 5:6; 7:21).-- Zechariah 6:13, 'He shall be a priest upon his throne'.

Fulfilment.-- Hebrews 4:14, 'We have a great high priest, that is passed into the heavens, Jesus the Son of God'. (See also 8:1). Hebrews 3:1; 10:21, 'Consider the apostle and high priest of our profession, Christ

Jesus'.-- Hebrews 2:17, 'That he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people'.-- Hebrews 7:24, 'This man, because he continueth ever, hath an unchangeable priesthood'.

**§ 5. The Messiah was, by the offering of himself as a sacrifice for sin, to make an end of sin, to make reconciliation for iniquity, to make men holy, and to destroy the power of the devil**

Prophecy.-- Isaiah 53:6,10,11,12, 'The Lord hath laid on him the iniquity of us all'. 'Thou shalt make his soul an offering for sin'. 'He shall bear their iniquities'. 'He bare the sin of many'.-- Daniel 9:24, 'To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness'.-- Genesis 3:15, 'It (the seed of the woman, the promised Messiah) shall bruise thy (Satan's) head'.

Fulfilment.-- Ephesians 5:2, 'Christ hath given himself for us an offering and a sacrifice to God'. (See also 2 Cor. 5:21; Rom. 8:3).-- 1 John 2:2, 'He is the propitiation for our sins'.-- Hebrews 9:14, 'Christ, who through the eternal Spirit offered himself without spot to God'.-- 1 Peter 1:19, 'Redeemed -- with the precious blood of Christ, as of a lamb without blemish'.-- 1 Peter 3:18, 'Christ also hath once suffered for sins, the just for the unjust'.-- Hebrews 10:12, 'This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God'.-- Hebrews 9:12, 'Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place'.-- Hebrews 7:27, 'Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself'.-- Hebrews 9:25,26, 'Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others'. 'But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself'.-- John 1:29, 'The Lamb of God, which taketh away the sin of the world'.-- Acts 5:31, 'To give repentance to Israel, and forgiveness of sins'.-- 1 Corinthians 15:3, 'Christ died for our sins according to the Scriptures'.-- 1 John 1:7, 'The blood of Jesus Christ his Son cleanseth us from all sin'.-- Romans 5:10, 'We were reconciled to God by the death of his Son'.-- 2 Corinthians 5:18, 'Who hath reconciled us to himself by Jesus Christ'.-- Colossians 1:20, 'By him (Christ) to reconcile all things unto himself'.-- Hebrews 5:9, 'He became the author of eternal salvation unto all them that obey him'.-- 2 Corinthians 5:15, 'He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them'. (See also Rom. 6:10 -12; 1 Thess. 5:10).-- 1 Peter 2:24, 'Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness'.-- Titus 2:14, 'Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works'.-- 1 Corinthians 6:20, 'Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's'.-- 1 Peter 4:1,2, 'As Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God'.

**§ 6. The Messiah was to be a Saviour**

Prophecy.-- Isaiah 59:20, 'The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob'. 62:11, 'Say ye to the daughter of Zion, "Behold, thy salvation cometh"'.

Fulfilment.-- 1 John 4:14, 'The Father sent the Son to be the Saviour of the world'.-- Luke 2:11, 'Unto you is born a Saviour, which is Christ the Lord'. (See also Matt. 1:21; Acts 13:23).-- John 4:42, 'We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world'.-- Acts 5:31, 'Him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins'.-- 2 Peter 2:20, 'Have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ'. (See also 2 Pet. 3:18).-- Titus 3:6, 'The Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour'.-- 2 Peter 1:1, 'Through the righteousness of our God and Saviour Jesus Christ'.-- Philippians 3:20, 'From whence (heaven) we also look for the Saviour, the Lord Jesus Christ'.-- Titus 2:13, 'Looking for ... the appearing of our great God and Saviour, Jesus Christ'.

#### **§ 7. The Messiah was to be a Mediator**

Prophecy.-- Psalm 110:1, 'The Lord said unto my Lord, Sit thou at my right hand'.-- Daniel 9:17,19, 'O our God, cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake'. 'Defer not, for thine own sake, O my God'.-- Isaiah 8:14, 'He shall be for a sanctuary'.

Fulfilment.-- John 14:6, 'Jesus saith unto him, "I am the way, and the truth, and the life; no man cometh unto the Father but by me"'.-- 1 Timothy 2:5, 'There is one God, and one Mediator between God and men, the man Christ Jesus'.-- Hebrews 12:24, 'Jesus the mediator of the new covenant'. (See also Heb. 7:22; 8:6; 9:15).-- John 15:16; 16:23,24, 'Whatsoever ye shall ask the Father in my name, he will give it you; hitherto ye have asked nothing in my name'.-- John 14:14, 'If ye shall ask any thing in my name, I will do it'.

#### **§ 8. The Messiah was to be an Intercessor**

Prophecy.-- Isaiah 53:12, 'He made intercession for the transgressors'.

Fulfilment.-- Luke 23:34, 'Jesus said, Father, forgive them; for they know not what they do'.-- Hebrews 9:24, 'Christ is entered into heaven itself, now to appear in the presence of God for us'.-- 1 John 2:1, 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous'.-- Romans 8:34, 'Christ, who is even at the right hand of God, who also maketh intercession for us'.-- Hebrews 7:25, 'He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them'.

#### **§ 9. Messiah was to be a Shepherd**

Prophecy.-- Isaiah 40:11, 'He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young'.-- Ezekiel 34:23, 'I will set up one shepherd over them, even my servant David'. (See also Ezek. 37:24).

Fulfilment.-- John 10:14,16, 'I am the good shepherd, and know my sheep, and am known of mine. Other sheep (that is, the Gentiles) I have, which are not of this fold ... and they shall hear my voice; and there shall be one fold, and one shepherd'.-- Hebrews 13:20, 'Our Lord Jesus, that great

shepherd of the sheep'.-- 1 Peter 2:25, 'Ye are now returned unto the shepherd and bishop of your souls'.-- 1 Peter 5:1,2,4, 'The elders, I exhort, feed the flock of God; and when the chief shepherd shall appear ye shall receive a crown'.

**§ 10. Messiah was to be a king, superior to all others, the head and ruler of the church, and more particularly exalted as a king, after his sufferings and resurrection**

**(i) The Messiah was to be a King**

Prophecy.-- Psalm 2:6, 'Yet have I set my king upon my holy hill of Zion'. --Psalm 132:11, 'The Lord hath sworn to David, "Of the fruit of thy body will I set upon thy throne"'. (See also Isa. 9:6; 55:4; Zech. 6:13).-- Jeremiah 23:5,6, 'A king shall reign and prosper; this is the name whereby he shall be called, "The Lord our righteousness"'. (See also Isa. 32:1).-- Ezekiel 37:24,25, 'David my servant shall be king over them'. (See also Ezek. 34:23,24; Jer. 30:9; Hos. 3:5).-- Zechariah 9:9, 'Shout, O daughter of Jerusalem; behold, thy king cometh unto thee'. (Cited as fulfilled in Matt. 21:5; John 12:15; Luke 19:38).

Fulfilment.-- Matthew 2:5,6, 'Thus it is written by the prophet, "Out of thee shall come a governor, that shall rule my people Israel"' (Mic. 5:2).-- Luke 1:32,33, 'The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever'.-- John 1:49, 'Nathaniel answered, "Thou art the Son of God; Thou art the king of Israel"'.-- John 18:33,36,37, 'Pilate said, "Art thou the king of the Jews?"' Jesus answered, "My kingdom is not of this world: now is my kingdom not from hence". Pilate said, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king"'. (See also Matt. 27:11).-- Acts 5:31, 'Him hath God exalted with his right hand to be a prince and a Saviour'.

**(ii) Messiah was to be a king, superior to all others, the head and ruler of the church**

Prophecy.-- Psalm 89:27,36, 'I will make him my firstborn, higher than the kings of the earth'. 'His throne as the sun before me'.-- Daniel 7:13,14, 'One like the Son of Man;-- There was given him dominion, and glory, and a kingdom; that all people, nations, and languages should serve him: his dominion is an everlasting dominion'. (See also Dan. 7:27; 2:44).

Fulfilment.-- Revelation 1:5, 'The Prince of the kings of the earth'.-- 1 Timothy 6:15, 'Who is the blessed and only potentate, the King of kings, and Lord of lords'. (See also Rev. 17:14; 19:16).-- Ephesians 1:21, 'Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come'.-- Philippians 2:9, 'God hath highly exalted him, and given him a name which is above every name'.-- Ephesians 1:22,23, 'God hath put all things under his feet, and gave him to be Head over all things to the Church, which is his body'.-- Colossians 1:18, 'Christ is the Head of the Church, which is his body'. (See also Eph. 5.23).-- Ephesians 4:15,16, 'Who is the Head, even Christ; from whom the whole body fitly joined together and compacted ... maketh increase'.-- 1 Corinthians 12:27, 'Ye are the body of Christ, and members in particular'.

**(iii) Messiah the king was to be exalted, more particularly after his sufferings and resurrection**



Prophecy.-- Psalm 2:6,7 (cited and applied to Christ in Acts 13:33 and Heb. 5:5), 'I have set my King upon my holy hill of Zion. Thou art my Son; this day have I begotten thee'.-- Psalm 8:5, 'Thou hast made him a little lower than the angels, and hast crowned him with glory and honour'.-- Isaiah 53:10,12, 'When thou shalt make his soul an offering for sin, he shall see his seed; and the pleasure of the Lord shall prosper in his hand'.-- 'Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death'.

Fulfilment.-- 1 Peter 1:11, 'The prophets ... testified beforehand the sufferings of Christ, and the glory that should follow'.-- Luke 24:26, 'Ought not Christ to have suffered these things, and to have entered into glory?'-- John 17:1, 'The hour is come; glorify thy Son'.-- Romans 1:4, 'Declared to be the Son of God with power ... by the resurrection from the dead'.-- 1 Peter 1:21, 'God ... raised him up from the dead, and gave him glory'.-- 1 Peter 3:22, 'Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him'.-- Acts 2:32,33, 'Jesus hath God raised up ... therefore being by the right hand of God exalted'.-- Philippians 2:8,9, 'Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him'.-- Hebrews 2:9, 'We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour'.-- Hebrews 12:2, 'Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God'.

## CHAP. II

### **The Principal Predictions By Jesus Christ Relative To His Sufferings, Death, Resurrection, The Spread Of The Gospel, And The Destruction Of Jerusalem**

#### SECT. I

Predictions (for the confirmation of his disciples' faith) that they would find things according to his word

Prophecy.-- Matthew 21:1,2,3; Mark 11:2; Luke 19:30,31, 'Jesus sent two disciples, saying unto them, "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them, and bring them unto me: and if any man say aught unto you, ye shall say, 'The Lord hath need of them' and straightway he will send them"'.-- Mark 14:13,14,15, 'Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall go in, say ye to the good man of the house, "The Master saith, Where is the guest -chamber where I shall eat the passover with my disciples?" And he will show you a large upper room'. (See also Matt. 26:18).

Fulfilment.-- Mark 11:4,5,6; Luke 19:32, 'They found the colt tied by the door without, in a place where two ways met, and they loose him; and certain of them that stood there said unto them, "What do ye, loosing the colt?" and they said to them even as Jesus had commanded, and they let them go'.-- Luke 22:13; Mark 14:16, 'They went and found as he had said unto them'.

#### SECT. II

Predictions of Jesus Christ relative to his sufferings, death, resurrection, and ascension

**§ 1. That he was to be betrayed by one of his disciples, and by Judas Iscariot**

Prophecy.-- John 6:70,71, 'Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon, for he it was that should betray him'.-- Matthew 20:18, 'Behold we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests and unto the scribes'. (See also Matt. 17:22; Mark 10:33; Luke 9:44).-- Matthew 26:2, 'Ye know, that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified'.-- John 13:10,11, 'Ye are clean, but not all; for he knew who should betray him; therefore said he, Ye are not all clean' (13:18; 17:12).-- Mark 14:18, 'Jesus said, Verily I say unto you, One of you which eateth with me shall betray me'. (Matt. 26:21; John 13:21; Luke 22:21).-- John 13:26, 'He it is to whom I shall give a sop:-- he gave it to Judas Iscariot'. (Mark 14:20).-- Mark 14:42, 'He that betrayeth me is at hand'. (Matt. 26:46).

Fulfilment.-- Matthew 26:14,15,16, 'One of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver; and from that time he sought opportunity to betray him'. (Mark 14:10; Luke 22:3; John 13:2).-- Matthew 26:47-49, 'Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast; and forthwith he came to Jesus, and said, Hail, Master, and kissed him'.

**§ 2. That his other Disciples would forsake him**

Prophecy.-- Mark 14:27; Matthew 26:31, 'Jesus saith unto them, All ye shall be offended because of me this night; for it is written, "I will smite the shepherd, and the sheep shall be scattered"'.-- John 16:32, 'The hour cometh, yea is now come, that ye shall be scattered every man to his own, and shall leave me alone'.-- John 18:8,9, 'Jesus answered, If ye seek me, let these go their way; that the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none'.

Fulfilment. -- Matthew 26:56, 'Then all the disciples forsook him and fled'.-- Mark 14:50, 'And they all forsook him and fled'.

**§ 3. That Peter would deny him**

Prophecy.-- Luke 22:31,32, 'Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren'.-- John 13:38, 'Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, The cock shall not crow till thou hast denied me thrice'. (See Matt. 26:34; Luke 22:34).-- Mark 14:30, 'Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice'.

Fulfilment.-- Luke 22:60,61,62, 'Peter said, Man, I know not what thou sayest; and immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice; and

Peter went out, and wept bitterly'. (See also Matt. 26:75; John 18:27).-- Mark 14:72, 'The second time the cock crew, and Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice'.

#### **§ 4. The circumstances, place, and manner of his sufferings**

##### **(i) That he should suffer**

Prophecy.-- Matthew 16:21; Mark 8:31; Luke 9:22, 'Jesus began to teach and to show his disciples, how that he, the Son of Man, must go unto Jerusalem, and suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and be raised again the third day'.-- Mark 9:31; Matthew 17:22,23, 'The Son of Man shall be delivered into the hands of men; and they shall kill him; and after that he is killed, he shall rise the third day'.-- Mark 10:33,34; Matthew 20:18,19; Luke 18:31 -33, 'Behold, we go up to Jerusalem; and all things that are written in the prophets concerning the Son of Man shall be accomplished: and the Son of Man shall be betrayed, and delivered unto the chief priests, and unto the scribes; and they shall condemn him unto death, and shall deliver him unto the Gentiles. And they shall mock and spitefully entreat him, and shall scourge him, and shall spit upon him, and shall kill him, and crucify him; and the third day he shall rise again'.

Fulfilment.-- John 11:53, 'They took counsel together for to put him to death'.-- Matthew 26:4; Mark 14:1; Luke 22:2, 'And consulted how they might take Jesus by subtilty and put him to death'.-- Matthew 26:66; Mark 14:64; Luke 22:71, 'They answered and said, "He is guilty of death" ... and they all condemned him to be guilty of death'.-- Matthew 27:26; Luke 23:24; John 19:16, 'When he had scourged Jesus, he delivered him to be crucified'.-- John 19:17,18; Matthew 27:35; Luke 23:33, '... Golgotha, where they crucified him, and two others with him'.-- Luke 24:6,7,26,46, 'Remember how he spake unto you when he was yet in Galilee, saying, "The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" ... "Ought not Christ to have suffered these things?" ... Thus it behoved Christ to suffer, and to rise from the dead the third day'.-- Acts 2:23, 'Him ... ye have taken, and by wicked hands have crucified and slain'.-- Acts 13:27, 'They have fulfilled (the prophecies) in condemning him'.-- Acts 17:3, (Paul opened and alleged out of the Scriptures) 'That Christ must needs have suffered and risen again from the dead'.-- Galatians 3:1, '... Christ hath evidently been set forth crucified among you'.

##### **(ii) The place where he should suffer, viz. at Jerusalem**

Prophecy.-- Matthew 16:21; Luke 9:31, 'He must go unto Jerusalem and suffer'.-- Luke 13:31,33, 'Herod will kill thee'. 'It cannot be that a prophet perish out of Jerusalem'.-- Luke 18:31; Matthew 20:18, 'We go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished'.

Fulfilment.-- Luke 24:18, 'Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?' (See also Matt. 27; Mark 15; Luke 23; John 19).-- Acts 13:27, 'They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voice of the prophets which are read every Sabbath -day, they have fulfilled them in condemning him'.-- Hebrews 13:12, 'Jesus ... suffered without the gate'.

**(iii) The persons by whom he was to suffer, viz. particularly by the Chief Priests and Gentiles**

**(a) By the Chief Priests**

Prophecy.-- Matthew 16:21; Mark 8:31; Luke 9:22, 'He must suffer many things of the elders and chief priests and scribes'.-- Matthew 17:12, 'Likewise shall also the Son of Man suffer of them'.-- Mark 10:33, 'The Son of Man shall be delivered unto the chief priests and to the scribes, and they shall condemn him to death'.

Fulfilment.-- Matthew 26:3,4; John 11:53, 'Then assembled together the chief priests and the scribes and the elders of the people, unto the palace of the high priest who was called Caiaphas; and consulted that they might take Jesus by subtilty and kill him'.-- John 18:13,24; Matthew 26:57, 'They led him away to Annas first'. 'Now Annas had sent him bound unto Caiaphas the high priest'.-- Matthew 26:65,66; Mark 14:64, 'The high priest rent his clothes, saying, "He hath spoken blasphemy,-- what think ye?" They answered and said, "He is guilty of death"'.-- Matthew 27:20; Luke 23:18, 'The chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus'.-- Luke 24:20; Acts 13:28, 'The chief priests and our rulers delivered him to be condemned to death'.

**(b) By the Gentiles**

Prophecy.-- Luke 18:31,32; Mark 10:33; Matthew 20:19, 'The Son of Man shall be delivered to the Gentiles'. (Note, that when Jesus foretold that he should be crucified, it also implied that he should be delivered to the Gentiles; for crucifixion was a Roman not a Jewish punishment).

Fulfilment.-- Acts 13:28, 'Though they found no cause of death in him, yet desired they Pilate that he should be slain'.-- Matthew 27:2; Mark 15:1, 'They delivered him to Pontius Pilate the governor'.-- John 18:31,32, 'Pilate said unto them, "Take ye him, and judge him according to your law". The Jews therefore said unto him, "It is not lawful for us to put any man to death"; that the saying of Jesus might be fulfilled'.-- Mark 15:15; Luke 23:24, 'Pilate delivered Jesus, when he had scourged him, to be crucified'.-- Acts 4:27, 'Against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together'.

**(iv) The manner of his sufferings, viz. by mocking and crucifixion**

**(a) Jesus foretold that he should be mocked**

Prophecy.-- Mark 9:12, 'The Son of Man must suffer many things, and be set at nought'.-- Luke 18:31,32; Mark 10:34, 'The Son of Man shall be delivered to the Gentiles, and shall be mocked and spitefully entreated, and spitted on'.

Fulfilment.-- At the high priest's. Matthew 26:67,68; Mark 14:65, 'Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, "Prophecy unto us, thou Christ, who is he that smote thee"'.-- Before Herod. Luke 23:11, 'Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe'.-- At Pilate's judgment hall. Mark 15:17 -19; Matthew 27:28; John 19:2, 'They clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, "Hail, king of the Jews!" and they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him'.-- At the Cross. Mark 15:29 -32, 'They that passed by railed on him, wagging their heads and saying, "Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross". Likewise also, the chief priests, mocking, said, among themselves, with the scribes, "He saved others, himself he cannot save; let Christ the king of Israel descend now from the cross, that we may see and believe". And they that were crucified with him reviled him'.

**(b) Jesus foretold that he should be crucified**

Prophecy.-- John 3:14, 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up'.-- John 12:32, 'And I, if I be (more correctly, when I am) lifted up from the earth, will draw all men unto me'.-- John 8:28, 'When ye have lifted up the Son of Man, then shall ye know that I am he'.-- Matthew 20:19, '... to mock, and to scourge, and to crucify him'.

Fulfilment.-- Matthew 27:31; John 19:16, 'They led him away to crucify him'.-- Luke 23:33; Mark 15:20,25, 'When they were come to the place which is called Calvary, there they crucified him'.-- Luke 24:6,7, 'Remember how he spake to you ... The Son of Man must ... be crucified'. Compare also Luke 24:20; Acts 2:23 and 4:10; 1 Corinthians 1:23; Galatians 3:1.

**§ 5. Jesus Christ predicted his resurrection**

Prophecy.-- John 2:19,21, 'Jesus said, "Destroy this temple, and in three days I will raise it up"'. 'He spake of the temple of his body'.-- John 10:17, 'I lay down my life, that I might take it again'.-- Mark 10:34 (see also Mark 8:31; Luke 9:22), 'They shall kill him: and the third day he shall rise again'.-- Matthew 27:62,63, 'The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, "After three days I will rise again"'.--

Fulfilment.-- Luke 24:5,6, 'Why seek ye the living among the dead? He is not here but is risen; remember how he spake to you when he was yet in Galilee'. See also Matthew 28:6 and 28:9,11; Luke 24:15,34,36; John 20:14,19 and 21:4.-- John 20:27, 'Then saith he to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing"'.-- Acts 1:3, 'To whom also he showed

himself alive after his passion by many infallible proofs, being seen of them forty days'.-- Acts 10:40,41, 'Him God raised up the third day, and showed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead'. See also Acts 2:32 and 4:33; 1 Corinthians 15:20; Acts 17:3; 26:23; Romans 1:4.

## § 6. Jesus Christ foretold that he would appear again to his disciples

Prophecy.-- John 16:16,22, 'A little while and ye shall not see me, and again a little while and ye shall see me, because I go to the Father'. 'I will see you again'.-- Matthew 26:32; Mark 14:28, 'After I am risen again I will go before you into Galilee'.-- Matthew 28:10; Mark 16:7, 'Go tell my brethren that they go into Galilee, and there shall they see me'.

Fulfilment.-- Mark 16:14; John 20:19; Luke 24:36, 'He appeared to the eleven as they sat at meat, and upbraided them with their unbelief'.-- Matthew 28:16,17, 'The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him, but some doubted'.-- John 21:1, 'Jesus showed himself again to the disciples at the sea of Tiberias'.-- 1 Corinthians 15:5,6, 'He was seen of Cephas, then of the twelve, after that he was seen of above five hundred brethren at once'.

## § 7. Jesus Christ foretold his ascension into heaven

Prophecy.-- John 6:62, 'What and if ye shall see the Son of Man ascend up where he was before'.-- 16:28, 'I came forth from the Father, and am come into the world; again I leave the world, and go to the Father'.-- 20:17, 'I am not yet ascended to my Father; but go to my brethren, and say unto them, "I ascend unto my Father and your Father, and to my God and your God"'. (See also John 7:33; 13:33; 14:19 and 17:13).

Fulfilment.-- Mark 16:19, 'After the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God'. (See also Luke 24:51).-- Acts 1:9,10, 'While they beheld he was taken up; and a cloud received him out of their sight. They looked steadfastly toward heaven as he went up'.-- Ephesians 4:10, 'He that descended is the same also that ascended up far above all heavens'. See also 1 Peter 3:22; Hebrews 9:24; 4:14; 6:20; 1 Timothy 3:16'.

This ends the extract from Horne's Introduction.

In addition, Horne occupies many pages dealing with many wonderful details of the Saviour's life and ministry which were the burden of Old Testament prophecy but which we are obliged to omit. Peter tells us that the prophets themselves 'sought diligently'.

'Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister' (1 Pet. 1:11,12).

Picking up the theme from page 15, we continue:

While our main interest in this volume is with Prophecy, we feel sure no apology will be needed for the inclusion here of both Doctrine and Practice in an article where 'Christ is all'.

### (6) Christ is all, in practice.

In the doctrinal section of Ephesians (chapters 1 to 3) Paul speaks of himself as 'The prisoner of Jesus Christ' (Eph. 3:1), but in Ephesians 4:1,

which opens the practical section (chapters 4 to 6) he calls himself 'The prisoner of the Lord'. The Lordship of Christ is particularly stressed where service and obedience is implied or necessitated:

'Ye call Me Master and Lord: and ye say well; for so I am' (John 13:13).

'For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living' (Rom. 14:9).

At the close of the epistle to the Galatians, the apostle wrote:

'I bear in my body the marks of the Lord Jesus' (Gal. 6:17).

The 'marks' here translate the Greek stigmata, and these could be either a symbol that the one thus branded was a slave, a criminal, or one under the protection of the deity he served. Here at the end of Galatians the apostle is glad to leave the emphasis upon his apostleship which occupies the bulk of chapters 1 and 2 and subscribe himself the slave of Christ. This he gladly does at the very opening of the parallel epistle to the Romans, where the question of his independent apostleship was not to the fore.

'Paulos doulos' 'Paul a bond slave' (Rom. 1:1).

In Philippians, writing from prison and experiencing some of the effects of envy and strife, the apostle sweeps aside all lesser feelings, all resentment at the unchristian attitude of some who even preached Christ, supposing to add affliction to his bonds, by the uplifting reply:

'What then? notwithstanding, every way ... Christ Is Preached ... I rejoice' (Phil. 1:18).

This selfless devotion is more fully expressed in verse 21

'For to me to live is Christ'.

The apostle not only had this high ideal before him, he also kept well before his own mind and the minds of his readers that as stewards we are all accountable, and however devoted and simple our service may be, we cannot accurately judge ourselves. Let us hear him as he contemplates this issue:

'Let a man so account of us, as of the ministers of Christ' (1 Cor. 4:1).

The word here translated 'minister' is *huperetes*, literally 'an under-rower', a position of degraded and soul destroying bondage. The word was also used of any inferior type of service, and the adoption of this term here indicates the true humility and unquestioning ministry of the apostle. It is this same word which the Lord Himself used of Paul when He made him 'a minister and a witness' (Acts 26:16). Paul continues 'ministers of Christ, and stewards of the mysteries of God'. The word 'steward' is found first in Luke 12:42, and again in Luke 16, where it speaks of the 'unjust steward', the Greek word being *oikonomos*. His 'stewardship' (Luke 16:3) being *oikonomia*, the word translated 'dispensation' in Ephesians 3:2 and Colossians 1:25:



'Now in this matter of stewards your first requirement is that they must be trustworthy. It matters very little to me that you or any human court should cross -question me on this point. I do not even cross -question myself; for, although I am not conscious of having anything against me, that does not clear me. It is the Lord Who cross -questions me on the matter. So do not criticize at all, the hour of reckoning has still to come, when the Lord will come to bring dark secrets to the light and to reveal life's inner aims and motives. Then each of us will get his meed of praise from God' (1 Cor. 4:2 -5 Moffatt 1934).

In other words, Paul, as a minister of the Word, would direct us all to the judgment seat of Christ.

'We shall all stand before the judgment seat of Christ'  
(Rom. 14:10).

'So then every one of us shall give account of himself to God' (Rom. 14:12).

The apostle held 'the day of Christ' continually before him (Phil. 1:6,10; 2:16; 2 Cor. 1:14). He was not only the bondsman of Jesus Christ, not only a Steward, Teacher and Preacher, he was also an 'Ambassador' for Christ, as though God did beseech His people by him and said 'We pray you in Christ's stead, be ye reconciled to God' (2 Cor. 5:20). Moffatt translates the passage 'I am an envoy'. In Ephesians 6:20 Paul calls himself 'an ambassador in bonds'. The substantive form of the Greek word is translated in Luke 14:32 'he sendeth an ambassage', and the context deals with kings, and 'conditions of peace'. Whether all believers are entitled to look upon themselves in the same light may be uncertain, but that we all do, and must, represent the Christ we serve, as well as speak of Him and in His name is certain, and so lifts all ministry beyond the teacher's desk or the preacher's pulpit, to a dignity and a responsibility to Christ, that ennoble the service, and magnifies the Lord.

Again, turning once more to 2 Corinthians 5. The apostle did not seek the high honour of being an ambassador for Christ for its own sake, he reveals a deeper motive in verse 14, 'the love of Christ constraineth us'. *Sunecho* is used of Paul twice. Once here 'constrain' and once in Philippians 1:23 where he says 'I am in a strait betwixt two'. The word is used in classical Greek, to speak of 'where the sinews of the elbow hold (it) together', of 'keeping the state together, keep it from falling to pieces'. In line with his use of this word 'under -rower' (1 Cor. 4:1), we find *sunecho* used of the 'keeping of rowers together, to make them pull together'. When one thinks of the many and varied devices that have been resorted to, to 'keep the ministry pulling together', how futile and poor all such appear in the presence of this supreme device, 'the love of Christ'!

In the doctrinal section of Ephesians we read of a newly created 'new man' (Eph. 2:15), and in the practical section of the same epistle we find that practice is defined as putting on 'the new man, which after God is created in righteousness and true holiness' (Eph. 4:24). Every gift possessed by any member of the Body of Christ is his, 'according to the measure of the gift of Christ' (Eph. 4:7), and in the inter -related fellowship and ministry of the several members of this Body, all draw from Christ, the Head, and serve 'according to the measure of every part' (Eph. 4:15,16).

Even in the domestic realm, Christ is supreme, the husband is head of the wife, even as Christ is the Head of the church. Husbands are not only expected to love their wives as a matter of course, but to love 'even as Christ also loved the church, and gave Himself for it' (Eph. 5:23,25). If we feel that such a standard appears to demand too much of human nature, we remember that Paul said in another context:

'I can do all things through Christ which strengtheneth me' (Phil. 4:13),

a sentiment echoed in the corresponding prison epistle 2 Timothy, where he says in spite of the fact that at his first defence no man stood with him,

'Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear' (2 Tim. 4:17).

In Colossians the apostle sums up all service by saying 'Ye serve the Lord Christ', but the context of this passage gives colour and force to these words, so let us read them together.

'Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons' (Col. 3:22 -25).

Let us never forget that we belong to a fellowship

'Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ Is All, and In All' (Col. 3:11).

## AMOS

### The Sycomore Fruit and its Ripening

The 'burden' of the prophets is a figure that occurs often, and in Amos we have 'the burden bearer' in person, for the Hebrew Amos means 'a burden bearer', burden being the Hebrew massa. Amos was never trained in 'the school of the prophets'; he told the false priest of Beth-el who counselled him to flee:

'I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycomore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto My people Israel' (Amos 7:14,15).

The Revised Version reads 'a dresser of sycomore trees'. The LXX uses the word knizo 'to scrape, to make to itch, to nettle'. It may not seem, at first sight, a subject worthy of such importance as to hold up our exposition, but there is more here than appears on the surface. Theophrastus, the successor of Aristotle, in his 'History of Plants', tells us that the sycomore fruit 'does not ripen till it is rubbed (knizo) with iron combs, after which rubbing it ripens in four days'. Hasselquist, a Swedish naturalist, says, 'It buds the latter end of March, and the fruit ripens in the beginning of June; it is wounded and cut by the inhabitants at the time it buds, for without this precaution, they say, it will never bear fruit'.

The Fig, the Vine and the Olive are employed to set forth the peculiar privileges of Israel (Judges 9:8-13), the Fig probably standing for Israel's national privileges. The sycomore has a leaf like the mulberry (Gk. moron) and fruit like the fig (Gk. sukon), hence the name in the Greek New Testament is sukomoraiia. The point that Amos seems to make here and which has a typical teaching, is that Israel, like the sycomore, will not bear ripe fruit apart from great tribulation.

Already, we learn from Amos 1:3 that Damascus had 'threshed Gilead with threshing instruments of iron', and when we remember that 'tribulation' is derived from the Latin tribulum 'a threshing-sledge for separating grain from the husk. It was in the form of a wooden platform studded with sharp bits of flint or with iron teeth' (Lloyd's Encyclopaedic Dictionary), the figure begins to take a deeper significance. Further, the Lord says 'For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth' (Amos 9:9). Because the word translated 'grain' is once translated 'one small stone' in 2 Samuel 17:13, some have thought that Amos 9:9 should be translated 'not the smallest stone', but this is unnecessary and untrue. It is the very object of sifting to get rid of 'small stones' and leave the grain behind, and Amos' simile loses all point if the language be changed.

In 2 Samuel 17:13, any word meaning 'a small particle' would have done quite as well as 'one small stone'. Further the word translated 'grain' is the Hebrew tseror, from tsarar 'to vex', 'to be in a strait', 'narrow', and is found in Amos 5:12 where it is translated 'afflict'. The 'one small grain' is one that is oppressed and has passed through affliction, yet, being one of the elect, cannot fall upon the earth and be lost. We must return to this great conclusion of the prophet presently.

Meanwhile we must obtain a broad idea of the way in which Amos was inspired to address the people of Israel. First, he speaks of the judgment that is threatened against the surrounding nations (1:3 to 2:3), he then turns to Judah (2:4) and to Israel (2:6) and uses the same formula that he employed against the nations:

'For three transgressions ... and for four, I will not turn away the punishment thereof'.

When the judgment is pronounced against Judah and Israel, special emphasis is placed upon their attitude to the law and to the commandments (Amos 2:4) and to their attitude to those who were raised up as prophets, saying to them 'prophesy not' (2:12). We have already seen that this was a characteristic of Israel, for Amaziah, the priest of Beth-el, said to Amos:

'Prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court' (Amos 7:13),

for Amos had prophesied the death of the king and the captivity of Israel. The fact that to Israel the Lord could say: 'You only have I known of all the families of the earth', instead of conferring upon them such favour as would exempt them from punishment, the reverse is the truth: 'Therefore I will punish you for all your iniquities' (Amos 3:2).

'Can two walk together, except they be agreed?' (Amos 3:3). As this verse stands it speaks eloquently of the relation of 'walk' and 'fellowship', but the intention of the prophet seems to be deeper than this. The word translated 'agreed' is the Hebrew *yaad*, and means 'to meet' by appointment. It is the word used in Exodus 25:22 of the Mercy Seat. 'There will I meet with thee', and although there is reference made to 'the altar', the fact that Amos could say 'every altar' and speak of the 'altars of Beth-el' (3:14) shows that they were idolaters. This can only be remedied by judgment falling upon this altar, for the translation of Amos 9:1, which reads in the Authorized Version 'cut them in the head', should be amended and read:

'Smite the capital, shake the foundations, cut them off (i.e. the pillars) by the head, all of them'.

Somewhat in the same strain as the opening chapters, where the refrain 'for three transgressions and for four' punctuates the prophet's denunciation, we have in chapter 4 the recurring refrain: 'Yet ye have not returned unto Me, saith the Lord'.

Israel are here addressed as 'the kine of Bashan' and with dreadful irony the prophet calls upon them:

'Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years; and offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God' (Amos 4:4,5).

For these transgressions 'want of bread', 'lack of water', 'blasting and mildew', 'pestilence' and treatment similar to that which overthrew Sodom and Gomorrah were sent upon this people, 'yet have ye not returned unto Me' is the sad refrain. The prophet now changes his formula 'seek ye Me, and ye

shall live', 'seek Him', 'seek good' (Amos 5:4,6,8 and 14), and again returns to the root cause of all the evil -- ceremonial instead of moral rectitude (5:21 -27). In chapters 7 to 9 we meet a series of symbols:

- (1) Grasshoppers, fire, plumbline (7:1 -9).
- (2) Basket of summer fruit (8:1 -3).
- (3) Striking the lintel (9:1 -4).

The first group of symbols falls into a simple pattern:

- (a) Symbol. Grasshoppers.  
O Lord God forgive. By whom shall Jacob arise?  
for he is small.  
The Lord repented. It shall not be.
- (b) Symbol. Fire.  
O Lord God cease. By whom shall Jacob arise?  
for he is small.  
The Lord repented. This also shall not be.
- (c) Symbol. Plumbline.  
No further call upon the Lord.  
I will not again pass by them any more.

The plumbline is the symbol of inflexible righteousness, and Israel's judgment is here set forth. Isaiah, after speaking of the tried foundation stone which God would lay in Zion, says 'judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies' (Isa. 28:17).

'Israel shall surely go into captivity forth of his land' (Amos 7:17).

The second set of symbols, the basket of summer fruit (8:1 -3).<sup>\*</sup> This symbol is aligned with that of the plumbline, for in these two symbols occurs the question, 'Amos, what seest thou?' The word 'summer' is the translation of the Hebrew word *qayits*, which appears to be derived from the same root as *qatsir* 'harvest' (Amos 4:7), both words meaning literally 'to cut off' (2 Kings 16:17) and so 'reap' (Amos 9:13). Summer is put by the figure of metonymy (or change of name) for the fruits that are ripe and ready to be plucked. This symbol like the symbol of the plumbline speaks of judgment that will not be turned aside, the same words being found in Amos 8:2 as in 7:8, 'I will not again pass by them any more'. The summer had come, the harvest must be reaped, as Jeremiah puts it, 'the harvest is past, the summer is ended, and we are not saved' (Jer. 8:20).

\* The reader should note that the third member of the structure given in The Companion Bible needs modification. The judgment was not averted this time.

The final symbol is that of the smiting of the lintel, with the strange expression 'The Lord standing upon the altar' (Amos 9:1). The word translated 'upon' is the same word that is translated 'by' in 1 Kings 13:1, where we see 'Jeroboam standing by the altar'. This was the same altar at Beth -el, and a 'man of God out of Judah' was sent, even as Amos who also was a man of God out of Judah was sent, to denounce the idolatry of Beth -el. Judgment that seems unmitigated and unescapable is now poured forth. There is no escaping it in hell, heaven or the bottom of the sea (Amos 9:2,3). Even in captivity the sword should not rest (9:4).

'Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth' (Amos 9:8).

This however is not the last word, for the verse continues:

'saving that I will not utterly destroy the house of Jacob, saith the Lord'.

The prophecy now passes to the glorious and blessed future:

'In that day will I raise up the tabernacle of David that is fallen ... the plowman shall overtake the reaper ... and I will bring again the captivity of My people of Israel ... and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God' (Amos 9:11 -15).

Instead of attempting the literary structure, which to be of any service would have to be set out in some fulness, we append the following set of distinguishing features, which, if followed through, will reveal the prophet's main theme and method of approach.

- (1) 'For three transgressions, and for four, I will not turn away the punishment thereof' (Amos 1:3,6,9,11,13; 2:1,4 and 6).
- (2) 'Yet have ye not returned unto Me, saith the Lord' (4:6,8-11).
- (3) 'Seek ye Me, and ye shall live' (5:4).  
'Seek the Lord and ye shall live' (6).  
'Seek Him that maketh the seven stars' (8).  
'Seek good and not evil, that ye may live' (14).
- (4) 'Woe unto you that desire the day of the Lord' (18).  
'Woe to them that are at ease in Zion' (6:1).
- (5) 'The Lord repented for this. It shall not be' (7:1 -6).
- (6) 'Amos, what seest thou? Not again pass by them any more' (7:8; 8:2).
- (7) 'In that day'. 'Raise up; bring again captivity' (9:11 -15).  
'The words of Amos ... which he saw concerning Israel'.

## Antichrist

This title occurs only in the first and second epistles of John, namely in 1 John 2:18,22; 4:3 and 2 John 7. The preposition anti means primarily 'over against' and contains the notion of opposition as an equivalent; instead of, for:

Matt. 5:38            'An eye for an eye'.  
Matt. 20:28          'A ransom for many'.  
John 1:16            'Grace over against grace' i.e. The grace of the  
                          gospel, over against the grace of type and shadow.

'Antichristos (antichrist), opponent of Christ; that which sets itself in the place of Christ, which appears as Christ in opposition to Christ, (as distinct from pseudochristos, which means rather, a false hypocritical representative of Christ than an opponent of Him). The many Antichrists must be regarded not only as forerunners of the actual Antichrist, but as attempts to realize it' (Dr. Bullinger's Lexicon).

'Little children, it is the last time: and as ye have heard that the antichrist (ho antichristos in the Received Text) shall come, even now are there many antichrists; whereby we know that it is the last time' (1 John 2:18).

This passage presupposes that there is to come some individual who shall be The antichrist, but that he has had many forerunners. The peculiar association of the antichrist with 'the last time' will be better understood when we survey such expressions. (See Last Days, p. 416).

The Beast of Revelation is connected with politics and world rule rather than with doctrine, although being opposed to the Advent and Reign of the Son of God, he too necessarily denies the Deity of Christ, and His anointing by the Father:

'Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son' (1 John 2:22).

In 1 John 4:3 we read:

'Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world'.

Here once again we have stress upon: (1) The nature of Christ's Person; (2) The parallel with the many antichrists of 1 John 2:18.

2 John 7 continues in much the same note:

'For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist'.

Two forms of the Greek verb 'to come' are used in these references to the Lord's 'coming in the flesh':

Eleluthota is the perfect -- 'has come' (1 John 4:2,3).

Erchomenon is the present participle -- 'Is coming' (2 John 7).

The one denies that He Has Come in the flesh, the other denies that He Will Come in the flesh, and both attitudes are essential characteristics of the antichrist.

Oecumenius, a bishop of the tenth century, wrote:

'He declares antichrist to be already in the world, not corporeally, but by means of those who prepare the way for his coming, of which sort are false apostles, false prophets and heretics'.

We shall receive fuller light upon the terms and character of the final antichrist, when we have considered the testimony of Daniel, Revelation and 2 Thessalonians 2. For the moment, it will be wise to remember that antichrist will set himself up as 'The Messiah'. He will appeal especially to the unbelieving Jews, and must be distinguished from the Gentile Beast (Rev. 13), with whom he has such treasonable traffic.



## Armageddon

The meaning of this name is 'the mountain of Megiddo', a city in the plains of Jezreel, at the north-east of Mount Carmel. If a map is consulted, it will be seen that Mount Carmel forms a promontory that juts out into the sea, some thirty-five miles below Tyre, and sixty miles above Joppa. It stands at the head of a great plain called the plain of Jezreel, which, stretching inland to the Jordan, includes the tower of Megiddo, and is incorporated in the name Armageddon.

It is highly suggestive that the first appearance of Megiddo in the Old Testament is at the place where the triumphant Joshua subdued a number of Canaanitish kings, including in their number 'the king of Megiddo' (Josh. 12:21). Megiddo came into the possession of the tribe of Manasseh, who, however, failed to drive out the Canaanites (Josh. 17:11,12). Megiddo is among the places mentioned in the Song of Deborah, in Judges 5:19, a foreshadowing of the day when all the enemies of the Lord shall perish (verse 31).

In the days of Solomon, a wall was built that incorporated Megiddo because of the attack of Pharaoh (1 Kings 9:15,16). Other incidents of somewhat disastrous nature are chronicled in 2 Kings 9:27; 23:29,30 and 2 Chronicles 35:20-24. The only actual reference to Megiddo in the Prophets is found in Zechariah 12:10,11. In the day when the Lord defends and delivers Jerusalem from the siege laid against it, He will also open the blind eyes of Israel and 'they shall look upon Me Whom they have pierced' saith the Lord, and with that look will come a national mourning.

'In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon' (Zech. 12:11).

Nothing is certainly known of the city called Hadadrimmon, but from a hint of Jerome and other sources, it is thought to be the same as Rummaneh, west of Esdraelon. It was evidently well known in the days of Zechariah. Joshua 'fought the kings of Canaan in Taanoch by the waters of Megiddo'. The true Joshua, the Lord Jesus Christ, the Captain of the Lord's host, will meet the kings of the earth and of the whole oikoumene (the prophetic earth) in the battle of that great day of God Almighty and gather them together into a place called in the Hebrew tongue Armageddon. This takes place at the outpouring of the sixth vial upon the river Euphrates, and involves the dragon, the beast and the false prophet, together with the spirits of demons working miracles (Rev. 16:12-17).

Verse 15 interposes between 'to gather' of verse 14, and 'He gathered' of verse 16, an admonition 'Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame'. This is an important note. It links Armageddon with the Second Coming of the Lord:

'The day of the Lord so cometh as a thief in the night ... but ye, brethren, are not in darkness, that that day should overtake you as a thief ... let us watch' (1 Thess. 5:2-6).

Again 2 Peter 3:10 says:

'The day of the Lord will come as a thief in the night',

and this figure links the Church of Sardis with this same period, for we read in Revelation 3:3,4:

'If therefore thou shalt not watch, I will come on thee as a thief ... thou hast a few ... have not defiled their garments, and they shall walk with Me in white: for they are worthy'.

The battle of Armageddon is followed by great Babylon coming into remembrance, and so is inseparably connected with the coming of the Lord as given in the nineteenth chapter.

'The great day of God Almighty' of Revelation 16:14 is related to 'The supper of the great God' of Revelation 19:17, which in its turn is related to the consequences of a terrible battle 'The flesh of kings ... captains ... horses ...' and of the occasion when:

'The beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army' (Rev. 19:19).

These and similar items we hope will be gathered together later, when we attempt a conspectus of the course of prophetic truth.

### **Assyria/ian**

Assyria is associated with Babel and with rebellion from its inception (Gen. 10:10), and Sennacherib (Isa. 36 to 39) shares with Babylon and Egypt the invidious distinction of being an oppressor of Israel.

'My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause' (Isa. 52:4).

The Companion Bible here considers that the new king of Exodus 1:8, the 'another king' of Acts 7:18 was an Assyrian ruling over Egypt at the time. This however seems to be an imposition upon the statement of Isaiah. He appears rather to refer to the early oppression of Israel under Pharaoh and of the more recent campaign of 'Sennacherib king of Assyria' (Isa. 36:1) as comparable.

Perhaps the most astounding reference to Assyria in the Scriptures is that of Isaiah 19:23 -25:

'In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying

Blessed be Egypt	My People, and
Assyria	The Work Of My Hands, and
Israel	Mine Inheritance'.

Here is a piece of prophecy that is so far beyond anything that we should have imagined or expected, as to give us pause when we feel inclined to say what the Lord will or can do, even with His enemies, in the day of His glory. (See article entitled Egypt, p. 187).

### **Atom**

The only occurrence of this word in the New Testament is in 1 Corinthians 15:52 where it is translated 'a moment'. The Greek word is made up of a the negative and part of the verb temno, to cut or divide, so means indivisible, and applied to time, instantaneous, in a moment. For fuller exposition of 1 Corinthians 15, of which this verse forms a part, see Resurrection4,7.

The dominant place that atomic weapons already hold in the realm of warfare, makes the admission of Revelation 13:4 'Who is able to make war with him?' and a comparison of the dreadful symptoms given in Zechariah 14:12, with the results of atomic explosion and the baleful effects of intensive radioactivity, a testimony that cannot easily be set aside. The decimation of the nations so terribly suggested by the words of Zechariah 14:16, 'It shall come to pass, that every one that is left of all the nations which came against Jerusalem', coupled with the destruction of the Third Part of trees, All green grass, the pollution and embittering of the seas and the Third Part of the waters, together with the destruction of a Third Part of the ships, to say nothing of the direful effects upon sun, moon and stars as set forth at the sounding of the seven trumpets detailed in Revelation 8:5 - 12, makes these fit in only too well with the possibilities of atomic warfare. If the return of Israel to the land, even in unbelief, is an indication that the close of the present dispensation is near, then modern times and their inventions will be closely related to the character of the days that immediately follow. However, we do not pose as prophets, we but draw attention to what the Prophets have spoken, and where prophecy is silent we must perforce refrain.

## **BABYLON**

### **Its prophetic import**

Only a brief note occurs in Part One of this Analysis under the heading 'Babylon', the dispensational use of the term being nothing so great as its prophetic importance. Taken together with Jerusalem, not only the book of the Revelation could be called 'The Tale of Two Cities' but so also could the whole of prophetic truth. In the present article we deal with the place occupied by Babylon in the outworking of the purpose of the ages; prophecy shows that Jerusalem is the answer of the Lord to the move made by Satan at the inception of Babel. Before Salem with its Priest King Melchisedec comes on the scene, Babel with its rebel king Nimrod enters the story. The one, the move on the chess-board of the ages by the Enemy, the Devil, the other the counter-move by the Lord Himself.

The inception of Babel is found in Genesis 10, and the final overthrow of Babylon is recorded in Revelation 17 to 19, while intertwined with the story of Jerusalem below and above, these two cities dominate the outworking of prophetic truth. Genesis 10 on the surface appears to be but an uninteresting list of strange names, but it really is a priceless and irreplaceable document. It is the only existing Pedigree of the Nations, and were it just unearthed from some ancient mound it would be given pride of place in all the newspapers of the world. The chapter is divided into three parts, verses 2 to 4 recording the descendants of Japheth, verses 6 to 19 the descendants of Ham, and verses 21 to 31 the descendants of Shem. At the close of each section we read words to this effect:

'By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations' (Gen. 10:5, cf. 10:20,31).

In the covering title the word 'generations' is used, but this is only repeated in the pedigree of the line of Shem (Gen. 10:1,32; 11:10). The reason seems to be that the Sacred Record is primarily concerned with the life story of the chosen people, and to establish an unbroken chain of ancestry, linking the line of Shem with the Advent of the Messiah in the fulness of time. No interruption is found in the record of Japheth's descendants, but in verse 5 we learn that by these the isles of the Gentiles 'were Divided in their lands'. A break is found in the record of Ham, where Nimrod is introduced (Gen. 10:8 -11); and again in the line of Shem where we learn that the earth was Divided in the days of Peleg. Two different words are translated 'divided' in this chapter. Verses 5 and 32, the Hebrew word is parad, and in verse 25 the Hebrew word is palag, and peleg, the name of the son of Eber, is a most evident play on this word. The word palag gives the noun peleg 'river', and a river is a natural boundary of a country or an estate. The form p'lag -gah (pelaggah) refers to the division of an inheritance in Judges 5:15,16 or to a river in Job 20:17. 'Families' were divided according to 2 Chronicles 35:5, and the 'priests' were divided according to Ezra 6:18.

There is no necessity to teach that in the days of Peleg, that is, less than 4,000 years ago, such geological disruptions took place as to divide the earth up into continents, and form the oceans that intervene. Human life would have been impossible in such catastrophic circumstances. The reference is nearer to hand. In Genesis 11 we see the Babylonian resistance to this division of the nations (verse 4) and the subsequent scattering in judgment in verse 8. This took place in the days of Peleg. Deuteronomy 32:8 refers to the original Divine programme, one of beneficence, and not one of judgment,

'When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel' (Deut. 32:8).

Two extracts from Rabbinical writings will show how Israel esteemed themselves as compared with the nations enumerated in Genesis 10.

'Seventy souls went down with Jacob unto Egypt, that they might restore the seventy families dispersed by the confusion of tongues. For those seventy souls were equal to all the families of the whole world' (Zohar in Exod. col. 22).

'How good is Thy love towards me, O thou congregation of Israel? It is more than that of the seventy nations' (Targ. in Cant 4:10).

The structure of Genesis 10 suggests this relationship of the dividing of the land to the nations, the days of Peleg, and the scattering after the confusion of tongues.

#### Genesis 10

A	2.	The sons of Japheth.
	B	5. Divided in their lands.

A	6.	The sons of Ham.
	B	10,11. Babel (see Gen. 11:8).
A	21.	The sons of Shem.
	B	25. Divided, when it took place.
A	32-.	The sons of Noah.
	B	-32. Divided after the flood.

The eldest son of Ham was Cush, and the sons of Cush are given in verse 7. Yet, strangely, verse 8 says 'and Cush begat Nimrod', thereby segregating Nimrod from the rest of the sons of Cush by reason of his eminence. In somewhat the same way the line of Shem is split into two when the sons of Eber are mentioned, the line continuing through Joktan; Peleg's descendants being reserved for the 'generations of Shem' given in Genesis 11:10 -26, leading as it was intended down through Terah to Abram (Gen. 11:26) and so on to the Messiah.

Let us now turn to Genesis 10:8,9, where the first reference to Babel is found in Scripture:

'And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord ...' (Gen. 10:8,9).

Let us pause here. The name Nimrod is from the Hebrew word marad 'to rebel', and is so translated in Genesis 14:4 and in its twenty -three occurrences. Not only was Nimrod a rebel, he began to be a mighty one. Here the Hebrew word translated 'mighty' is gibbor, and this word occurs for the first time in Genesis 6:4:

'There were giants in the earth in those days (i.e. in the days which preceded the flood); and also After That, when the sons of God came in unto the daughters of men, and they bare children to them, the same became Mighty Men which were of old, men of Renown'.

There must be some reason why the record so pointedly says 'Cush begat Nimrod'. One would be to show that Nimrod was not brought into the world in exactly the same way as is recorded in Genesis 6. Yet the isolation of his birth demands something out of the usual. We have no knowledge who his mother might have been, and must leave the peculiar nature of Nimrod's birth unexplained. He was most evidently used by Satan to further his purposes, even as those illicit marriages furthered his fell designs both before and after the flood. Nimrod's prowess as a hunter became proverbial, but this hunting need not be restricted to the beasts of the field, for we find that man has been the prey at times (Micah 7:2; Ezek. 13:18,20).

From the man Nimrod, we go to the beginning of his kingdom which was Babel in the land of Shinar. The first city was built by Cain. The first kingdom was founded by Nimrod, and that kingdom was vested in a city, afterward known as Babylon. It was in the plain of Shinar that the tower of Babel was built (Gen. 11:2), and Shinar is last mentioned in Zechariah 5:11, where the blasphemous travesty of the ark, the Mercy seat, the cherubim and the ten commandments, are seen going back to the house built for it in the land of Shinar:

'Out of that land went forth Asshur, and builded Nineveh ...' (Gen. 10:11).

It is however difficult to believe that such a Mighty One as Nimrod would allow such a rival to go unopposed. The Targum of Onkelos says 'He (Nimrod) went forth unto Asshur', and many believe that this refers to Asshur the son of Shem.

Hislop, in his Two Babylons, writes:

'I am persuaded that the whole perplexity that commentators have hitherto felt in considering this passage, has arisen from supposing that there is a proper name in the passage, where in reality no proper name exists. Asshur is the passive participle of a verb, which, in its Chaldee sense, signifies "to make strong", and, consequently, signifies "being strengthened", or "made strong". (Even in Hebrew this sense seems to be inherent in the verb, as may be concluded from the noun *te-ashur*, the name of the box-tree in Isaiah 60:13). Read thus, the whole passage is natural and easy ... A beginning naturally implies something to succeed, and here we find it (Gen. 10:11); "Out of the land he went forth, being made strong, or when he had been made strong (*ashur*), and builded Nineveh"'. .

One is reminded of Uzziah, whose name means 'Jah is strong', who was 'marvellously helped, till he was strong', but alas, when he was strong, his heart was lifted up to his destruction (2 Chron. 26:15,16). The Babylonian name *Bab-il* means 'the Gate of God', but the Hebrew signifies 'confusion'. Oppert differed from Sayce, and maintained that the word Babel itself meant 'confusion', while Pinches wrote:

'I am inclined to think ... it is imitative, something like the English word, babble'.

Urquhart says *Bab-ilu*, the Semitic Babylonian form of the name, was an afterthought. This distortion of the meaning of names is no accident, it is a part of the deceptive policy of Satan. It will be remembered that when Jude refers to Enoch, in his epistle, he is careful to add 'the seventh from Adam' (Jude 14), for Cain's son was also called Enoch (Gen. 4:17). Both lines had a Lamech, and both are associated with the number seven:

'If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold' (Gen. 4:24).

Lamech the father of Noah lived 'seven hundred and seventy-seven years' (Gen. 5:31). Not only so, other names appear in the two lines that support the idea of intentioned confusion.

<b>Cain's line</b>	<b>Seth's line</b>
Cain	Cainan
Enoch	Enoch
Irada	Jared
Methusael	Methuselah
Lamech	Lamech

At the confusion of tongues, this opportunity to deceive was taken full advantage of by the Enemy of Truth, who still preaches 'another gospel' and 'another Jesus' (2 Cor. 11:4). How many who zealously disassociate themselves from Sunday, and use only the title the Lord's day, realize that both titles are idolatrous in origin! How many know that under the guise of Bacchus, the god of wine, lurks Bar -Cush, 'the son of Cush', namely Nimrod? The words of Genesis 11:3 have deeper significance than that there are no stone quarries in Babylonia. 'They had Brick for Stone', and that is Satan's policy throughout the age. While we hold no brief for Romanism, and look with horror on many of its doctrines and practices, that does not blind our eyes to the fact that the Babylon of the prophetic Scriptures, while it may include that great system, is infinitely larger in its scope. If we consult such passages as Isaiah 13:1,19 or Jeremiah 50:1,39,40, we shall find that the desolation of Babylon extended beyond the city, to The land of babylon, and that this land is called 'the land of the Chaldeans'. Moreover its overthrow was to be as complete as that which overtook Sodom and Gomorrah. Such an overthrow has not yet fallen upon Babylon. Again, the desolation of Babylon was to be sudden, final and irremediable ruin:

'Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her' (Jer. 51:64).

This judgment is to take place 'in a moment, in one day ... suddenly' (Isa. 47:9,11; Rev. 18:17,18). The destruction of Babylon, like that of Sodom, will be by fire, not by the gradual process of decay. 'I will make thee a burnt mountain' (Jer. 51:25,26; Isa. 13:19).

The question that arises sooner or later in this connection is 'Will Babylon be rebuilt?' Zechariah, the prophet of Israel's restoration, foretells the revival of Babylon. In Zechariah 5:1 -11 we have a woman, and wickedness taken back in an ephah 'to build it an house in the Land of Shinar'. This prophecy necessitates the revival of Babylon. Babylon has never been destroyed as Scripture says it will be -- 'suddenly' (Jer. 51:8). When the stone cut out without hands struck the Colossus on the feet, the whole image, the iron, the brass, the clay, the silver and the gold were broken to pieces, together, and the stone became a great mountain and filled the whole earth. It has been suggested that if Baghdad continues to spread it will practically rebuild ancient Babylon by this very extension.

Gentile dominion and Satanic counterfeit will both be headed up again in Babylon, and there they will be judged. Mesopotamia cannot be kept out of the world's politics any more than Jerusalem could be kept out of the first great war or present problems. The sands of time are running out. The coming of the Lord draweth nigh, and whether on the mount of Olives, in the air, or in glory, may we be ready to meet Him.

The fall of Babylon synchronizes with the restoration of Israel and Judah. It must therefore be future. Further, the Scriptures already considered declare that this blow shall fall in the Day of the Lord:



'Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty ... and Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah' (Isa. 13:6 -19).

The fall of Babylon is placed in a setting of worldwide judgment:

'I will punish the World for their evil' (Isa. 13:11).

The fall of Babylon is accompanied by signs in the heavens:

'The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine ... therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of His fierce anger' (Isa. 13:10 and 13).

This is dated for us in Matthew 24 as being 'immediately after the tribulation of those days', and is closely connected with the Lord's parousia.

The fall of Babylon is to be sudden:

'Babylon is suddenly fallen and destroyed: howl for her' (Jer. 51:8).

'Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come' (Rev. 18:10).

The gradual decline of Babylon in no sense corresponds with this emphasis upon its sudden end. In the days of Alexander the Great, Babylon was a city strong enough to have attempted resistance against him. It did not do so, but welcomed the conqueror, who commanded the rebuilding of its temples. Babylon therefore was not suddenly destroyed when the Medes took the kingdom. In the time of Tiberius, Strabo speaks of Babylon as being 'to a great degree deserted'. Peter wrote his epistle from Babylon, where a church had been formed. In a.d. 460 a writer says that Babylon was inhabited by some Jews, and from Babylon soon after this, was produced the Babylonian Talmud. In a.d. 917 Ibn Hankal speaks of Babylon as 'a small village'. In a.d. 1100 a fortified town is mentioned, named Hillah (from Arabic 'to rest, to take up abode'). In a.d. 1811 Hillah was visited by Rich who found a population of between six and seven thousand Arabs and Jews. The land which supports even this number of people cannot be called 'desolate, so that no man shall dwell therein' (Jer. 50:3). If Hillah has been built out of the stones that composed the greater buildings of Babylon, then the words of Jeremiah 51:26 have never yet been fulfilled. 'They shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever'.

No useful purpose will be served by lengthening these evidences. We believe that the testimony of Scripture is clear and unambiguous: that Babylon, in the land of the Chaldeans, on the Euphrates, will be revived to accord with the description of Isaiah 13, Jeremiah 50 and 51 and Revelation 17 and 18: that in the day of the Lord, and accompanied by signs in the heavenly bodies, Babylon will be suddenly destroyed and become like Sodom and Gomorrah. Throughout the thousand -year reign of Christ, Babylon will remain a witness to all the world, a prison -house of every unclean spirit, a place

shunned and abhorred by all men. Even in the new heaven and new earth 'carcasses, worm and fire' shall be an abhorring unto all flesh (Isa. 66:22 - 24). See article Millennial Studies No. 11 - New Heaven and New Earth<sup>9</sup>. In direct contrast with this will be the glory of restored Israel and the city of Jerusalem.

We look upon Rome and Romanism as one of many corrupt streams that flow from Babylon, but do not believe that this most corrupt daughter can be called the mother of all the abominations of the earth. The issues are vaster and deeper than can be contained within the history of the professing church, and we believe that the united testimony of Scripture demands a future rebuilt Babylon followed by utter destruction at the coming of the Lord.

Another most important prophecy related to those which speak of the overthrow of Babylon, is the restoration of Israel and Judah to their own land. The reader who may have pondered the possibility of a Pre-Millennial kingdom, will realize the significance of this association of events. It is vital. We have yet to consider the prophecies of the book of the Revelation and their relationship with the fall of Babylon, and when that is concluded we shall have a threefold cord that is not easily broken. One constant feature of prophecy is that when Israel are in the ascendancy, the nations of the earth are subsidiary, and when Israel are in disgrace or in the state indicated by the title lo-ammi 'not My people', then the Gentile will be in the ascendancy. Babylon sums up the character of the Gentile dominion as seen by God, and it is therefore fitting that the restoration of Israel and the time of the end should coincide with the judgment of Babylon. Take such a passage as Isaiah 43:

'I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth' (Isa. 43:5,6).

Here, without doubt, is the re-gathering of a dispersed people. A dispersion such as is here indicated by the four points of the compass is entirely opposed to a state of blessing in which Israel will have been the central factor. In this same chapter of restoration, comes the judgment of Babylon:

'For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships' (Isa. 43:14).

The reference to 'the ships' links this prophecy with that of the book of the Revelation:

'For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off' (Rev. 18:17).

Following this reference to the overthrow of Babylon comes the passage that speaks of Cyrus, who did two things: (1) He restored Israel; (2) He overthrew Babylon (Isa. 44:26,28; 45:1-6). Just as Isaiah introduces into his prophecy the story of Sennacherib (Isa. 36 to 39) to assure us that when the time comes He will handle 'the Assyrian' as effectively, so Cyrus is introduced here as a pledge of future intervention. Isaiah 46 opens with the

bowing down of Bel, and the stooping of Nebo, and so is linked with Jeremiah 50, where we read:

'Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces ... In Those Days, and In That Time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God' (Jer. 50:2 -4).

Here not only Judah, but the so -called 'lost ten tribes' are included in this restoration:

'Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans ... I will raise and cause to come up against Babylon an assembly of great nations from the north country ... and Chaldea shall be a spoil'.

'Her walls are thrown down: for it is the vengeance of the Lord' (Jer. 50:8 -10,15).

Nebuchadnezzar is spoken of in verse 17, but the prophecy of verse 20 awaits a future day.

'In Those days and In That Time' (see verse 4), 'The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve' (Jer. 50:20). Cryptic names for Babylon are introduced, Merathaim (double rebellion), Pekod (visitation, i.e. in judgment) (Jer. 50:21), looking forward to Mystery, Babylon the great. When Babylon is overthrown as was Sodom and Gomorrah, the Lord will once again have mercy upon Jacob, and shall yet choose Israel, and set them in their own land. When this restoration takes place, the people that take Israel back to their place 'Israel shall possess them in the land of the Lord for servants and handmaids; and they shall take them captives, whose captives they were: and they shall rule over their oppressors'. (This has never yet been true of Israel) (Isa. 14:1 -3).

The title given to the king of Babylon, 'Lucifer, son of the morning', together with his blasphemous claim 'I will ascend into heaven, I will exalt my throne above the stars of God ... I will be like the Most High' (Isa. 14:12-14), links Babylon and Babylonianism with the Prince of Tyre, the anointed yet fallen cherub of Ezekiel 28. Jerusalem is to be a cup of trembling and a burdensome stone, in the day of the future siege of Jerusalem, and at that same time, Israel shall look upon the Lord Whom they pierced and shall go into national mourning for Him (Zech. 12:2 -10). At the gathering of all nations against Jerusalem to battle 'His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the Lord my God shall come, and all the saints with Thee, and the Lord shall be king over all the earth' (Zech. 14:1 -11). After the Lord has pleaded with all flesh by fire and sword, He will send those that escape unto the nations, who have not heard of His fame, and they shall declare His glory among the Gentiles. These same Gentiles shall bring all Israel for an offering unto the Lord, and Israel shall be as an offering in a clean vessel in the house of the Lord (Isa. 66:15 -20). It is evident by this that there could not have been on the earth, prior to these events, a period of enlightenment and blessing, with Israel as the centre of blessing, as is set forth in Isaiah 60. The conjunction of the overthrow of Babylon and the

gathering of Israel to their land, makes a Pre -Millennial kingdom, except that of the Antichristian Beast, impossible.

Passages and quotations could be multiplied, but we have seen sufficient to show that Israel will remain in their dispersion and will not be completely restored and regathered until Babylon is overthrown. Gentile dominion ends with the fall of Babylon, and this is set forth under the symbol of a great image smashed to pieces by a stone cut out without hands (Dan. 2). The bearing upon the state of affairs at the time of the end, that this image of Nebuchadnezzar's dream has, is considered under the title, Image of Daniel 2 (p. 317).

## THE BEAST

Before examining the Scriptures that speak of the antichristian Beast of the Apocalypse, it will be useful to observe that two Greek words are translated 'Beast' in the Revelation, but that they refer to very different objects. (1) The Beast. (2) The Cherubim.

- (1) Therion, 'a wild beast', as in Mark 1:13; Acts 28:4,5.  
Theriomacheo = 'to fight with wild beasts' (1 Cor. 15:32).
- (2) Zoon, 'a living creature', used throughout the book of the Revelation of the Cherubim (Rev. 4:6 etc.).

While we are concerned with the beast of the book of the Revelation, we must go back to the book of Daniel for the initial prophecy of this monstrous kingdom with which Gentile dominion in the earth is to end. In the first place, the humiliating sickness that fell on Nebuchadnezzar, the first of the kings of this Gentile dominion, was symbolic. As a consequence of his pride and his boasting Nebuchadnezzar was told by Daniel:

'They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will' (Dan. 4:25).

The fact that Daniel does not say 'seven days' or 'seven weeks' or 'seven years' but 'seven times', links this experience with the cryptic 'time, and times, and dividing of time' of Daniel 7:25. We are prepared to learn that, in the sight of God, Nebuchadnezzar, the head of gold, down to the final product of the feet of iron and clay (Dan. 2), indicate that the kingdoms of this world are like so many wild beasts. Such is the pedigree of the beast of the time of the end. When the structure of the book of Daniel is before us (see Daniel, p. 164) we shall find that chapter 4 corresponds with chapter 9, thus:

Daniel 4.     The 7 times of madness, symbolical.  
Daniel 9.     The 70 x 7, and final 7 of Gentile dominion.

A separate study is devoted to the prophecy of Daniel 9 (see Seventy Weeks4; and Seventy Weeks of Daniel Nine9), which should be consulted.

The vision of Daniel recorded in chapter 7 is written in Chaldee (Aramaic or Syriac) and so belongs to the Gentile portion of the prophecy. In the interpretation of the great image in Daniel 2 reference is made to 'the days of these kings' (2:44). What we are now to consider is a fuller explanation of the times and character of these kings. The setting up of the kingdom of the Lord, in Daniel 2, is symbolized by the stone becoming a great mountain and filling the earth. In Daniel 7 the prophet describes the investiture of the Son of Man with sovereignty. In Daniel 2 the stone crushes the image to powder; in Daniel 7, the same court that invests the Son of Man with dominion, consigns the beast to the burning flame. These parallels are very evident, but confusion is sometimes introduced by expositors by assuming that Daniel 7 and 2 are co-extensive. It has been taught that we have the same Gentile dominion, but from two points of view, that from man's point of view it appears as a resplendent image, but in God's view as a succession of wild beasts. This, however, is true only with reference to the final phase, as we hope to show presently.

We must remember that in Daniel 7 (which underlies the prophecy of Revelation 13), Daniel was told:

'These great beasts, which are four, are four kings, which Shall Arise out of the earth' (Dan. 7:17).

'Each of the first three empires of the second chapter (Babylon, Persia and Greece) was in turn Destroyed and engulfed by its successor: but the kingdoms of the 7th chapter all Continued Together upon the scene, although "the dominion" was with the fourth power (Dan. 7:12). Verse 3 implies that the four beasts came up together, and there is nothing to suggest a series of empires, each destroying its predecessor' (Sir Robert Anderson, K.C.B.).

The testimony of Daniel 7 is decisive. These four beasts cannot possibly represent the succession described in Daniel 2:

'As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time' (Dan. 7:12).

It has been assumed by many writers, that the first beast which was 'like a lion and had eagle's wings' refers back to Nebuchadnezzar, but this cannot be, for Daniel received this vision 'in the first year of Belshazzar' and the Medes and Persians were already on their way. This beast like a lion is one of four that Shall Arise, and so the first of this series must start with Alexander, the king of Greece. The relationship of the two lines of dominion in the image of Daniel 2, and the beasts of Daniel 7 can be set out thus:

Daniel 2.		Daniel 7.
These are successive		These are contemporary
(1) Head of Gold.	Babylon	
(2) Breast of Silver.	Medo-Persia	
(3) Belly and thighs of Brass.	Greece	Lion with wings.
(4) Legs of iron.	Rome	Bear with three ribs in
		mouth.
(5) Feet of iron and clay.	Turkey	Leopard with wings.
(6) Toes of iron and clay.	10 Kings	Monster with horns.

The Prophet's concern we discover was with the 'truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet' (Dan. 7:19). Had Israel accepted their Messiah, the fourth kingdom (Dan. 2:40) would have been the last of the series, but Israel rejected their Messiah and the image continues to the kingdom of the iron and clay. At the coming of the Lord, He shall break in pieces like a potter's vessel, the rebellious people at the time of the end, the same words being used in Daniel 2:44, that are employed in Daniel 2:40 and 7:7,19 and 23. We, moreover, learn that Jerusalem shall be trodden down by the Gentiles until the time of the end, and here, in Daniel 7:19 we learn that the fourth beast 'stamped the residue with his feet', and in verse 23 'he shall tread it down, and break it in pieces'. Daniel makes no attempt in

chapter 7 to describe the fourth beast, except to say that it was 'diverse from all others, exceeding dreadful'. This beast coincides with the last phase of the image of Daniel 2.

At the impact of the stone with the image, we read, 'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed' (Dan. 2:44). Note 'In the days of those kings'. There is no space here for any kingdom to be set up before the Millennial reign. 'The beast' of Daniel 7 is slain and its body destroyed, and given to the burning flame, and this is immediately followed by the giving to the Son of Man a 'dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him' (Dan. 7:14). Again no space for any other kingdom. When we read moreover that the saints would be attacked by the beast:

'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' (Dan. 7:21,22),

we find ourselves facing the same sequence of events that is outlined in Revelation 13 to 20, where the monster of Daniel 7 reappears, the war on the saints is waged, and when the Lord returns, the martyred overcomers 'live and reign with Christ a thousand years'. In neither Daniel 2, Daniel 7 nor Revelation 13 to 20 is there room for a pre -Millennial kingdom other than the kingdom of the Beast.

It will be remembered that in the great image of Daniel 2 the last kingdom was 'diverse' inasmuch as it was composed of clay, whereas the earlier kingdoms were of differing metals. So with the beast that corresponds with the clay period; it is diverse, and is not described as the others are.

There is a peculiarly involved repetition given that may help us to realize that the long, historic foreshadowing, and the brief, prophetic fulfilment are in view:

The fourth beast is said to be 'diverse' from the rest.  
The little horn is said to be 'diverse' from the first.  
The fourth beast destroys three kings.  
The little horn subdues three kings.  
The fourth beast has a mouth speaking great things.  
The little horn speaks great words against the most High.

The conclusion seems to be that the little horn represents a final concentration of the fourth beast. Now we shall discover from Revelation 13 that this fourth beast concentrates in itself the three that it devours. The three beasts devoured are described as a lion with eagle's wings, a bear, and a leopard having four wings with four heads. The beast described in Revelation 13 is a composite creature, having some of the characteristics of the lion, bear and leopard:

'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' (Rev. 13:2).

'Having seven heads and ten horns' (Rev. 13:1).

Even the seven heads are to be found in Daniel 7; three of the beasts were single headed, while one had four heads, making a total of seven. The mouth speaking blasphemy is to be found in Revelation (see 13:5). Moreover the length of time that the little horn continues his blasphemy in Daniel 7:25 is said to be 'a time, times, and the dividing of time' which is exactly the period of the beast in Revelation 13 -- 'forty and two months'.

Let us now turn to Revelation 13, and consider more carefully the record of this final antichristian beast. The Revised Version places the opening of chapter 13 at the close of chapter 12, and follows the critical Greek texts by reading 'and he stood upon the sand of the sea', instead of the Authorized Version reading 'I stood'. Before attempting to analyse the intricate details of this chapter it will be necessary to look at it as a whole. It is divided into two parts closely related:

Verses 1 -10            speak of the beast that arises from the sea.  
 Verses 11 -18         speak of the beast that arises from the earth.

These two parts run parallel to one another in detail:

<p>A 1 -.        And I saw.            B -1.        A beast rise up out of the sea.                  C 2 -.        Like unto a leopard etc.                  D -2.        His authority.    Satanic.                  E 3.        The deadly wound healed.                  F 7.        War with the saints.                  G 9,10. a    'Let him hear'.                                  b 'Here is patience'.</p> <p>A 11 -.        And I saw.            B -11-.        Another beast rise up out of the earth.            C -11.        Like a lamb.            D 12-.        His authority.    The first beast.            E -12 -15 -.    The deadly wound healed;                                  the image worshipped.</p>	<p>F -15,17.    Death for those who worship                          not.</p>
<p>G 18.        b        'Here is wisdom'.                  a        'Let him count'.</p>	

Those who have read Dr. Bullinger's Apocalypse\* will have no difficulty in tracing the origin of this structure. We have altered it in a few minor details only. It will help us to observe these several features more closely. The first beast rises out of the sea, called up by the devil who stood upon the sand of the sea. The sea out of which the Beast ascends is evidently the same as seen by Daniel in the vision recorded in chapter 7 of his book.

\* Now published under the title Commentary on Revelation by Kregel.

'I saw in my vision by night, and, behold, the four winds ... strove upon the great sea. And four great beasts came up from the sea, diverse one from another' (Dan. 7:2,3).



In Revelation 13 one beast arises out from the sea. When the interpretation of this vision is given to Daniel we read:

'These great beasts, which are four, are four kings, which shall arise out of the Earth' (Dan. 7:17).

The 'great sea' of the vision can be interpreted of the 'earth'. This is strange if the literal Mediterranean is intended, but if 'peoples and nations' are symbolized here as in other places, the difficulty vanishes. Daniel next describes these beasts: the first was like a lion and had eagle's wings; the second was like a bear; the third was like a leopard with four wings and four heads; the fourth was indescribable, it was dreadful and terrible and strong exceedingly, it devoured and broke in pieces the other three beasts, it was diverse from the others and had ten horns. John in Revelation 13 sees only one beast, but immediately we begin to read its description we realize that he saw the nondescript beast which is the object of Daniel's inquiry in Daniel 7:19 -22, and is here found with all their characteristics merged into one huge combination of Satanic power:

'And the beast which I saw was like unto a leopard (third beast), and his feet were as the feet of a bear (second beast), and his mouth as the mouth of a lion (first beast)' (Rev. 13:2).

Both are said to have ten horns. Attention is drawn to the leopard having four heads, while the nondescript beast of Revelation 13 has seven. This difference is accounted for simply by seeing that the other two are added to his own and the leopard's four. These earlier beasts are kings, each having some special feature represented by the lion, bear, or leopard. The beast of Revelation 13 will be a combination of all these and more.

There is to be observed here a similarity to the final phase of the same Gentile dominion as represented by the great image of Nebuchadnezzar's dream. While successive monarchies are positively intended by the various metals (for Daniel thus interprets the parts), nevertheless, when the stone which is Christ's kingdom strikes the feet of the image, the whole image (gold, silver, brass, iron and clay) is smashed at the same time, indicating that at the time of the end Gentile misrule will be concentrated in one awful monster energized by the devil, and Babylon will be its seat of government. The power, the throne and the great authority of the beast will be those received from Satan. These are given to the beast in exchange for the greatest thing that Satan covets -- World Worship.

Think of the temptation of Christ in the wilderness. Satan there shows Christ all the kingdoms of the world and the glory of them, and says, 'All these things will I give Thee, if Thou wilt fall down and worship me'. What a tragedy! How art thou fallen, Lucifer, son of the morning!

One of the heads of the beast was wounded, or 'slain to death', and the deadly wound was healed. The travesty of the resurrection of Christ causes all the world to wonder after the beast, and to worship the dragon. The inner thought of the people is expressed by the words, 'who is like unto the beast, who is able to make war with him?'. Atomic warfare and guided missiles have already lifted world warfare into an entirely new plane. If the beast comes into possession of some weapon or power that will outmode or paralyse the atomic bomb, the world will cry 'who is able to make war with him?' and succumb.

Satan is the prince of the power of the air. Daniel 10 lifts the veil and shows that he has his own angelic embassies at the court of kings. The beast who exalts himself above every god, will 'honour the God Of Munitions (margin Dan. 11:38), even a god whom his fathers knew not'.

There are indications that the beast will be small and obscure in its origin, but this will matter nothing then. Daniel sees among the ten horns another little horn, which emulates the beast that carries it by plucking up three of the horns by the roots, as the beast had devoured the three beasts before it:

'The fourth beast shall be the fourth kingdom upon earth ... and the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time' (Dan. 7:23 -25).

The parallel in Revelation 13 is remarkable:

'And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months ... to make war with the saints, and to overcome them' (13:5 - 7).

In the light of Daniel 7 we realize that the interest passes from the beast as a whole to 'the horn that shall arise'. The second beast, who is called the false prophet (19:20), leads the world to worship the first beast whose deadly wound was healed. This beast has power to perform miracles, he makes fire come down from heaven, and deceives them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast. An image to the beast is made, and life is given to it so that the image speaks, all who refuse to worship the beast are ordered to be killed. Who that reads these words does not think of the image in the plain of Dura, the dulcimers and the sackbut and all kinds of music, the command, 'whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace'. We remember the noble answer of Shadrach, Meshach, and Abednego:

'O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But If Not (what a marvellous lack of worldly wisdom! What a ruthless lack of compromise! but if not), be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up' (Dan. 3:16 -18).

The glorious testimony of these three, together with the equally glorious witness presently of Daniel himself under a similar trial (6:1 -28), while being historic fact concerned personally with the four men named, is placed in the prophecy, illustrating for us more plainly than any vision could portray the days of the beast and the false prophet, and the sterling testimony of those who:

'overcame him by (because of) the blood of the Lamb, and by (because of) the word of their testimony; and they loved not their lives unto the death' (Rev. 12:11).

As Nebuchadnezzar testified that one like unto the son of God walked with the faithful three in the furnace, so angelic fellowship will be granted to those who are faithful even unto death. Those who will not worship the beast will be put to death; the refusal of the mark, the name, or the number will be punished by hunger and ostracism, a living death. We must first bring together in some sort of order the references to this name, mark and number, and observe anything that will lead us on in the understanding of the problem.

### **The Mark**

'And he causeth all, even the small and the great, and the rich and the poor, and the free and the bond, to receive a mark on their right hands, or upon their foreheads, that no man should be able to buy or sell except he who had the mark' (Rev. 13:16,17 author's translation).

'If any one worshippeth the beast and his image, and receiveth his mark on his forehead, or on his hand, even he shall drink of the wine of God's fury' (Rev. 14:9,10 author's translation).

'And there broke out a noisome and grievous sore upon the men who had the mark of the beast' (Rev. 16:2 author's translation).

'The miracles ... with which he had deceived them that had received the mark of the beast' (Rev. 19:20 author's translation).

'And whosoever did not worship the beast ... and did not receive the mark on their foreheads and on their hands, both lived and reigned with Christ a thousand years' (Rev. 20:4 author's translation).

NOTE. -- The words 'and over his mark' in 15:2, are omitted by G., L., T., Tr., A., W.H., and R.V.

### **The Mark of his Name**

'They have no rest day nor night ... whosoever receiveth the mark of his name' (14:11).

### **The Name**

'That no one should be able to buy or sell except he who has the mark, or the name of the beast' (13:17 author's translation).

### **The Number of his Name**

'That no one should be able to buy or sell except he who has ... the number of his name' (13:17 author's translation).

'Those who had gotten the victory ... from the number of his name' (15:2 author's translation).

It will be seen that while the mark and the name are spoken of separately, both the expression 'the mark of his name' and 'the number of his

name' point to the fact that in both cases it is the Name that is significant. Before going further into 'the number of his name' we shall learn a little by contrast from the emphasis laid in this book upon the name of the Lord and the application of that name to the believers of the period:

**The Name (the Lord Himself)**

- 'Hast not denied My name' (Rev. 3:8).
- 'He had a name written, that no man knew' (19:12).
- 'His name is called The Word of God' (19:13).
- 'On His thigh a name written, KING OF KINGS, AND LORD OF LORDS' (19:16).

The second reference demands a moment's consideration before proceeding. The Vatican MS. reads in 19:12, 'many diadems having names written, and a name written, which no one knows except Himself'. This gives us our first contrast:

<b>The Beast</b>	<b>Christ</b>
'Upon his horns ten diadems, and upon his heads the names of blasphemy' (13:1 as Gk.).	'Upon His head many diadems having a name written' (19:12 as Gk.).

Surely it is patent to all that the name written on the many diadems of Christ will be the exact contrast to those blasphemous names written on the heads of the beast. If 'blasphemy' sums up the seven names of the beast, the words 'holiness to the Lord' will sum up the names on the diadems of 'the King -Priest' of God. Another name, written on the thigh of the coming Christ, is 'King of kings, and Lord of lords'. This name is in direct contrast to Gentile domination. Daniel uses the words in his interpretation to Nebuchadnezzar of the head of gold, 'Thou, O king, art a king of kings ... ruler over them all' (Dan. 2:37,38), and we meet it again in Revelation 17:18, 'and the woman (supported by the beast) ... is that great city, which reigneth over the kings of the earth'.

**The Name (the believers)**

- 'Him that overcometh will I make a pillar in the temple of my God ... and I will write upon him the name of my God, and ... My new name' (3:12).
- 'A 144,000, having His name, and the name of His Father, written on their foreheads' (14:1 R.V.).
- 'And they shall see His face; and His name shall be in (on) their foreheads' (22:4).

Here is a most evident contrast with the devotees of the Beast. The world at that time will be divided into two classes, the huge majority, those that receive the mark of the beast; the persecuted minority, those that deny not the name of the Lord, and who receive the name of the Lamb on their foreheads. Here we must examine a second contrast which is instructive.

<b>The Beast</b>	<b>Christ</b>
The name of the Beast upon the foreheads of those that dwell on the earth.	The name of the Lamb upon the foreheads of the 144,000.

Christ in His twofold character in this book is Lamb and Lion. The Beast in his composite character is a combination of Leopard, Bear and Lion. The Lion in both represents kingship, and this is common to both (see quotation from Dan. 2 above). The Lamb is the Redeemer, the Leopard and the Bear the Destroyer. Some are marked with the name of the Redeemer, others are numbered among those that destroy the earth; the former in harmony with that name are 'redeemed' from among men (14:4), the latter in harmony with their mark are 'destroyed' (11:18).

We now look at the 'number of his name'. As we have received help by placing Christ in contrast with the Beast, we will continue to do so as we examine this number. The reader is probably aware that both the Hebrew and the Greek alphabets serve for both letters and numbers. The name 'Jesus' in Greek characters is written Iesous. The numerical value of each letter in order is 10, 8, 200, 70, 400, 200, which, added together, give 888 the great contrast to the number of the Beast, which is 666. In the same way Lord (Kurios) = 800. We have already had occasion to refer to the typical character of Daniel and his three friends. It is highly significant that their Hebrew names give the very same number as the name Jesus!

Daniel	95	
Hananiah	120	
Misrael	381	
Azariah	292	Total 888.

Without pursuing this feature further we feel that in this recognition of the lordship of 'Jesus', and the absolute refusal to bow down and worship the image of the beast, the contrast with the number and the name of the beast is manifested, and by the contrast his character is brought to light.

We have already seen that the fourth kingdom in the image of Daniel 2, could have been the last of the series and the recognition of this same principle solves the vexed question as to whether John the Baptist was or was not Elijah (Mark 9:12,13; Matt. 11:14; Luke 1:17).

John was Elias, If ... ! Rome would have been the beast of Revelation 13, If ... ! -- the 'if' here envisages the repentance of Israel. Israel, however, did not repent, and the nation was set aside; so Rome was not the beast and John the Baptist was not Elijah. When the Lord Jesus commenced His ministry He could say 'The Time is fulfilled, the kingdom of God is at hand, repent and believe the gospel' (Mark 1:15). Had Israel repented (we speak after the manner of men) there must have been at hand all material ready for the final sphere of Gentile dominion. Surely the times that could produce a Herod (Acts 12, note carefully his end) could produce the Antichrist! surely the age that could see the rise of a Nero could produce the Beast!

One of the objections to Rome is that it never really held possession of Babylon. This is not by any means a difficulty, neither is it a valid objection. Jerusalem not Babylon, is the Key. Babylon, Medo -Persia, Greece, Rome, each in turn held Jerusalem, and that fact constituted it the successor in Gentile dominion. Rome it was that compelled the mother of Christ to travel to Bethlehem. Rome's penny it was that was shown to the Lord, Rome it was that crucified Christ, Rome's soldiers that guarded His tomb, Rome itself was the final place of appeal of the apostle Paul. Upon the failure of Israel the prophetic Image of Daniel, together with the

kingdom of heaven (Matt. 13), enter into mystery. The first three dynasties are named, Babylon, Persia, Greece, the rest remained unnamed. Rome succeeded to the domination of Jerusalem, and after Rome came the Turk. This lasted until the taking of Jerusalem by General Allenby.

The decision of U.N.O. in 1949 to place Jerusalem under international control is a continuance of this essential feature and links the present grouping of the nations of the world with the subdivision of the Image into the two feet and the ten toes at the time of the end. This attempt to dominate Jerusalem will, as Zechariah 12:2,3 indicates, precipitate the great conflict at the end.

Jerusalem is the index, and whichever Gentile power rules Jerusalem is placed in the Image of Daniel 2 (Luke 21:24).

The diagram on page 327 is an attempt to illustrate the essential features of this great prophetic Image, but our knowledge is too limited for us to make anything more than a suggestion regarding the shape of things to come.

Apart from the computation of the number of the name, we can learn something more concerning the character of this final phase by the occurrence of the number elsewhere and its significance. Take for example the revenue of Solomon in one year (1 Kings 10:14), viz. 666 talents of gold. Surely we can see something more than a hint in this that one of the gods of Gentile dominion will be Mammon:

'The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, etc.' (Rev. 18:12,13).

From the battle of Actium (31 b.c.) to the Saracen conquest (a.d. 636) the period of Rome's domination of Jerusalem is 666 years. Again, we still speak of 360 degrees of the circle, of 60 minutes, and of 60 seconds. This is a survival of the Assyrian system of reckoning, which has 6 as its main factor. Strangely enough Rome's numerals, which we still use on our clock dials, inscriptions, etc., are 6 in number, I. V. X. L. C. D.\* and their numerical value is 666. 6 is the number of man. Man was created on the sixth day: for 6 years Athaliah usurped the throne of David (2 Kings 11; 2 Chron. 23), and 6 words are used for man in the Bible. Goliath, one of the many foreshadowings of the Beast, was 6 cubits high, had 6 pieces of armour, his spear's head weighed 600 shekels. Nebuchadnezzar's image which he set up was 60 cubits high and 6 cubits broad, introduced by 6 instruments of music. Dr. Bullinger tells us that the Gematria of the Hebrew words of Daniel 3:1, which describe the setting up of the image, is 4,662, the factors of which are 7 x 666.

\* One thousand was represented by CI hence by and later, by the letter M.

Further, we should not use the word 'antichrist' when speaking of the Beast of Revelation 13. The word does not occur in the Revelation. The Antichrist is spoken of by John in his first epistle. The Beast will be the great world power at the end, the Antichrist will be the great apostate false Messiah. The Beast of Revelation 13 is not a false Messiah, it is a political power; Nero well foreshadows the Beast, Herod the Antichrist. The Antichrist will sell the people of Israel and help on the time of trouble, he

will be a renegade Jew; both Judas the betrayer and the man of Sin are called 'the son of perdition'. By confusing these two titles (Antichrist and Beast) we are apt to mystify ourselves and misunderstand the Scriptures.

The number of man, the number of the name of the beast, apart from the cryptic reference to the individual himself, tell us that he will be the climax Man, deified, worshipped, and destroyed with the brightness of the appearing of the Son of God. The first reference to the Beast in the Apocalypse is found in Revelation 11:7, 'the beast that ascendeth out of the bottomless pit'. The time periods, 'forty and two months' and 1,260 days of Revelation 11:2,3, together with the treading of the court of the temple by the Gentiles, link this opening reference with Revelation 13. The blasphemous activities of the beast pervade Revelation 13 to 17. In chapter 19 he is cast into a lake of fire, and this is followed without interval with the Coming of Christ, and the Millennium, even as the same sequence is found in Daniel 2 and Daniel 7. The only pre-Millennial kingdom spoken of in the Scriptures is the Antichristian kingdom of the Beast.

The Image of Daniel 2 is considered under the heading Image of Daniel 2 (p. 317), the prophecy of the seventy Weeks under the heading Seventy Weeks<sup>9</sup>; and the book as a whole under the heading Daniel (p. 164).

## Revelation 13

### The Composite Beast of Revelation 13 and the Four Beasts of Daniel 7

'And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 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 seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?' (Rev. 13:1-4).

We are right when we look askance at some of the fantastic 'fulfilments' of prophecy that from time to time are presented to us, but at the same time we should beware of the other extreme, of turning down any and every attempt to bring the time of the end into focus. While 'the prophetic clock' stopped in one sense with the passing of Israel at Acts 28 and while it is true that the 'Dispensation of the Mystery which from all ages hath been hid in God' (Eph. 3:9 R.V.) has no relation to Old Testament prophetic times, it does not mean that a complete halt took place so far as the outside Gentile world is concerned. The Gentile dominion given to Nebuchadnezzar did not cease at Acts 28, it is still running its course, and apparently entering its final phase.

The following comments are not our own. They are extracts from a pamphlet written by Brig. Gen. F.D. Frost, C.B.E., M.C., and written before the clash between Israel and Egypt at the Suez crisis. We give our readers the benefit of his opinions on the four beasts of Daniel 7, without endorsing the references to the Lion, the Eagle, etc. The reader must still 'Search and See'.



'will there be a world dictator?

'If the origin of nationalisation is shown in the first book of the Bible, where is its final destiny foretold? The Bible is a prophetic book, chiefly concerned with Israel, whose whole history was written beforehand. Where then can we find out about a World Dictator who nationalises everything in the days when the Jews will be back in their own land? In the last book of the Bible, the Revelation of our Lord Jesus Christ to His servant John. There is a description of a World Dictator called the Beast, who will be given supernatural power to perform miracles. This Dictator will come into power after all the nations have agreed to their formulas about world Government, and World Peace. The World Bank, the World Council of Churches, and all world organisations will co-operate to bring about this humanitarian idea to avoid war at any cost. This will ignore Jesus Christ, the Prince of Peace (Rev. 13). The fear of man bringeth a snare, but whosoever trusteth in the Lord shall be safe (Prov. 29:25).

'which country will provide the final dictator? (Isa. 10:5,6,24,25; Ezek. 31; Micah 5:5)

'Modern Iraq includes ancient Assyria, Babylonia, and Mesopotamia. The Baghdad Pact puts Britain in alliance with Iraq, which country owes its existence to Britain, who liberated it from the Turkish yoke. It is not under the spell of Egypt, but tries to keep in with the Arab countries. Every sign of weakness on the part of Britain will cause Iraq to look to the stronger side. Britain at present controls the oil in Iraq, pays enormous rent to the Iraqi government for what was barren land, and heavy royalties on every barrel of oil produced. The revenue from oil has enabled the Government to develop the country's agriculture by extensive irrigation schemes, which were initiated during the British occupation. The British are gradually being replaced by other foreign engineers, who probably use sterner measures to make the Arabs work. Canals have been dug from the Tigris to the Euphrates and into Lake Hubbani, from thence into what is called the Abu Dibbis Depression. This will form an inland sea double the size of the Dead Sea, and will take the flood waters of both the Tigris and Euphrates. From this inland and fresh-water sea canals will irrigate what is now desert but with wonderful soil only wanting for water to make it blossom as the rose. By 1957 steamers will be able to go up from Basra to this inland sea, around which new cities will be built, and modern Babylon will be built. Iraq will become the granary of the world as it was in the days of Nebuchadnezzar, the first of the great World Dictators.

'The rise of Islam caused that fertile land to fall into decay, but Islamic traditions are dying in Iraq, and Babylonianism is being revived. Baghdad is a modern city with dual carriage ways and garden squares and circles with statues of the king and politicians, but, to crown all, there is a triumphal arch with the Babylonian winged bulls on either side. Having lived in Baghdad when it was only a mud-walled city with mud roads and one boat bridge across the river, I was amazed to see its rapid development without a dictator.

'The Bagdad Pact and the recent royal reception of the King at Buckingham Palace all helps to make Iraq feel its own importance to both Eastern and Western nations. At present it looks most unlikely that Iraq will provide the world dictator, but I believe the Bible. Proof of this will be given later, but in the meantime watch Iraq and Russia. All will have to compromise to avoid a world war which no one wants.

'When this dictator is appointed, it will be with universal approval and then the devil will give him his power. He will nationalise the oil and all foreign firms and shipping and airways. He will confirm the covenant of the League of Nations with Israel, to which the Arab nations, including Egypt, will have to acquiesce. By making this agreement, he will be able to develop the other Arab countries, which they have failed to do themselves, and everyone will be pleased. He will preach universal peace, in the same way as Russia is preaching it now, while preparing for a great onslaught against Israel and the Western Nations.

#### 'The Bible Lands

'To those who doubt the truth and full inspiration of the Bible I would ask them to remember that it was written in those Middle Eastern countries, called the Bible lands. The beginning of the human race was in Armenia, where the four rivers -- Euphrates, Tigris, Gihon, and Pison went out from the Garden of Eden. Our civilisation started on the Euphrates, and will be finally destroyed there. When Israel rejected their Messiah according to the Scriptures, Christianity was largely embraced by Western nations, and the greatness of the Bible lands departed. Now that the Western nations have turned away from God and His Book and His Holy Day, the greatness and importance is being restored to the Bible lands. Be not deceived, God is not mocked.

'Does the Bible foretell the Great Nations who Deal with Israel in these last days?

'In the seventh chapter of Daniel, the prophet had a vision about the last days, when there would be a great world tumult centred on the Mediterranean (the Great Sea). This began in 1914, and is still going on, sometimes in a hot war, and sometimes cold. This vision is about the chief nations concerned with the Jews in the last days of Gentile domination over them. Daniel saw four great beasts representing kingdoms coming out of this tumult. The first was like a lion with the wings of an eagle. Surely this must be the British lion which originated the Balfour Declaration, with the wings of the U.S.A. Eagle, which took British air -borne troops to North Africa, then into Italy and then into Germany. Also out east into Burma and finally dropped the atom bomb on Hiroshima. These two nations came out of World War 2 as the most powerful combination in the world, and the greatest factor for world peace. But what did Daniel foresee? "He beheld till its wings were plucked and the lion stood up on its feet as a man and a man's heart was given to it". Both these countries surrendered their power to the United Nations Organisation, which ignores our Lord Jesus Christ, and regards all religions as equal. Traitors have betrayed their atomic secrets to Russia, and Britain gave jet engines to Russia and saved her fifteen years of research. The British lion now stands on its feet trusting in humanity instead of God, and is rapidly losing the confidence of other nations. The enemies of peace are trying to keep the U.S.A. eagle and the British lion from co -operating together, Britain has been shorn of her power, and can do nothing without consulting U.N.O. in which Russia can veto any real peace proposals, or any action against any aggressor.

'The second beast is like a bear with three ribs between its teeth and it enlarged itself on one side. The bear represents Russia, which has in the past and still does persecute the Jews. She is bent on Israel's destruction, whereas Britain has promised to protect Israel against aggression. The ribs

between the bear's teeth represent Latvia, Lithuania and Estonia, three little countries on the Baltic coast, like ribs to Russia. Britain was largely responsible for giving these countries their liberty after the first world war, but Russia seized them in 1940, and all those who wanted to retain their liberty had to flee into Western Europe or die. There are about a quarter million of them in Britain. Russia enlarged herself by seizing Poland, East Prussia, Czecho -Slovakia, Rumania, Bulgaria, Albania, Hungary, and enslaved their people. Fourteen million people have been put into slave labour camps, and Soviet trained agents have indoctrinated China and the whole of South -East Asia. They are fomenting trouble in India, and all the Arab countries, and in Cyprus.

'The third beast was like a leopard with four heads and four wings of a fowl. This represents the four kingdomed Arab Confederacy, Egypt, Iraq, Transjordan, Saudi -Arabia, to whom Britain gave dominion. These kings have all been photographed with leopards, which they use for hunting. Egypt is temporarily without a king, but has a Dictator instead. When King Abdullah suddenly annexed the whole of Arab Palestine, he said, 'I have spread my wings over Jordan'. His Kingdom is now called the Hashimite kingdom of Jordan, and includes Ammon, Moab and Edom. Egypt is the troublemaker, and is destined to be defeated by the Iraq Dictator in the final contest in the Middle East.

'The fourth beast is like a ten horned monster, which represents a ten -kingdomed confederacy, which will come out of the United Nations organisation, after the formation of which another king will arise who will subdue three kingdoms. He will be different from all the others. There are various interpretations of prophecy about him, which space forbids me to go into. Suffice it to say that the devil will give him power to do miracles. Two of the kingdoms which he will probably subdue will be Lebanon and Syria, who have already threatened to cut the oil pipe line unless their royalties are increased. Iraq has stated that their countries will be seized if they do. This final king will be the world dictator; he will change the times and the laws and will persecute the saints until the Ancient of Days shall come, and the judgment shall sit, and they shall take away his dominion and destroy it, after which the whole world will be ruled by the people of the Saints of the Most High. Christian rule will then be established'. (Reprinted from The Midnight Cry, Sec. Mr. J.G. Sauer, 216, Cranbrook Road, Ilford, Essex).

#### **CHRONOLOGY AND THE SEVENTY WEEKS**

##### **Its Importance illustrated by considering the chronology of the Kings of Judah and Israel**

##### **Some knots unravelled**

To those of us who are not what we call 'good at figures' the problems of chronology that we meet in the books of Moses, Joshua and Judges seem difficult enough, but those which deal with the period of the Kings of Israel and Judah and the subsequent captivity have tested the minds of the greatest. The ground has been traversed again and again until at length the secrets have yielded, and today we can, if we will, enter into a harvest that has been sown, sometimes with tears. The writer wishes to make it very plain that, without the labours of others in this field, he would never have ventured into the realm of chronology. Dr. John Lightfoot, who lived in the seventeenth century, saw very clearly the underlying groundwork upon which

the chronology of the Kings rests, and we cannot do better than to allow him to introduce the subject to us in his own quaint style.

Some of the perplexities of this subject reside in the two methods adopted by the two kingdoms of Israel and Judah, and others by reasons that do not appear upon the surface. Dr. Lightfoot says:

'In casting up the time of the collateral Kingdoms, your only way is to lay them in two columns, one justly paralleling the other, and run them both by years, as the Text directs you. But here is nicety indeed, not to see how strangely they are reckoned, sometimes inclusive, sometimes otherwise -- for this you will easily find; but to find a reason why they be so reckoned ... Ahaziah 2 years older than his father (2 Chron. 22:1,2); Jotham reigning 4 years after he is buried (2 Kings 15:30); Joram crowned king in the 17th year of Jehoshaphat (2 Kings 1:17 with 1 Kings 22:51), and in the 22nd year of Jehoshaphat (2 Kings 8:16), and after Jehoshaphat's death (2 Chron. 21:1).'

To the superficial reader, such statements seem irreconcilable with sober fact, yet there is not one but yields to a reasonable explanation, when all material evidence is sifted.

We are indebted to Willis J. Beecher for providing a key to some of these chronological problems. Among other things he has shown that the Bible does not reckon the first year of a king from the date of his accession to the throne, the year begins either with the preceding, or following New Year's Day, i.e. the new moon before Passover. To make this essential rule quite clear let us take an imaginary example. A king ascends the throne on June 21st, 1950. The day and the month are ignored, and according to whether it be Israel or Judah that is doing the reckoning, the year will be put down either as 1950 dating back to the preceding April or Passover, or it will be dated as 1951, commencing with the following April or Passover, and the whole of the year 1950 will be credited to the king that had died. The chronological system was not written for the kings, the kings had to conform to the chronology, and only completed years count.

Judah's method would reckon the whole of 1950 to the reign that had ended. Israel's method was to reckon 1950 to the king who had died, and to count the broken years also as one to the king that succeeded. Consequently there is considerable difference in the total length of the reigns if the numbers are mechanically added without the recognition of certain principles.

Upon investigation we discover that the period of the Kings falls into three great groups of parallel datings which have the advantage of commencing together at the commencement of each group.

The accompanying chart (page 104) will show these groups, and the way in which they interlock. We start with Rehoboam for here the two kingdoms run together. The proof of the dates given in this chart is yet to be given; for the moment they can be ignored.

The accession of Jehu is a convenient break. We read in 2 Kings 9 that immediately after his anointing, Jehu drove out to Jezreel and being met by Joram and his question 'Is it peace, Jehu?' and he answered:

'What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many ... and Jehu drew a bow with his full strength,

and smote Jehoram ... And when Ahaziah the King of Judah saw this, he fled ... and Jehu ... said, Smite him also in the chariot' (2 Kings 9:13 -27).

Here it will be observed both the kings of Israel and of Judah die on the same day. We can therefore draw a line across the double column, and make a fresh start. Athaliah usurped the throne of Judah and Jehu reigned over Israel and both were succeeded by a number of kings until, at the siege and fall of Samaria, we reach another interlocking date.

The siege took place in the fourth year of Hezekiah (2 Kings 18:9):

'And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken' (2 Kings 18:10).

Here we have positive dating. Hezekiah's 6th year is Hosea's 9th year, and so we can conveniently draw another line across our chart. From this period, Israel, that is the ten-tribed kingdom, pass out of reckoning, and from Hezekiah's 7th year to the captivity under Nebuchadnezzar in Jehoiakim's 4th year brings us to 3521 or 604 b.c.

As we have before intimated, there are problems that await us that at first seem insuperable, but a steady confidence in the Word, and a correct estimate of our own fallibility will be rewarded with light and leading.

It should be remembered that the customary phrase of the A.V. and the R.V. that a certain king 'began to reign' is incorrect, the Hebrew simply reads 'he reigned'. It is not the intention of the Chronicler to tell us when any particular king 'began' to reign, but simply to allocate to him a particular year according to the system he followed.

We have a note in 1 Kings 15:9,10, and another in 15:25 -33, which enables us to check our computation at this point.

In 1 Kings 15:9,10 we read:

'In the twentieth year of Jeroboam king of Israel reigned Asa over Judah. And forty and one years reigned he in Jerusalem'.

From 1 Kings 15:25 -33 we learn that in the second year of Asa king of Judah, Nadab reigned over Israel, and that he reigned two years. Nadab was succeeded by Baasha who reigned over Israel in the third year of Asa.

If we attempt to set this out in chart form we immediately see the difficulty:

Asa	1						
Asa	2...	...	...	...	...	Nadab	
Asa	3...	...	...	...	...	Baash	

How can we get the 'two years' of Nadab in such a scheme? We look back and find that Asa reigned in the 20th year of Jeroboam King of Israel.

Dr. Lightfoot expresses the opinion that inasmuch as Jeroboam had been smitten by God with a disease which incapacitated him from ruling, Nadab's reign fell within that of his father. This is the considered opinion also of

The Companion Bible: see notes at 1 Kings 14:20. We can express the matter therefore as follows:

Asa.	Jeroboam.	Nadab.	Baasha.
1	20		
2	21	1	
3	22	2	1

Remembering that Israel's method of reckoning gives the same year to the incoming king as well as to the outgoing king, it appears that somewhere through Nadab's second year he died, and is succeeded by Baasha, both events taking place in the third year of Asa.

The same problems meet us and are settled in the same way with a number of kings in this first section. Few chronologies have done more than cut the next knot; Ussher, Beecher and The Companion Bible are among the few who have unravelled it. The problem has to do with the fact that in Israel we find that there were Ahab, Ahaziah and Jehoram; while in Judah there were Jehoshaphat, Jehoram and Ahaziah.

'There was first a family alliance (2 Chron. 18:1), Jehoshaphat's son Jehoram of Judah married Ahab's daughter Athaliah. Then there was a commercial alliance. Jehoshaphat joined himself with Ahab's son, Ahaziah of Israel, to make ships to go to Tarshish (2 Chron. 20:36). Finally, there was a military alliance. Jehoshaphat joined his armed forces with those of Ahab, and went up with him against Ramoth-gilead (1 Kings 22:1-40).

For the first time in the record of the kings of Judah we get one and the same year counted twice over, and given to the outgoing king, Jehoram of Judah, and also to the incoming king, Ahaziah of Judah. This just shows what thorough-faced heathens these two kings of Judah had become, the one the husband, and the other the son, of Athaliah, the daughter of Jezebel'. (Anstey).

We must leave the reader to unravel the apparent discrepancies in the dating of the kings of Judah and of Israel now that the key has been supplied, and turn to the list of problems enumerated by Lightfoot as quoted a little earlier in this article.

- (1) 'Ahaziah two years older than his father'  
(2 Chron. 22:2).

As Lightfoot said, there is always 'admissible wisdom' in these so-called 'slips of the Holy Ghost'.

Let us compare the two passages that produce this 'discord'.

'Two and twenty years old was Ahaziah when he began to reign' (2 Kings 8:26).

'Forty and two years old was Ahaziah when he began to reign' (2 Chron. 22:2).

A literal translation of 2 Chronicles 22:2 reads:

'A son of forty -two years was Ahaziah when he began to reign'.

If we consult the table set out at the close of this article, we shall see that 42 years back takes us to Ahaziah's father. This year 3189 was the first year of Omri, who founded a new dynasty. 2 Chronicles 22:2 -9 tells us how Ahaziah walked in the wicked ways of Ahab. His mother is called 'the daughter of Omri'. God will not have this man as a Son of David at all. He is the son of Athaliah, the daughter of Omri and Jezebel. He is no seed of David. If we turn to the genealogy of Matthew 1 we shall find this endorsed by the Holy Spirit. Matthew 1:7,8 reads:

'Rehoboam begat Abijah, and Abijah begat Asa, and Asa begat Jehoshaphat, and Jehoshaphat begat Jehoram'.

Matthew, however does not tell us that Jehoram begat Ahaziah, Joash, Amaziah; these are omitted, and Matthew 1:8 says 'Jehoram begat Uzziah', namely his great-great -grandson!

'Let his posterity (the posterity of the wicked) be cut off; and in the generation following let their name be blotted out' (Psa. 109:13).

This method of writing history and compiling genealogies may not find favour with the scientific mind of today, but it is the method of God and is eloquent in its message.

Consequently, although there are actually 17 generations from David to the captivity, Matthew will allow but 14.

(2) 'Baasha fighting 9 years after his death'  
(2 Chron. 16:1).

We read in 2 Chronicles 16:1 that this campaign by Baasha took place in the 'six and thirtieth year of the reign of Asa'. But Baasha reigned 24 years (1 Kings 15:28 -33) starting from the 3rd year of Asa, consequently Baasha had been dead 9 years by the 36th year of Asa.

The literal translation of 2 Chronicles 16:1 is 'The thirty -sixth year of the Kingdom' not of Asa's reign, and this date takes us back to the commencement of the disruption when Rehoboam began to reign. So all is clear again.

These examples that fall within the first section of this genealogy are sufficient to demonstrate the principles that must be applied before a true calendar can be constructed. Let us complete the table from Rehoboam to Ahaziah, following the line through the kings of Judah.

3143 Rehoboam ascends the throne.  
17 Add 17 years for his reign (1 Kings 11:43; 14:21).  
----  
3160 Abijam.  
3 Add 3 years for length of reign (1 Kings 15:1,2).  
----  
3163 Asa.  
41 Add 41 years for length of reign (1 Kings 15:9,10).  
----  
3204 Jehoshaphat.  
25 Add 25 years for length of reign (1 Kings 22:41,42).  
----

3229 Jehoram sole king.  
Add 3 years + 4 years as Co -Rex with Jehoshaphat  
+ 1 year reckoned to Ahaziah = 8 years  
3 (cf. 1 Kings 22:50; 2 Kings 1:17; 3:1; 8:16,17).  
----  
3232 Ahaziah sole king.  
1 Add 1 year reign of Ahaziah (cf. 2 Kings 8:25,26; 9:29).  
----  
3233 Athaliah.





Counter check of dates in reigns of  
Kings of Judah, Israel and Babylon.

REHOBAM 3143 JEROBOAM

Judah

Israel

1<sup>ST</sup> Countercheck

Simultaneous deaths

2 Kings 9:13-33.  
Slain by Jehu

AHAZIAH 3232 JEHORAM

Athalia

Jehu

2 Kings 11:1-4

2 Kings 10:36

2<sup>ND</sup> Countercheck

Synchronizing dates

3406

Fall of Samaria

"6<sup>TH</sup> y. of Hezekiah is the 9<sup>TH</sup> of Hoshea"

2 Kings 18:10

7<sup>TH</sup> y. of Hezekiah 3407 End of Israel's Kings

Shalmanezzer Assyria

3<sup>RD</sup> Countercheck

Synchronizing dates

3521

4<sup>TH</sup> Year of  
Jehoiakim

11<sup>ST</sup> Year of  
Nebuchadnezzar

B.C. 604.

Proof for these dates cannot be given here. They are set out in the Rev. Martin Anstey's Romance of Bible Chronology.

This brings us to the first great dividing line, for Ahaziah of Judah and Jehoram of Israel die on the same day at the hand of Jehu and so enable us to make a new start at the year 3233 with Athaliah and Jehu.

The date 604 b.c. is important as it fixes the commencement of the Seventy Weeks of Daniel 9, namely 454 b.c. (Neh. 2:1 -8), the date of the 'going forth of the commandment to restore and to build Jerusalem' (Dan. 9:25).

The accompanying chart may be of service here.

### **THE COMING OF THE LORD**

#### **The Old Testament Basis**

To commence our study with the testimony of the Gospel according to Matthew is to attempt to build without a foundation. The teaching of Matthew and the bulk of the New Testament rests upon the teaching of the Old Testament, not only for the fulfilment of prophecy in the coming of the Lord as Redeemer, but also for His coming again as the hope of His people.

It would not be difficult to prove that the very terms of Adam's creation look forward to the Second Coming of the Lord. For example, the reference to the dominion given to man in Psalm 8, Psalm 72, Daniel 2 and 7, and Hebrews 2, etc., look forward to the coming reign of Christ. The description of the garden of Eden looks forward to Revelation 22 and the promise that the Seed of the woman should bruise the serpent's head awaits the Second Coming of the Lord for its complete fulfilment (Rom. 16:20).

These passages, however, are too indirect for our present purpose, so the first point to which we call attention is

#### **The prophecy of Enoch**

The words that constitute Enoch's prophecy are not recorded in Genesis 5, but it matters not who it is that has preserved his utterance so long as it is found within the pages of Scripture. We are indebted to Jude for the record. He writes:

'And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him' (Jude 14,15).

Before we can understand the import of this prophecy, we must observe the general trend of the epistle in order to see the appositeness of Enoch's witness. If we glance at the earlier verses of Jude we shall see not only a reference to human sin of a deep dye in the mention of Sodom and Gomorrah, but a reference also to angels who kept not their first estate, and are therefore reserved for judgment.

Looking to the end of the epistle, such outstanding apostates as Cain, Balaam and Korah are brought forward as examples of the mockers who shall come in the last times. It is time, therefore, that we consider the structure of the epistle to see just where Enoch's prophecy comes.

## Jude

<p>A 1,2.      Benediction.</p> <p>  B 3.      Exhortation. Beloved. Earnestly contend for faith.</p> <p>    C 4.      Ungodly men 'of old'.</p> <p>      D 5.      Remembrance.            The Lord's acts.</p> <p>        E 5 -16.   a 5 -8. Three examples, Israel, angels and Sodom.</p> <p>                  b 9,10. Michael the Archangel.</p> <p>                          Unrecorded elsewhere.</p> <p>                          Reference to Satan.</p>	
	<p style="text-align: center;">a 11 -13. Three examples, Cain, Balaam and Korah.</p> <p style="text-align: center;">b 14 -16. The Lord and holy myriads.</p> <p style="text-align: center;">Unrecorded elsewhere.</p> <p style="text-align: center;">Allusion to Satan.</p> <p style="text-align: center;">D 17.            Remembrance.            The Lord's words.</p> <p style="text-align: center;">  C 18,19.        Ungodly of 'last time'.</p> <p style="text-align: center;">  B 20 -23.       Exhortation.            Beloved.            Build up on faith.</p> <p>A 24,25.        Doxology.</p>

A literal rendering of the words of Enoch recorded in Jude 14 must read: 'Behold, the Lord came'. While the true rendering of the aorist of the Greek verb is still somewhat of a moot point, the rightness of the above rendering is confirmed by the general usage and renderings of the A.V. The interested student may test this by noting the occurrence of *elthe* (part of the verb *erchomai* 'to come'), which is usually translated 'came', see, for example, John 1:7,11; 3:2; 7:50; 8:42; etc. If Enoch said, 'Behold, the Lord came', he must have been referring back to some judgment that was past when he spoke. To what could he refer? The judgment of the flood had not then taken place, neither had judgment fallen upon Babel. The description given of the judgment could not refer to Genesis 3 or 4. To what then could it refer?

The reader will probably have travelled back in mind to Genesis 1:2, to the *katabole kosmou*, 'the overthrow of the world'. This connection is more than countenanced by Peter in his second epistle which we have already found to be parallel with that of Jude.

### The Second Coming and Overthrow (Gen. 1:2)

Enoch referred back to an overthrow that had taken place and said, 'Behold the Lord came', and his reference to angels and Satan removes any sense of disproportion. Enoch also looked forward, and named his son Methuselah, 'at his death it (namely the flood) shall be', and in the year of the flood Methuselah died. Enoch's two prophecies link the two floods Genesis 1:2 and Genesis 6 together.

'Ten thousands of His saints'. These words are quoted by Moses in the blessing of Israel:

'The Lord came from Sinai, and rose up from Seir unto them; He shined forth from mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law for them' (Deut. 33:2).

There can be no doubt as to the meaning of the word 'saints' here. The law of Sinai we know from various Scriptures was mediated by angels (Acts 7:53; Gal. 3:19; Heb. 2:2).

'The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai' (Psa 68:17).

'A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him' (Dan. 7:10).

'For the Son of man shall come in the glory of His Father with His angels' (Matt. 16:27; cf. 25:31).

'The Lord Jesus shall be revealed from heaven with his mighty angels' (2 Thess. 1:7).

These quotations are sufficient to prove that the 'saints' or 'holy ones' of Enoch's prophecy are 'angels' and not the redeemed. This also is the meaning of Zechariah 14:5, 'And the Lord my God shall come, and all the saints with Thee', and of Joel 3:11, 'Thither cause Thy mighty ones to come down, O Lord'; also of 1 Thessalonians 3:13, 'The coming of our Lord Jesus Christ with all His saints'.

### Coming 'for' and 'with' His saints

There is quite a school of prophetic thought that stresses the distinction of the coming of the Lord 'for' and the coming of the Lord 'with' His saints. Supposing for the purpose of argument we accept this view, how does it stand examination? The Thessalonians were waiting for God's Son from heaven (1:10), and exercising the patience of hope (1:3). They were told that their loved ones who had died would not meet the Lord earlier or later than those living at the time, but that both living and dead would be caught up together to meet the Lord in the air (4:15,16). Well then, what are we to make of 1 Thessalonians 3:13:

'To the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints'.

If these 'saints' are His redeemed people, and if the Thessalonians were to wait for the Lord to come with all His redeemed people, then what place do the Thessalonians occupy? They were redeemed, they certainly were not the unwatchful who might have been left behind, for they were to be established 'unblameable in holiness', and if such can be left behind, who then shall go? The distinction between 'coming for' and 'coming with' excludes those to whom the apostle wrote and contradicts the express statements of 1 Thessalonians 4:15,16 and 5:10. If we take 1 Thessalonians 3:13 to speak of the 'holy ones', the 'saints' of Deuteronomy 33 and of Enoch's prophecy, we have the coming of the Lord With His angels and For His people set before us with clearness and without contradictory statements.

It is interesting to note that the Sinaitic MS. reads: 'ten thousand of His holy angels'. The angels that shall come at the end of the age are doubtless the same that were instrumental in bringing about the overthrow of Genesis 1 and all the divine interpositions through the ages, until the last that is recorded in the Revelation:

'And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean ... and the beast was taken, and with him the false prophet ... These both were cast alive into a lake of fire burning with brimstone' (Rev. 19:14 -20).

When once we are clear as to the fact that 'the saints' of Enoch's prophecy are the holy angels, we begin to realize their relation in the context with the fallen angels. Moreover, the structure shows that Michael the archangel is placed in correspondence with the Lord and His angels, and both in conflict with Satan. Enoch's prophecy, with its reference to Genesis 1:2, taken in conjunction with 2 Peter 3,\* where it is stated that the world that then was, was destroyed by water, and the heavens and earth which are now shall be destroyed by fire, lifts the doctrine of the Second Coming into its true place in the purpose of the ages. There has been a tendency to look upon the Second Coming as a kind of afterthought, the next best thing that could be done in the circumstances. What we call 'the Second Coming' was demanded by the purpose of the ages, whether Israel had received their Messiah and His prior presentation or not. Let the scoffers say what they will,

\* It is highly probable that Peter speaks of the Flood, but the flood of Genesis 6 is but an echo of the 'deep' of Genesis 1, and both catastrophies are associated with the fall of angels.

'Behold, the Lord Came' (Jude 14), and 'He that Shall Come will come, and will not tarry' (Heb. 10:37).

Job also must be allowed his witness:

'For I know that my Redeemer liveth, and that He shall stand at (in) the latter day upon the earth: and (following the margin) after I shall awake, though this body be destroyed, yet out of my flesh shall I see God, Whom I shall see for myself, and mine eyes shall behold, and not another. My reins within me are consumed with earnest desire (for that day)' (Job 19:25 - 27).

Job was not limiting his vision to the Saviour at Bethlehem, but looked on to 'the latter day', a term parallel with 'the last day' of the prophets. Moreover, he looked to see his Redeemer standing in the latter day 'upon the earth'. The parallel passage (Job 14:12) tells us that this shall not take place 'till the heavens be no more', which refers to the same period as 2 Peter 3:7,10,11; Revelation 20:11 and Isaiah 51:6. Job entertained no hope of 'going to heaven'. He belonged to that company who will wake after the Millennium, when 'the heavens be no more'. (See Millennial Studies9).

The song of Moses (Exod. 15:1 -19), uttered at the overthrow of Pharaoh, necessitates the Second Coming for its true fulfilment, and it can never be complete until it is coupled with the song of the Lamb, sung, not upon the shores of the Red Sea, but by a sea of glass mingled with fire, celebrating a victory, not over Pharaoh, but over the Beast and his image (Rev. 15:1 -3). The song of Moses, just before his death (Deut. 32:36 -43), equally looks forward to the Second Coming for its fulfilment. These passages, however, may be considered too vague to stand alone, and can be better appreciated when the more precise statements of other Scriptures have been read. Traversing the history of Israel to the setting up of the kingdom, we find embedded in the Psalms several testimonies to the Second Coming of the Lord.

In his Psalms, David looks forward to the Coming of the Lord as the great goal of his desire. At the end of Psalm 72 he says, 'the prayers (or praises) of David the son of Jesse are ended', and this climax is the Psalm of the King's Son. There we read of this great King as the Judge and Deliverer of the poor and needy. Peace and prosperity are the result of His reign. His dominion is from sea to sea, and from the river unto the ends of the earth. All kings fall down before Him, all nations serve Him, and bless Him. The whole earth is full of His glory.

The figure used in verse 6 is liable to be misunderstood: 'He shall come down like rain upon the mown grass'. There is no word for 'grass' in this verse, the word translated 'mown grass' being gez, which is also rendered by the word 'fleece' and 'mowings'. To the farmer it is a disaster, not a blessing, for rain to fall upon his new mown grass. What the passage really refers to is the fall of the rain upon the parched earth after the grass has been cut and removed, as expressed in Amos 7:1: 'The beginning of the shooting up of the latter growth: and lo, it was the latter growth after the king's mowings'. The figure of Psalm 72 is that the Coming of the Lord will be like the latter rain. Israel shall grow and flourish a second time, there shall be a blessed aftermath, they shall revive and their end shall be glorious.



Coming to Psalm 96 we read of millennial conditions. All the earth is called upon to 'Sing unto the Lord a new song'. His glory is to be declared among the nations, and the Gentiles are called upon to bring an offering and to come into His courts:

'Say among the heathen, The Lord reigneth ... let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof ... For He Cometh, for He cometh to judge the earth' (Psa. 96:10 -13).

This coming is further described in the next Psalm:

'The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about Him ... a fire goeth before Him ... The hills melted like wax At the Presence of the Lord, at the presence of the Lord of the whole earth' (Psa. 97:1 -5).

Psalm 98 ends with the words 'For He cometh', etc., and gives additional details of that day. Psalm 110 anticipates the coming of the Lord:

'The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. The Lord shall send the rod of Thy strength out of Zion ... the Lord at Thy right hand shall strike through kings in the day of His wrath' (Psa. 110:1 -5).

This reflects upon the character of the Millennium -- see Millennial Studies<sup>9</sup>. The closing words of Psalm 150, 'Let everything that hath breath praise the Lord, Praise ye the Lord', look forward to Revelation 5:13 for the time of their fulfilment.

Enoch's prophecy, Job's patience, Moses' song and David's prayer, all bear their testimony that the Lord is coming to this earth once again. Coming in judgment upon the ungodly (Enoch), coming with resurrection life for those who own Him as Redeemer (Job), coming to lead a mightier exodus than that through the Red Sea (Moses), coming to reign as the greater than Solomon, David's Son and David's Lord.

Daniel's dream, given in chapter 7, shows that the setting up of this kingdom takes place at the Second Coming of the Lord. Once more we adhere to the one theme before us, deferring the question as to whether the four beasts are parallel with the metals of Nebuchadnezzar's image, or whether they have a different time period both for commencement and for fulfilment. This is discussed on page 77. The theme of the Second Coming is found in verses 9 -14. In these verses we have the Apocalypse of the Old Testament:

'I beheld till the thrones were cast down (set), and the Ancient of days did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened ... I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came 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 people, 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. 7:9 -14).

Daniel, desiring fuller information concerning the dream, asked one of them that stood by concerning it. He was told that the saints of the Most High would take the kingdom, and in answer to a yet closer questioning concerning the fourth beast and the ten horns, he was informed of the condition of things that would obtain at the end, when the Beast would blaspheme God, and 'wear out the saints of the Most High'. This, however, was for a time; oppression would at length give place to judgment.

'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him' (Dan. 7:27).

The sphere of the dream, as also of Nebuchadnezzar's, is limited to the kingdoms of this world. It is 'under the whole heaven' (7:27), it fills 'the whole earth' (2:35), it takes the place of kingdoms ruled by man, and its dominion includes peoples, nations and languages. A reference to Daniel 3:4 will show that this was the language of Nebuchadnezzar's proclamation when the herald called upon all in his dominion to bow down to the golden image in the plain of Dura. There is moreover a parallel with this in the dominion of Babylon at the time of the end: 'The waters which thou sawest ... are peoples, and multitudes, and nations, and tongues' (Rev. 17:15). It is also the description of the dominion of the Beast: 'power was given him over all kindreds, and tongues, and nations' (Rev. 13:7). At the sounding of the seventh trumpet 'the kingdoms of this world become the kingdoms of our Lord, and of His Christ; and He shall reign unto the ages of the ages' (Rev. 11:15). There is no necessity to labour the proof of the identity of the dreams of Daniel and the visions of John. Both refer to the Son of Man at His Coming to the earth to rule and reign.

#### **The visions of Zechariah**

There are allusions to the Second Coming in the minor prophets, such as Habakkuk 2:3,4 (with Heb. 10:37), Haggai 2:7 -9, and Joel 3:13 -16 (with Rev. 14:15 -18), which the reader should search out in order to make full acquaintance with Old Testament testimony to this important aspect of truth. For the present, however, we will turn to the visions of Zechariah:

'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, and upon a colt the foal of an ass' (Zech. 9:9).

There is a notable omission in the quotation of this prophecy in Matthew 21:5 (cf. John 12:15) :

'Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass'.

The multitudes 'shouted', they cried 'Hosannah', which means 'save now', but not so the inspired writer. He omits the 'shout' and the 'salvation'. Not until the Lord comes the second time will Zion cry out and shout, or salvation be brought to her.

Following the passage quoted from Zechariah 9:9 comes the resulting peace and dominion:

'And I will (He shall LXX) 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 heathen: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth' (Zech. 9:10).

Our conception of 'meekness' does not fit in with the idea of triumph and conquest, and some may object to the application of this passage to Revelation 19 and the Rider on the white horse. Psalm 45:4,5, however, shows that there is no incongruity:

'And in Thy majesty ride prosperously because of truth and meekness ... Thine arrows are sharp in the heart of the king's enemies'.

Jerusalem is the centre of interest in Zechariah, and is prominent in the prophetic sections that speak of the Lord's Coming. For example, chapter 12, verse 2, says: 'Behold, I will make Jerusalem a cup of trembling unto all the people round about'. And it is in connection with the sore straits of the besieged city that Zechariah speaks of the Second Coming:

'In that day shall the Lord defend the inhabitants of Jerusalem ... and it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced, and they shall mourn for Him' (Zech. 12:8 -10).

John 19:34 -37 leaves us in no doubt as to the identity of Him Who was thus pierced, and Revelation 1:7 reveals with equal certainty that Zechariah 12 is future:

'Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds (tribes) of the land shall wail because of Him. Even so, Amen'.

There has never been a national mourning by Israel for the death of Christ, there has never been a destruction of the enemies of Jerusalem since New Testament times, and since the partial beginning at Pentecost there has never been poured out upon Israel the spirit of grace.

### **The Mount of Olives**

Zechariah resumes the theme of Jerusalem's trouble and the Lord's deliverance:

'I will gather all nations against Jerusalem to battle ... Then shall the Lord go forth, and fight against those nations ... and His feet shall stand ... upon the Mount of Olives, which is before Jerusalem on the east ... and the Lord my God shall come, and all the saints with Thee' (Zech. 14:2 -5).

There can be no doubt as to the literality of the Mount of Olives. It is described geographically as being 'before Jerusalem on the east'. Moreover, to question the identity of the place would be to introduce a serious problem into Acts 1:

'A cloud received Him out of their sight ... This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Then returned they unto Jerusalem from the mount called Olivet' (Acts 1:9 -12).

The direct association between the Second Coming of Acts 1 and Zechariah 14 established by the angels' message, confirms the appropriateness of the apostles' question as to the restoration of the kingdom to Israel (Acts 1:6), and leaves no room for 'the church' in this aspect of hope. It can be none other than 'the hope of Israel' mentioned by Paul as still obtaining in Acts 28:20.

The visions of Zechariah concerning the Second Coming can be summed up in his own words: 'Jerusalem, thy King cometh'.

From one end of his prophecy to the other, Jerusalem and its deliverance and restoration are prominent, and the coming Lord is set forth as Israel's King when the reign of righteousness has commenced.

What is true of Zechariah is true of all the prophets:

'He shall send Jesus Christ ... Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began' (Acts 3:20,21).

#### **The burden of Malachi**

The last of the prophets, Malachi, anticipates the dual ministry of the two forerunners of the Messiah, John the Baptist and Elijah. The name Malachi means 'My messenger':

'Behold, I will send My messenger, and he shall prepare the way before Me' (Mal. 3:1).

'The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee ... John did baptize in the wilderness' (Mark 1:1 -4).

'John ... sent two of his disciples ... Jesus began to say ... concerning John ... this is he, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee' (Matt. 11:2 -10).

With the purport of these passages before us, we cannot avoid seeing that in Malachi 3:1, John the Baptist is in view, yet when we read on we are conscious of the conflicting fact that verse 2 introduces a very different atmosphere from that of the four gospels and John's day. Let us notice the language:

'But who may abide the day of His coming? and who shall stand when He appeareth? ... He shall purify the sons of Levi ... then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years' (Mal. 3:2 -4).

This passage most surely speaks of the Second Coming, yet it is closely associated with John the Baptist. In Malachi 4:1,2 we read:

'For, behold, the day cometh, that shall burn as an oven; and all the proud ... shall be stubble ... but unto you that fear My name shall the Sun of righteousness arise with healing in His wings'.

Here there is close association with another messenger and forerunner, namely Elijah:

'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children ... lest I come and smite the earth with a curse' (Mal. 4:5,6).

What, then, is the connection between these two personages and the two comings? Turning to the New Testament we shall find that the two messengers are intimately related. When the birth of John the Baptist was announced to his father, Zacharias, the angel said of John: 'Many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elijah' (Luke 1:16,17). When John was asked by the priests and Levites, 'Art thou Elijah?' he said, 'I am not' (John 1:21).

The Lord, however, when He had vindicated John the Baptist, as we have already seen in Matthew 11, spoke of the kingdom of heaven suffering violence and opposition. Then alluding to John, He says: 'And if ye will receive it (i.e. the kingdom), this is Elijah, which was for to come' (Matt. 11:14). That this was a cryptic, or parabolic, utterance seems certain by the added words, 'He that hath ears to hear, let him hear' (verse 15).

When the Lord descended from the mount of Transfiguration, the disciples raised the question of Elijah's coming:

'Why then say the scribes that Elias (Elijah) must first come? And Jesus answered and said unto them, Elias (Elijah) truly shall first come, and restore all things' (Matt. 17:10,11).

Here is a plain answer, endorsing the belief that Elijah himself must come before the restoration of all things can take place. But the Lord then proceeds to bring the spirit of the passage to bear upon the time then present, continuing:

'But I say unto you, That Elias (Elijah) is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that He spake unto them of John the Baptist' (Matt. 17:12,13).

While there were, therefore, at the first Coming of the Lord, provisional arrangements sufficient to remove all idea that the non-repentance of Israel was destined and therefore without responsibility, He Who knew all things in a manner we cannot even imagine, knew that the Messiah would be rejected. John the Baptist was not Elijah, but he came in the spirit and power of Elijah. Except in a typical, anticipatory fashion the kingdom was not set up. The great work of redemption was accomplished, but the real coming and restoration of the kingdom await the day of days toward which all the prophets point.

It must be obvious to all that any system of interpretation that takes up the teaching of the Second Coming without due regard to this consistent

and far -reaching line of witnesses, is of necessity liable to lead its exponents into tremendous mistakes.

### **The Coming of the Lord**

#### **The New Testament Fulfilment**

The sunteleia. The times of refreshing. The presence of the Lord.

The passages we have looked at in Matthew's Gospel, while adding their quota to the teaching of the New Testament concerning the Second Coming of the Lord, are nevertheless isolated and fragmentary in character. Matthew 24, on the other hand, is a discourse wholly devoted to the subject. This notable discourse is introduced by the closing verses of Matthew 23:

'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, 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). We have here a quotation from Psalm 118:25,26:

'Save now (Hosannah), I beseech Thee, O Lord ... Blessed be He that cometh in the name of the Lord: we have blessed you out of the house of the Lord'.

The Hosannah quotation is found in Matthew 21:9. It is important to notice that the cry, 'Blessed be He that cometh', is closely associated with 'the house of the Lord'. This adds point to the Lord's words 'your house is left unto you desolate', and also provides a reason for the disciples' remarks concerning the building of the temple. When the Lord told them that there should not be left one stone upon another, it is evident by their threefold question that this desolation was connected in their minds with the Coming of the Lord.

#### **The threefold question**

This threefold question and its answer occupies the whole of Matthew 24 from verse 3:

'And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us: --

- (1) When shall these things be?
- (2) And what shall be the sign of Thy Coming,
- (3) And the end of the world (age)?'

In answering the disciples' questions, the Lord deals with them in the reverse order:

- (1) The end of the age (4 -24).
- (2) The sign of the coming (25 -31).
- (3) When these things shall be (32-42).

The answer of the Lord as to the end of the age is twofold. First, negative -- 'the end is not yet'; 'all these are the beginning of sorrows'. Second positive -- 'then shall the end come'. Before going further we must notice that there are two words here translated 'end'. In verse 3 it is sunteleia. In verses 6, 13 and 14 it is telos. The phrase 'the sunteleia of the age' occurs only in the Gospel of Matthew, whilst 'the sunteleia of the ages' occurs but once, viz., in Hebrews:

'The harvest is the end of the age' (Matt. 13:39).  
 'So shall it be in (at) the end of this age' (Matt. 13:40,49).  
 'The end of the age' (Matt. 24:3).  
 'Even unto the end of the age' (Matt. 28:20).  
 'Once in the end of the ages' (Heb. 9:26).

The first occurrence connects the term with the harvest, and in this lies the explanation of the word, for the first occurrence of the same word in the LXX of Exodus 23:16 refers to the same period:

'The feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering (sunteleia), which is in the end of the year, when thou hast gathered in thy labours out of the field'.

At first it seems that there is a discrepancy between the Lord's words in Matthew 13:39 and this passage. The Lord said that the harvest was the sunteleia, whereas Exodus 23 speaks of a feast of harvest, as distinct from the feast of the sunteleia. The answer is suggested by the presence of the word 'firstfruits', and by this particular kind of harvest in view -- 'which thou hast sown in the field'. A reference to Exodus 34:22, however, makes all plain: 'thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end'.

Now the disciples being Jews and taught in the law, knew the order of their feasts and much of their typical nature. Unless the reader has definitely studied the feasts of Israel, he is at a disadvantage here, and before he can hope to appreciate the teaching of Matthew 24, he must supply the deficiency. There is one chapter in the law that sets out the feasts of Israel in their order, namely, Leviticus 23, and to that we must turn.

#### **The feasts of the Lord**

The sabbaths (Lev. 23:1 -3). The first of the feasts to be mentioned is the weekly sabbath. This underlies the whole of God's dealings with Israel. There are the following sabbaths mentioned:

Sabbath of seven days (Lev. 23:3).  
 Sabbath of seven weeks (Lev. 23:15).  
 Sabbath of seven months (Lev. 23:34).  
 Sabbath of seven years (Lev. 25:2 -7).  
 Sabbath of seven times seven years (Lev. 25:8 -17).  
 Sabbath of seventy years (Dan. 9:2), and finally the  
 Sabbath of seventy times seven (Dan. 9:24), in which the whole  
 purpose of God for Israel shall be accomplished.

This emphasis is too insistent to be avoided. Underlying the whole history of Israel is this sabbatic element. From verse 4 of Leviticus 23 feasts 'in their seasons' are recorded, which also conform to the sabbatic character. We have, in verse 5, the feast of the first month detailed, and in verses 34 and 39 that of the seventh month described. Between these two all the other feasts are found, so that while Israel's year had twelve months, with an intercalary thirteenth month at intervals, its typical year took note only of seven of these months.

We must now tabulate the feasts in order to place the sunteleia:



(1)	The Sabbath--	Impressing the character of Israel's typical history (see Heb. 4:9 Greek).
(2)	The Passover--	Redemption, deliverance 'out of'.
(3)	The Unleavened bread--	The sheaf waved (Lev. 23:10). A firstfruits.
(4)	Pentecost--	Two wave loaves. Fifty days. Jubilee anticipated.
	* * * * *	
(5)	Feast of Trumpets--	Joel 2:1,15; 1 Cor. 15:52.
(6)	The Day of Atonement--	Repentance (Lev. 23:28,29). Reconciliation and access.
(7)	Tabernacles--	The sunteleia. Harvest and ingathering. The eighth day stressed (Lev. 23:39).

While, experimentally, we must all begin with redemption -- Passover, 'the first month of the year to you' (Exod. 12:2), God begins with the Sabbath, and the purpose of the age is to restore that which is past.

Passover, Unleavened Bread, Pentecost and the Firstfruits have received their fulfilment (1 Cor. 5:7,8; Acts 2; 1 Cor. 15:20). Between Pentecost and Trumpets (Nos. 4 and 5 in the list above) is an interval of some months, with no feast to mark it, only a reference to 'the poor, and to the stranger' (Lev. 23:22). Here, in these silent months between Pentecost and Trumpets, is where the unrevealed dispensation of the Mystery finds its place.

The feast of Tabernacles, being the sunteleia, must be given a little closer attention. This feast celebrates both the harvests of 'the corn and the wine' (Deut. 16:13). At the return of the captivity under Ezra, and again under Nehemiah (Ezra 3:4 and Neh. 8:14) it was observed, and this is the feast picked out by God for annual observance by all the nations that are left after the coming of the Lord (Zech. 14:16 -19). The association of 'tabernacles' and the Coming of the Lord explains Peter's suggestion on the mount of Transfiguration, that he should make three tabernacles (Matt. 17:4).

After the detailed statement of Leviticus 23:34 -36, the writer returns to the Feast of Tabernacles to give further particulars (verses 39 -43), thus marking it as of great importance. Here we have the command to take boughs of trees and to dwell in booths or tabernacles. Here also is emphasized the 'eighth day' which is 'the last day, that great day of the feast' (John 7:2 and 37), when the Lord spoke of the full outpouring of the Spirit -- upon His own glorification -- partially fulfilled at Pentecost, but awaiting His Second Coming for its complete fulfilment.

The 'eighth day' brings us to Resurrection. The tabernacles speak of true 'peace and safety', and all these typical observances are covered by the word sunteleia used by the disciples when they came to the Lord with their question 'What shall be the sign of Thy coming, and the end of the age?'

That 'end' they knew was harvest, ingathering, rejoicing, peace; all inseparable from the Coming of the Lord. Until He is 'glorified', that 'consummation', though devoutly to be wished, is as unattainable as utopia, a mirage, the will -o' -the -wisp of politicians and reformers who have not grasped the essential relation between 'the times of refreshing' and 'the presence of the Lord'. That wholesome lesson it is hoped we have learned. And now, having some understanding of what the question of Matthew 24:3 includes and implies, we can give more earnest heed to the answers that follow.

**The Lord 's threefold answer as to 'When?' and ' What?'**  
(Matthew 24)

Having seen the Scriptural meaning of the 'end', and its type in the feast of tabernacles, we now proceed to the continuation of the Lord's answers to His disciples' questions. In verses 4 to 24 He takes up this question of the 'end'. The first and last words in this section deal with deception:

'And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in My name ... and shall deceive many' (verses 4,5).

'For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect' (verse 24).

Following this opening warning concerning the false Christs, the Lord tells of the features indicative of the beginning of sorrows, but adds, 'the end is not yet'. Verses 6 to 14 are occupied with the characteristic features that lead up to the 'end' (telos):

Negative --	'The end is not yet' (verse 6).
Explanatory --	'All these things are the beginning of sorrows' (verse 8).
Exhortative --	'Endure unto the end ... be saved' (verse 13).
Positive --	'Then shall the end come' (verse 14).

As with the prophecies of the Old Testament, such as Isaiah, Daniel, and Zechariah, 'the nations' are involved in this period of the 'end'. Wars and rumours of wars, with nation rising against nation, form part of the beginning of sorrows. Hatred by all nations, yet the preaching of the gospel to all nations for a witness, ushers in the end.

The 'end' is marked by 'tribulation' in two phases. Firstly, during the 'beginning of sorrows' the Lord says: 'They shall deliver you up to be tribulated' (afflicted, as in verses 21 and 29). Secondly, there comes 'great tribulation, such as was not since the beginning of the world till now, no, nor ever shall be' (verse 21).

We may visualize the outstanding features of this first answer:

A	24:4,5.	Warning against deception by false Christs.	
	B	6 -14.	The beginning of sorrows. 'Endure' 'saved'.
	B	15 -22.	The tribulation in full course. 'Shortened' 'saved'.
A	23,24.	Warning against deception by false Christs.	

Intermingled with the conflict of nations we have famines, pestilences and earthquakes, as signs of the beginning of sorrows. A gleam of hope is found in these passages of gloom in the word 'sorrow'. Odin and odino speak, not of sorrow in general, but pains in particular, 'pains that issue in birth'. There are altogether seven occurrences:

'Whom God hath raised up, having loosed the pains of death'  
(Acts 2:24).

'As travail upon a woman with child' (1 Thess. 5:3),

(and in all the other references, viz., Matt. 24:8; Mark 13:8; Gal. 4:19,27 and Rev. 12:2).

This last reference is illuminated by Matthew 24 and sends back light in return. The birth pains of Revelation 12:2 are followed by the rise of the Beast and the False Prophet, and the war on the saints of chapter 13. There also, in Revelation 13, is the abomination of desolation spoken of by Daniel the prophet.

### **The sign of the Coming**

Passing from the question of the 'end', the Lord comes to the related question of 'the sign of the Coming'. This, too, is introduced by warnings against deception. The two foci of this second answer are found in verses 24, 30, and 31:

'Signs and wonders ... if possible deceive the very elect'  
(Matt. 24:24).

'The sign of the Son of man in heaven ... gather together His elect' (Matt. 24:30,31).

The false signs and wonders are described in Revelation 13 and 2 Thessalonians 2:

'And he doeth great wonders ... and deceiveth them that dwell on the earth, by the means of those miracles' (Rev. 13:13,14).

'And then shall that Wicked (one) be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming (parousia): even him, whose coming (parousia) is after the working of Satan ... with all deceivableness of unrighteousness' (2 Thess. 2:8 -10).

By referring to Hebrews 2:4 we shall see how close is the parody of Satan:

'God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of holy spirit' (Heb. 2:4 author's translation).

'After the working of Satan with all power and signs and wonders of the lie' (2 Thess. 2:9 author's translation).

Moreover, both the Lord and the false christ are to have a parousia, as the word is for 'coming'.

Not only are there these two signs, but there are also two gatherings:

'For wheresoever the carcass is, there will the eagles be gathered together (sunago)' (Matt. 24:28).

'He shall send His angels with a trumpet, and a great voice (margin), (a Hebraism possibly, but suggestive of 1 Thess. 4:16), and they shall gather together (episunago) His elect from the four winds, from one end of heaven to the other' (Matt. 24:31).

None need be deceived. Look at the difference between some pettifogging, 'Behold, He is in the desert' or 'Behold, He is in the secret chambers', and the worldwide, open, and manifest shining 'from the east even unto the west'. Or again, the actual gathering together of the elect 'from one end of heaven to the other'. Some have been deceived by being told that the Millennium has already dawned, and that Christ has already come in secret. The very sign of the times! There will be no true possibility of saying, 'Lo, here' or 'Lo, there', for neither the Beast nor the False Prophet can cause the sun to be darkened, nor the moon to cease to give her light, neither can they cause the stars to fall from heaven nor the powers of heaven to be shaken. And these things are the immediate forerunners of the Lord: 'And then shall appear the sign of the Son of man in heaven' (Matt. 24:30).

The structure of the second answer concerning the 'sign of His Coming' may be set out as follows:

A	24:24.	The false signs.
	B	24:26,27. Not 'In the secret place' but like the lightning, etc.
	C	24:28. The gathering. Eagles, carcass.
	B	24:29. Sun, moon, stars.
A	24:30.	The sign of the Son of man.
	C	24:31. The gathering. Angels, elect.

As one considers the warnings given in this passage, one wonders what will be the outcome of much that goes by the name of Pentecostalism today. Believing men and women are agonizing in prayer for 'signs and wonders'. What will they do when the signs suddenly appear? It is blessed to know that the very elect will not be finally deceived, but some will come perilously near to it.

### **The Second Coming 'dated'!**

The close of the answer to the question concerning the 'sign' merges into the third answer, which deals with the question: 'when shall these things be?' We say the Second Coming is dated, yet we would not be misunderstood. We feel called upon to repudiate all attempts to fix a date for the Coming of the Lord, whether by computations of dates from Scripture, the year-day theory, or from the so-called divine chronology of the Great Pyramid:

'But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only' (Matt. 24:36).

'It is not for you to know the times or the seasons, which the Father hath put in His own power' (Acts 1:7).

Such definite statements of Scripture are sufficient. Yet we can say, in one sense, that the Second Coming is dated. This the passage in Matthew 24:29 does for us: 'Immediately after the tribulation of those days'. Those who 'wait for God's Son from heaven', who wait for 'the Lord Himself to descend from heaven with a shout, voice and trumpet' (1 Thess. 1:10; 4:16 with Matt. 24:31 margin), who await 'the gathering together unto Him' (episunago, 2 Thess. 2:1,2 with Matt. 24:31) cannot Scripturally contemplate escaping the Great Tribulation if they should be 'alive and remain unto the coming of the Lord'. For in Matthew 24 and in 1 and 2 Thessalonians the same coming (parousia) is in view, with all its accompaniments.

A further hint as to time is given by the Lord in verses 32 and 33:

'Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it (or He) is near, even at the doors' (Matt. 24:32,33).

While we may not attempt to forecast the day and the hour, we should learn the parable of the fig tree. The fig stands for Israel in one of its aspects, as do the vine and olive in others. The key to prophecy has always been Israel and Jerusalem.

The Lord follows His word with regard to the time with a reference to Noah and the suddenness of the flood, saying:

'So shall also the coming of the Son of man be' (Matt. 24:39).

This note is again sounded in the reference to the two women grinding at the mill, and the two in the field. Luke's addition: 'In that night there shall be two men in one bed' (Luke 17:34) completes the whole day and night. Working in the field represents the day time, grinding at the mill the early hours of the morning, and sleeping in a bed, the night. The parable of the virgins likewise speaks of this same thing, concluding as it does, with words almost identical with Matthew 24:42:

'Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh' (Matt. 25:13).

The one thing that appears from the various passages that deal with the question, 'when shall these things be?' is that the Lord did not tell them. What He did was to urge readiness because the day and the hour were unrevealed.

Before concluding this section on Matthew 24 we draw attention to some of the passages of the Old Testament Scriptures cited, or alluded to, by the Lord, which but confirm the growing conviction that the Second Coming, as revealed in Matthew 24 is entirely connected with Israel:

(1) Matthew 24:7 -- Citation Isaiah 19:2 -- 'Nation shall rise against nation, and kingdom against kingdom'.

It is important to observe the connection made here with Egypt, for that land has a part to play.

Isaiah 19:3 says that as a result of this upheaval of kingdoms, 'they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards'. These will introduce 'the signs and wonders and miracles of the lie', and lead the world into the tragedy of the end. It behoves those who have eyes opened to see, to avoid the slightest approach to these things of darkness.

(2) Matthew 24:15 -- Citation Daniel 9:27 -- 'The abomination of desolation'.

This 'desolation' must be connected with 23:38, 'Your house is left unto you desolate'. It is most clearly associated with Israel -- see the whole of Daniel 9.

(3) Matthew 24:21 -- Citation Daniel 12:1 -- 'Then shall be great tribulation'.

A comparison of these two passages will prove that they refer to the one event.

(4) Matthew 24:24 -- Reference Isaiah 8:18 -- 'Signs and wonders'.

There are false 'signs and wonders' that are spoken of in the Scriptures, and these will be fulfilled as surely as those signs that accompanied the Messiah's first advent (Matt. 11:4 -6). In Isaiah 8 there is the great contrast between the God-given signs and wonders, and the result of the efforts of wizards that peep and mutter and which seek unto the dead (see also Isa. 19:3).

(5) Matthew 24:29 -- Citation Isaiah 13:10 and 34:4 -- 'Sun to be darkened. Moon not to give light. Stars shall fall'.

Isaiah 13:9 -13 declares that this shall be in the day of the Lord, which shall be characterized by wrath and fierce anger. The passage connects it with the fall of Babylon in verse 19, and in Isaiah 34:5 it is connected with wrath upon Idumea.

(6) Matthew 24:30 -- Citation Zechariah 12:10-12 -- 'The tribes of the earth (land) shall mourn'.

There shall be a national mourning for the death of Christ, the great fulfilment of the Day of Atonement, which will be followed by the blessed ingathering, or sunteleia.

(7) Matthew 24:30 -- Citation Daniel 7:13 -- 'The Son of man coming in the clouds of heaven with power and great glory'.

To read this citation in its context in Daniel 7:9 -14 is to see that the Coming of the Lord, as set forth in Matthew 24 has no reference to 'the church' but is essentially connected with the kingdom and its restoration to Israel, for it 'shall be given to the people of the saints of the Most High' (Dan. 7:27).

While much has been omitted in our survey, we hope that nothing that bears upon the point of our inquiry has been passed over, and sufficient has been set out to leave the reader in possession of the true import of this

wonderful prophecy given by our Lord upon the Mount of Olives; fit place for such a revelation!

### **The Witness of Peter and James to the dispersion**

As all that we have yet seen of our subject has been very definitely connected with Israel, it would seem wise to leave Paul's testimony until we have completed our study of the remainder of the New Testament, and considered the testimony of James, Peter and John as ministers to the circumcision (Gal. 2:7 -9). Accordingly we turn to the epistle of James.

The true rendering of the word 'James' is 'Jacob'. That the translators of the King James' Version should use this name is not surprising when we remember that followers of King James were called 'Jacobites'. The opening verse of the epistle reads, therefore:

'Jacob, a servant of God and of the Lord Jesus Christ, to the Twelve Tribes which are scattered abroad'.

If any reader maintains that the 'twelve tribes' is an appropriate title of the church which knows neither Greek nor Jew, we cannot approve of his logic, though we can readily admit his consistency if he takes to himself the whole epistle; but for those who have learned to distinguish things that differ, a letter addressed to the twelve tribes, though it may possess the full authority and blessing which belong to 'all Scripture', must of necessity contain much that cannot strictly refer to the Church.

The theme of the epistle is that of patience in tribulation, with glory in prospect at the end. With this theme the first chapter opens, and with it the last chapter closes:

'Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh ... Ye have heard of the patience of Job ...' (James 5:7 - 11).

James here refers to some of the Old Testament prophets for his figures:

'After two days will He revive us: in the third day He will raise us up, and we shall live in His sight ... He shall come unto us as the rain, as the latter and former rain unto the earth' (Hosea 6:2,3).

Joel also, speaks of the former and latter rain in direct connection with the restoration and Pentecost (2:23 -31). It is not by accident that, towards the close of chapter 5, James speaks again of the rain, this time of its being withheld from the earth for a period of three years and a half (5:17). As we have already seen, James writes to Israel, urging patience, and using the figure of the husbandman; and he includes the actual period of three and a half years that Revelation indicates to be the time of Israel's greatest testing (Rev. 13:5). Moreover, in chapter 5, he speaks of the 'Judge standing before the door' (James 5:9).

We now pass on to the fuller testimony of Peter. In the opening greeting of the epistle of James the wording is literally, 'To the twelve

tribes, to those in the dispersion' (en te diaspora). Peter follows the same course and addresses his epistle to the 'sojourners of a dispersion (diasporas). The word diaspeiro implies the thought of sowing, as seed, the choice of the term being in harmony with the prophecy of Hosea 2:23 and the title of Jezreel.

James speaks of the need of patience during the time of tribulation; Peter also speaks of the need of patience and a similar time of fiery trial. In connection with this period of trial the apostle brings into prominence the Second Coming of the Lord:

'That the trial of your faith, being much more precious than of gold that perisheth (though it -- i.e. perishing gold -- be tried with fire), might be found unto praise and honour and glory at the appearing (revelation) of Jesus Christ' (1 Pet. 1:7).

It is necessary to keep distinct the two words, 'appearing' and 'revelation'. The translators of the Authorized Version not having seen the dispensational distribution of terms dealing with the Lord's Coming, have used the word 'appearing' here for 'revelation', but this is not sufficiently accurate. Apokalupsis should always be translated by the word 'revelation'; the translators themselves have rendered its verbal form 'revealed' in 1 Peter 1:5 and 12, while in 1 Peter 1:13 the actual word is correctly rendered:

'Wherefore gird up the loins of your mind, be sober, and hope to the end (or perfectly) for the grace that is to be brought unto you at the revelation of Jesus Christ'.

The apostle reverts to the fiery trial and its connection with the Coming of the Lord in chapter 4:

'Beloved, think it not strange concerning the fiery trial which is to try you ... but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy' (1 Pet. 4:12,13).

This perfect balance of teaching is the more strikingly emphasized when we remember that the true rendering of 1 Peter 1:11 is not, 'the sufferings of Christ', but the 'sufferings for Christ, and the glories that should follow'. This does not, of course, by any means deny the truth that the one great basis of all glory is the suffering of Christ, and to this Peter refers before his epistle closes:

'The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God ... And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away' (1 Pet. 5:1 -4).

In this passage we have portrayed the intimate connection between the sufferings of Christ, and the sufferings for Christ, for a 'witness' here, is not a mere spectator, but one who is willing, if need be, to seal his testimony by death. The word is translated 'witness' and 'martyr' in Revelation (1:5 and 2:13). Martyrdom was not faraway from those to whom Peter wrote, and in his closing words he still has this in mind:



'But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect ...'  
' (1 Pet. 5:10).

The second epistle does not add materially to the teaching of the first on this subject, but is concerned with the denial of the Lord's Coming and the problem of its apparent delay. 'Knowing this first' are the keywords:

'Knowing this first, that no prophecy of the Scripture is of any private interpretation (its own unfolding)' (2 Pet. 1:20).

'Knowing this first, that there shall come in the last days scoffers' (2 Pet. 3:3).

The first passage deals with the certainty of the fulfilment of the prophecy concerning the Lord's Coming; the second deals with those who, by misunderstanding the results of certain dispensational changes, denied the fulfilment of the promise altogether. In both contexts there is, as we shall see, an appeal to Scripture:

'For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ' (2 Pet. 1:16).

This statement the apostle establishes in two ways: first, by introducing the type of the Mount of Transfiguration; and secondly, by the word of prophecy made more sure.

In chapter 3, Peter still holds most firmly to the truth, and will not for a moment admit that the Lord is slack concerning His promise. It is unwise, the apostle declares, even to measure length of time by our own understandings, for in some of God's dealings a day may be as a thousand years, or a thousand years as a day. The Coming of the Lord for which Peter waited, however, was that Coming which is connected with the day of the Lord, the dissolving of the heavens, and the burning up of the elements, events that usher in the new heavens and the new earth. There is no uncertainty as to what Peter hoped for; the uncertainty comes in at the point where the subject passes from Peter's province to Paul's. Referring to the apparent delay in the fulfilment of the promise of the Lord's return, Peter says:

'Account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction' (2 Pet. 3:15,16).

Several items of importance are contained in these words:

- (1) Paul's epistles are classed with 'the other Scriptures' and these Peter has already testified to be inspired (2 Pet. 1:16 -21).
- (2) Peter, though an apostle, confesses that some of Paul's teaching is 'hard to be understood'.
- (3) The fact that the coming of the Lord had not taken place as had been expected must not, says the apostle, be considered 'slackness', but for a full and inspired explanation of the

purpose of God during this interval, one man only had received a message, and that man was Paul.

Not one word has been added by either James or Peter that is not a legitimate expansion of Old Testament prophecy. The Second Coming of the Lord is rooted deep in the Scriptures of the old covenant.

Turning to Paul's epistles, we find the hope of the Lord's Coming occupying an important place in the two epistles to the Thessalonians. In the first chapter of first Thessalonians we read:

'Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ' (1:3).

This is enlarged in verses 9 and 10:

'Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven ... even Jesus, which delivered us from the wrath to come' (1:9,10).

That verses 9 and 10 are an expansion of verse 3 seems to be clear from the structure:

#### 1 Thessalonians 1:3 -10

A	1:3.	a	Work of faith.			
		b	Labour of love.			
		c	Patience of hope.			
B	4,5.	'For'	The gospel to	d	Not only.	
				e	But also.	
				f	What manner.	
C	6.		Followers of us.			
D	6.		The word received.			
C	7.		Examples to others.			
B	8,9.	'For'	The word from	d	Not only.	
				e	But also.	
				f	What manner.	
A	9,10.	a	Turned to God.			
		b	Serve God.			
		c	Wait for His Son from heaven.			

Let us look at the epistle as a whole.

### 1 Thessalonians

A	1:3.	The patience of hope.			
	B	1:10.	Waiting for God's Son. 'Wrath'.		
		C	2:19. Servant's joy at Lord's coming. 'Our'.		
			D	3:13. Lord's coming with holy ones (angels).	
				D	4:15,16. Lord's coming with shout (archangel).
				C	5:2,3. World's sorrow at Lord's coming. 'They'.
		B	5:8,9.	The hope of salvation. 'Wrath'.	
A	5:23.	Preserve blameless.			

It will be seen by comparing 1:10 with 5:8,9, that deliverance from wrath by the coming of God's Son from heaven constituted the believer's helmet, 'the hope of salvation'. The reader will remember that the aspect is changed in Ephesians 6 where the helmet is simply 'the helmet of salvation'. The wrath that hung over the Acts period was closely associated with the day of the Lord and with Israel, for we read in 1 Thessalonians 2:16, that 'wrath is come upon them to the uttermost'. Those who look at 1 Thessalonians 4 as a revelation as to their hope should consider this association with 'wrath', and the archangel's close link with Israel (Dan. 12:1).

The patience of hope in 1:3 is connected with the Thessalonians' manifest 'election'; the 'preserving blameless' in 5:23 is connected with their 'calling'. The reference in verse 23 to the hope of being preserved in spirit, soul and body blameless at the Coming of the Lord has special reference to the hope of living and remaining on the earth at that time. Sanctification is stressed in 4:3 -7, but the sanctification here seems to include the preservation of the individual, the word 'wholly' being *oloteles* -- 'completely whole'. It has reference to the preservation of 'spirit, and soul and body', a preservation expressed in 4:17 as being 'alive and remaining' until the Coming of the Lord. This hope of living and remaining until the Coming of the Christ is characteristic of the Acts period; it is warranted by the testimony of Acts 3:19,20, as well as of Matthew 16:27,28 and other passages.

It has often been taught that chapter 5 indicates that 'times and seasons' did not belong to the Thessalonians as members of the church, and that the coming of the Lord for them was unrelated to the day of the Lord or to any time fulfilment of prophecy. We must remember this when we turn to the second epistle, but even in chapter 5 of this epistle we find a very different reason given by the apostle:

'But of the times and the seasons, brethren, ye have no need that I write unto you ...' (1 Thess. 5:1).

Why? Because the hope of the church was unrelated to times and seasons? No; rather for the obvious reason given by the apostle:

'For yourselves know perfectly that the day of the Lord so cometh as a thief in the night' (1 Thess. 5:2).

This does not teach that the Coming of the Lord is to be considered as a 'secret rapture'. The passage simply states that, unlike the world, proclaiming 'peace and safety' with sudden destruction imminent, the church

was so instructed as to know that the day of the Lord was to come like a thief in the night, and that, knowing this, it would not be 'overtaken like a thief'. The church is contrasted with the 'overtaken' world just as children of light are contrasted with darkness. They are urged to vigilance and to put on the armour in view of the hope of salvation. This exhortation arises naturally out of the earlier verses as written, but it has no meaning if this church expected to be taken away before that day had come.

There is an intimate connection which may be easily seen between the close of 1 Thessalonians 4 and the opening of 1 Thessalonians 5. 1 Thessalonians 4:13 opens with the words 'I would not have you ignorant', and in verse 2 of chapter 5 the apostle continues, 'You yourselves know perfectly'. Both sections deal with 'sleep' and both end with the thought of 'comfort'. In 1 Thessalonians 4:14 we read:

'For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him'.

If we interpret this to mean that when the Lord Jesus returns He will bring the saints who have fallen asleep with Him from heaven, what can be the meaning of the next verses, which distinctly teach that the living shall take no precedence over the saints who have died, but that together they shall meet the Lord in the air, and thus only, be for ever 'with the Lord'? The passage refers to the resurrection: 'We believe that God will bring - ago - (from the dead) with Him' (Who was also brought from the dead -- anago -- Hebrews 13:20). The apostle was ministering the comfort of the Scriptures to those who were sorrowing for the dead in Christ, and his comfort is resurrection at the Lord's Coming. The actual return of the Lord is described in 1 Thessalonians 4:16:

'The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God'.

We see no reason to teach that the 'Lord Himself' is the 'archangel' here. We have already seen, in considering the teaching of Jude, that 'Michael the archangel' is closely linked with the Lord's Coming. Moreover Daniel 12:1,2 is a passage which must not be lightly set aside:

'And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake'.

Now if the archangel of 1 Thessalonians be the Michael of Daniel 12, we have a strong link established between the hope of Israel and the hope of the church during the Acts. Further links come to light in 2 Thessalonians, but our space is limited, and we may be able to look back to this epistle when dealing with the second letter to the same church.

If it should be asked how it has come about that so many errors have been introduced into the teaching of these epistles, we can only put it down to the fact that as a result of confusing the two dispensations divided by Acts 28, truth gathered from Paul's later ministry has been brought back into this earlier period.

Unless it had been seriously urged upon us that the teaching of 1 Thessalonians deals with a secret phase of the Lord's Coming, while that of 2 Thessalonians refers to an aspect very different from the hope of the church, we should not feel it necessary to draw attention to the obvious fact that these two epistles were written to the same church upon the same theme, and that there is not the slightest warrant for the strange teaching that they have been used to support.

We have already seen in 1 Thessalonians 1:3 that the apostle remembered the work of faith, labour of love, and patience of hope of this church. In 2 Thessalonians 1:3,4 he takes up this same theme:

'We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity (love) of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure'.

This church had received the word in tribulation (1 Thess. 1:6), and in every place their faith had gone forth. In 2 Thessalonians this tribulation had continued. And the churches of God had heard of the Thessalonians' attitude through the apostle's boasting concerning them. In each of the four qualities, faith, love, hope and patience, these saints had grown. Yet we are asked by some teachers to believe that a special secret rapture awaited 1 Thessalonians' believers, while the believers of the second epistle were to pass through the tribulation of the day of the Lord and experience the sufferings of the reign of the beast!

While it may be easy at this distance to settle the hopes of the early saints, it would have proved more difficult to have persuaded the Thessalonians themselves by such illogical deduction. The process of reasoning seems to be somewhat as follows: 1 Thessalonians 4 must be a secret rapture, and so 1 Thessalonians 5 can have no connection with times and seasons, or with the day of the Lord. 2 Thessalonians, however, speaks of the coming of the Lord as not taking place until after the manifestation of the man of sin, and of the coming of the Lord in flaming fire. It is therefore assumed that the coming of 1 Thessalonians 4 takes place before the rise of the man of sin, and the coming of 2 Thessalonians after that manifestation.

The recognition that the true 'secret rapture' belongs to the prison ministry of the apostle (Col. 3:1 -4), sets us free from this vain attempt to find the hope of the One Body in the earlier epistles. The saints, sorrowing for those who have fallen asleep, are comforted by the fact that they, together with those who have fallen asleep, and at the same time, shall meet the Lord in the air. The same saints in their sorrow on account of their own tribulation through which they are passing, are comforted by the fact that 'rest' shall be theirs:

'When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God' (2 Thess. 1:7,8).

It was of this same event that the apostle had written in 1 Thessalonians 3:13:

'To the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His holy ones (angels)' (author's translation).

And in verse 2 the apostle speaks of sending Timothy to comfort them -- 'that no man should be moved by these tribulations' (3:3).

We have not to rest our faith merely upon deduction, comparison and inference, for in 2 Thessalonians 2:1,2 the apostle declares that those who were spreading abroad the teaching that the day of the Lord was at hand, were false teachers, speaking the doctrine of demons:

'Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by Spirit, nor by Word, nor by Letter as from us, as that the day of Christ (or of the Lord) is at hand' (2 Thess. 2:1,2).

This was a threefold attempt to deceive. The words 'by spirit' refer to the miraculous gifts in the church, which, being travestied by Satan, required to be 'tried' to see that they were 'of God'. The evil is countered in this chapter by that sanctification of 'the Spirit' that is associated with 'belief of the truth' (2:13).

'By word' refers to the method of passing on the instruction. The apostle, at the close of chapter 2, reminds them of the source of authority:

'Hold the traditions which ye have been taught, whether by word, or our epistle' (2 Thess. 2:15).

And in 3:17 he pointedly refers to the false 'epistle':

'The salutation of Paul with mine own hand, which is the token in every epistle: so I write'.

Returning to chapter 2, we find that the apostle declares that a series of prophetic events must take place before the Lord's Coming:

- (1) The apostasy must come, for such is the word 'falling away'.
- (2) The man of sin must be revealed.
- (3) The revelation of the Wicked One must take place.
- (4) This will be preceded by great Satanic signs, and wonders and lying miracles.

When these things have come to pass, then only will the Coming of the Lord take place:

'Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming' (2 Thess. 2:8).

This takes us back to the first chapter, unless we are to understand that upon two separate occasions the Lord shall be revealed in flaming fire taking vengeance. As we have no warrant for this suggestion, we conclude that the 'tribulation' from which these believers should find 'rest' at the Coming of the Lord is the tribulation connected with the 'man of sin' of chapter 2. This tribulation is 'such as was not since the beginning of the world to this time, no, nor ever shall be' (Matt. 24:21). This unparalleled

intensity of tribulation irresistibly takes us back to Daniel 12, where Michael the archangel is linked with a time of trouble 'such as never was since there was a nation even to that same time'. Unless we can believe the contradiction of two unprecedented times of trouble, 1 Thessalonians 4 and 2 Thessalonians 1 and 2 must be inseparable and refer to one event. This being so, the hope of 1 and 2 Thessalonians coincides with that of Matthew 24, for we have the same events foretold in each case:

- (1) The desolation in the holy place (Matt. 24:15 and 2 Thess. 2:4).
- (2) The great tribulation (Matt. 24:21 and 2 Thess. 1:6,7; Dan. 12:1).
- (3) The false Christs and false prophets (Matt. 24:24 and 2 Thess. 2:3-8).
- (4) The great signs and miracles (Matt. 24:24 and 2 Thess. 2:9,10).
- (5) The brightness of His coming (Matt. 24:27 and 2 Thess. 1:8; 2:8).
- (6) The Coming of the Lord after the tribulation, and the 'gathering' of His 'elect' (Matt. 24:29 -31; 2 Thess. 2:1) (episunago).
- (7) The angels and the trumpet (Matt. 24:31; 1 Thess. 4:16; 3:13; 2 Thess. 1:7).
- (8) The parable of the fig tree 'When ye see ... it is near' (Matt. 24:32,33; 2 Thess. 2:1 -9).

The attempt to divorce the hope of Israel from that of the church of the Acts fails completely. No attempt to do so would have been made if it had been recognized that the church of the One Body came into being after Acts 28. The church at Thessalonica held the teaching of Matthew 24 and Daniel 12 as their own, and knew that their hope will find its setting amid the 'blood and fire and pillars of smoke' of the Pentecostal remnant. This leads us to the day of the Lord, the great unveiling, and the book of the Revelation of Jesus Christ.

We conclude this survey, omitting some epistles, the book of the Revelation, and Paul's prison epistles, by considering the testimony of the epistle to the Romans. We shall not find in it the precision of 1 Thessalonians 4 because the hope was by that time well taught and believed. Instead, we have references to the various accompaniments of the Lord's Coming, these being necessary to complete the body of truth.

#### **The seven passages in Romans**

Seven passages in the epistle refer to the coming of the Lord, or to some event that necessitates it. These passages taken together form a complete whole:

A 2:1 -16. Jew and Gentile. Reward and punishment.
B 8:17 -25. Deliverance from bondage of the creature.
C 11:26. The Deliverer. Isa. 59:20 quoted.
D 13:11 -14. Salvation nearer than when we believed.
C 14:9 -12. The Judge. Isa. 45:23 quoted.
A 15:12,13. Jew and Gentile. The hope.
B 16:20. Satan bruised shortly.

#### **Jew and Gentile**

The first passage is one of judgment, and the judgment yet to come: 'The day of wrath and revelation of the righteous judgment of God' (Rom.

2:5). This judgment of God is administered by the Lord Jesus Christ: 'In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel' (Rom. 2:16). Jew and Gentile are in view in this passage, but there is appended the statement that 'there is no respect of persons with God' (Rom. 2:11).

The parallel passage of Romans 15:12,13 brings Jew and Gentile together in hope. The force of this passage is blunted in the Authorized Version by the rendering of the word 'hope' in verse 12 by the word 'trust'. The passage should read:

'There shall be a Root of Jesse, and He that shall rise to reign over the Gentiles: in Him shall the Gentiles Hope (elpizo); now the God of the Hope (elpis) fill you with all joy and peace in believing, that ye may abound in the Hope, through the power of the Holy Ghost'.

The argument of chapter 2 is that the Jew, equally with the Gentile, shall be judged; the argument of chapter 15 is that the Gentile, equally with the Jew, shares in the hope brought in by the 'Root of Jesse'.

### **The creature (Romans 8)**

Here we leave Jew and Gentile, and deal with the creature as such. In Romans 5:12 Adam is introduced, and from that verse to the end of chapter 8 we are dealing with deeper issues than those connected with either Gentile or Jew, considered separately. Here we find suffering endured in view of glory:

'The glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the revelation (apokalupsis) of the sons of God' (Rom. 8:18,19 author's translation).

This revelation of the sons of God awaits resurrection, when:

'the creature itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God ... waiting for the adoption, the redemption of our body' (Rom. 8:21 -23 author's translation).

This 'salvation by hope' that looks forward to the complete emancipation of 'the creature' and the 'redemption of the body', demands such intimate acquaintance with the arguments of chapters 5, 6 and 7 that we leave this passage also for closer study in due course. For the moment the one thing that concerns us is the gathering up of the varied items in Romans that illuminate the doctrine of the Lord's Coming.

With this passage that goes back to Adam and Eden, it is only natural we should take Romans 16:20, that likewise goes back to the same occasion:

'The God of peace shall bruise Satan under your feet shortly' (Rom. 16:20).

'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel' (Gen. 3:15).



While in the first instance this prophecy looks to Christ Himself at Calvary, it also looks forward to the Second Coming when all the 'seed' shall have entered by 'adoption' into their glorious portion. Romans 8 and 16 deal with phases of the hope that transcend all limitations and dispensational boundaries, and make no difference to the most exclusive presentations of truth as given in the epistles written either before or since Acts 28.

### **Deliverer and Judge**

Romans 11:26 is part of a large section, occupying chapters 9 to 11, which deals with the dispensational positions of Israel and the Gentiles. Romans 14:9 -12 is part of a section, occupying the whole of chapter 14 and part of 15, which deals with the particular inter-relationship of Israel and the Gentile, the latter being now received and saved by the same Christ. In Romans 11:26 Gentiles are warned that a limit is set to the period of Israel's blindness: 'And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob'. The hope of Israel can only be deferred to God's good time: it can never fail.

A salutary word is given in Romans 14, possibly to the Gentile believer in his new-found liberty, wherein he was liable to despise the weaker scruples of his Hebrew brother:

'But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ' (Rom. 14:10).

That judgment seat will be set up at the coming of the Lord, and is in view in 1 John 2:28 and other similar passages. It remains therefore to heed Romans 13:11 -14:

'It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, The Day Is At Hand: let us therefore cast off the works of darkness, and let us put on the armour of light'.

Whether it be Peter (2 Pet. 3:11), James (Jas. 5:7), John (1 John 3:1 - 3), or Paul (Rom. 13:11 -14), all agree in the moral issue, the practical outcome of the doctrine of the Lord's Coming, viz., 'Be ye also ready'.

We now briefly consider the teaching of the Epistles of the Mystery written after Acts 28, when Israel's hope was suspended, and they became lo-ammi 'not My people'.

One thing at least has been established by this study, that the doctrine of the Second Coming is not by any means peculiar to the New Testament. Indeed it has been forced upon us by the sheer weight of the available evidence that there is not one New Testament reference to the Second Coming yet noticed, that is not either a quotation from the Old Testament or an expansion of its teaching. The reader may find profitable study in traversing the ground already covered to discover the Old Testament links. They are manifestly on the surface in Matthew 24 and in the Apocalypse. 1 Thessalonians 4:16,17 is not a new revelation; the mystery mentioned in 1 Corinthians 15:51 relates, not to the Coming of the Lord, but to the 'change' of the living believer at His Coming; and the mystery of

Romans 11:25 refers, not to the Coming of the Deliverer, but to the duration of Israel's blindness.

### **The one hope of your calling**

If the prison epistles belong to the same dispensation as that which obtains throughout the rest of the New Testament, or even in that part of it which follows the Gospels, then the hope will be the same, and will be expressed in similar terms. It will take place at the same time, in similar circumstances, and in the same sphere. There need be no mystery about our quest here; we have but to 'search and see'. While it is true that spiritual things can only be spiritually discerned, it is also true that the spirit of wisdom and revelation is not needed to count the number of times the parousia is mentioned in Ephesians, or to determine whether or not the archangel's voice is said to arouse the members of the One Body.

In Ephesians 1:17 -23 we have a wonderful prayer recorded. It was in the first instance the prayer of the apostle Paul for the Ephesian saints, and he prays for nothing less than the spirit of wisdom and revelation in the knowledge (or acknowledgment) of 'Him' -- either of Him (the Lord) or of it (the mystery) or probably of both, for they are inseparable (Col. 2:2 R.V.). This spirit of revelation is, in the first instance, that 'ye may know what is the hope of His calling'. Now if the hope before the Ephesians had been already expounded in Paul's earlier epistles and public ministry, why should teaching cease at Ephesians 1:16 and prayer for revelation commence? The prayer includes three subjects, two of which are confessedly new:

'The riches of the glory of His inheritance in the saints' and 'The exceeding greatness of His power to us -ward who believe ... when He raised Him from the dead ... far above all' (Eph. 1:18-21).

The hope of His calling forms one of the seven features in the unity of the Spirit given in Ephesians 4, where it is called 'the hope of your calling'. This one hope cannot be severed from the 'one body' and the 'one Spirit', for they are linked by the words 'even as ye are called -- in one hope of your calling'.

There is no actual mention of the Second Coming of the Lord in Ephesians, but one or two statements are given that look forward to the end, and we must consider the evidence which they provide. 'The dispensation of the fulness of times' when all things shall be gathered up in Christ, whether things in heaven or in earth, may refer to the great consummation towards which the purpose of the ages moves, but if it does, nothing is said as to the Lord's Coming from heaven to earth.

### **The prior hope**

In Ephesians 1:12 we read: 'that we should be to the praise of His glory, who first trusted in Christ'. The word for 'first trusted' is, in the original, *proelpizo*, and does not occur elsewhere in either the New Testament, or the LXX -- its literal meaning is 'pre -hoped', if we could tolerate so un -English a word. The passage is in correspondence with the words of verse 6 as shown in the structure:

Eph. 1:5,6.	A	Predestinated as children.
	B	According to the good pleasure of His will.
	C	To the praise of the glory of His grace.

			D	Highly favoured in the Beloved.
	*	*	*	*
	*	*	*	*
Eph. 1:11,12.	A			Predestinated as to Inheritance.
		B		According to purpose ... will.
			C	To praise of His glory.
			D	Who forehoped in Christ.

Pro in composition indicates either place, time, or preference. Instances of the third meaning are found in Romans 3:9 and 12:10: 'are we better than they?' and 'in honour preferring one another'. And this meaning harmonizes with the parallel, 'highly favoured', of verse 6. The hope of Ephesians is 'prior' not only and not so much in the sense of time, although this is undoubtedly true, but rather in the sense of high favour and dignity -- indeed, it is to be enjoyed 'far above all principality'. 'The exceeding riches of His grace' follow closely upon the statement of our being 'made to sit together in the heavenlies in Christ Jesus' (Eph. 2:6,7).

It must be acknowledged that positive teaching concerning the Second Coming of the Lord does not enter into the revelation of the Mystery in this epistle. If, however, we believe that 'the hope of Israel' was entertained by the apostle up to the time of his visit to Rome and his all-day conference with the leaders of the Jews there, then we are faced with two alternatives: either we must believe that the one hope concerning which the apostle prayed so deeply in Ephesians 1 was a hope known to all familiar with those Old Testament passages considered in this series, or we must believe that with the revelation of the Mystery was made known a new and corresponding hope. If the latter of these alternatives is not true, then the character of our hope is not, after all, distinctive or unique, and our calling, associated with a Mystery hitherto unrevealed (Eph. 3) and a sphere and period hitherto unknown (Eph. 1:3,4) has no corresponding hope. But such is not the case; our hope and our calling are in harmony.

### **The Mystery that fills up the Word of God**

#### **'The hope of glory' (Colossians)**

It will be remembered that in writing to both the Thessalonians and the Corinthians, the apostle brings together in very vital connection 'faith, hope and love'. This blessed trio is found both in Ephesians and Colossians. In Ephesians we read:

'That we should be to the praise of His glory, who had a prior hope in Christ ... after I heard of your faith in the Lord Jesus, and love unto all the saints' (Eph. 1:12 -15 author's translation).

The passage in Colossians is somewhat similar, the order, however, being reversed and hope mentioned last:

'We give thanks ... since we heard of your faith in Christ Jesus, and of the love which ye have unto all the saints, on account of the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel ... in all the world' (Col. 1:3 -6 author's translation).

The subject that receives the fullest attention in this passage is 'the hope'. Let us note the various items in its definition:

- (1) It is laid up in heaven.
- (2) It formed part of the 'word of the truth of the gospel'.
- (3) Which had all the world in view.

A superficial reading has led some to make of this passage a close parallel with 1 Peter 1:4: 'An inheritance ... reserved in heaven for you'. The words 'reserve' and 'lay up' however, are different, and the occasion when this inheritance is entered is very different also. 'To lay up' is the translation of apokeymai, which occurs four times in the New Testament:

'Here is thy pound, which I have kept laid up in a napkin' (Luke 19:20).

'The hope which is laid up for you in heaven' (Col. 1:5).

'Henceforth there is laid up for me a crown of righteousness' (2 Tim. 4:8).

'As it is appointed unto men once to die' (Heb. 9:27).

The first occurrence, a non -doctrinal usage, gives the elementary meaning of the word, 'laid up as in a napkin'. The parallel passage (Matt. 25:18) indicates that this man 'went and digged in the earth, and hid (apokrupto) his lord's money'.

We are already acquainted with the fact that the Mystery as revealed in Ephesians and Colossians is said to have been 'hidden' from ages and generations (Col. 1:26; Eph. 3:9), and that the very life of the members of the One Body is said to be 'hid' with Christ in God, so that a hope 'laid up' as a talent in a napkin is in harmony with a life 'hid' and a mystery hitherto unrevealed.

This hope is laid up 'in heaven'. In one sense this is true of all blessings, for 'every good and every perfect gift cometh from above', but it is not true that every blessing will be enjoyed 'in heaven'. Some will be enjoyed on earth, and some in the new Jerusalem. Those blessings that are not only heavenly in character, but which can only be enjoyed 'in the heavenly places far above all', are those which pertain to the high calling of the Mystery.

This special hope was made known to the Colossians by 'the word of the truth of the gospel', an expression so in line with Ephesians 1:13 as to be an intentional reference to the same thing. Let us put them together:

'Who had a prior hope in Christ, in Whom, ye also, upon hearing The Word Of Truth, The Gospel of your salvation ... having believed, were sealed with the Holy Spirit of promise' (Eph. 1:12,13 author's translation).

'For the hope which is laid up for you in heaven, whereof ye heard before in The Word Of The Truth Of The Gospel; which ... bringeth forth fruit ... your love in the spirit' (Col. 1:5-8).

This gospel had come unto the Colossians and all the world. The word 'come' does not imply that when the apostle wrote these words the gospel referred to had actually been 'preached' in all the world. The word 'come' is parontos, a participle of the verb pareimi, 'to be beside', which also

supplies us with the more familiar parousia, which means the actual, personal, presence of the Lord.

Peter, it will be remembered, emphasized that which he called 'present truth' in 2 Peter 1:12, which had in view the Coming of the Lord as the day - star of Old Testament prophecy (2 Pet. 1:16 -21). That phase of truth was 'present' or, as we sometimes say, 'obtained' for the dispersion for whom he wrote. In the same sense the 'laid up' hope of the Mystery was 'present', or 'obtained', for those to whom Paul ministers in these prison epistles. This is 'the present truth' for us, and just as Peter prayed that his hearers might be established in the present truth, so likewise Paul prayed (Col. 1:28). What we do well to remember is that a redeemed Israelite, called under the dispensation ministered by Peter, could not be 'established' in truth that belonged to members of the One Body; it would not be present truth to him. And just in the same way, the members of the One Body cannot be established in truth outside that which is present to them, but only in that which has to do with the high calling of the Mystery.

The apostle expands this idea of 'present truth' in the same chapter. After claiming the ministry of the One Body as something very exclusively his own, by reason of a dispensation given to him by God, 'even the mystery' hitherto hidden from the ages and generations, he proceeds:

'But now is made manifest to His saints (see "all saints" in 1:4): to whom God would make known what is the riches of the glory of this mystery (see Eph. 1:18: "The hope of His calling, the riches of the glory of His inheritance in the saints"), among the Gentiles (see Col. 1:6: "Unto you and all the world"); which is Christ in (among) you, the hope of glory' (Col. 1:26,27).

The very fact that, in spite of the setting aside of Israel, and in spite of the cessation of supernatural gifts, Christ could be preached 'among the Gentiles' necessitated some basis other than that given in earlier Scriptures. For, where, apart from the Mystery epistles, can we find warrant for going with a message of supernatural grace and glory to Gentiles, independently of Israel, the New Covenant, and the promises made to Abraham? Neither Israel, the New Covenant, nor the promises to Abraham enter into the gospel and hope of the church which is His Body.

The third chapter contains a further statement concerning our hope:

'When Christ, Who is our life, shall be made manifest, then shall ye also be made manifest with Him In Glory' (Col. 3:4 author's translation).

With this passage we should read Titus 2:13.

#### **His appearing (2 Timothy)**

Colossians 3:4 and Titus 2:13 have two features in common which are specially connected with the hope of the Mystery.

The first is the word 'appearing'; the second the word 'glory'. In Colossians 3:4 'appear' in the original is phaneroo, and in Titus 2:13 it is the cognate word epiphaneia. Before Acts 28 Paul uses the two words parousia and apokalupsis ('coming' and 'revelation') when speaking of the Lord's Coming, using epiphaneia once when speaking of the 'brightness' of the

parousia (2 Thess. 2:8). After Acts 28 he never again uses either of the words parousia or apokalupsis to define the Second Coming of the Lord, but takes up and uses the word epiphaneia. The very distinction of terms is eloquent. If the inspired apostle thus indicates a difference by the marked way he uses the terms, it is for us, if we really believe God's Word, to acknowledge the difference and approve the things that are more excellent.

Epiphaneia occurs in Paul's epistles after Acts 28 as follows:

'Keep ... until the appearing of our Lord Jesus Christ'  
(1 Tim. 6:14).

'The appearing of our Saviour Jesus Christ' (2 Tim. 1:10).

'The Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His kingdom' (2 Tim. 4:1).

'Them also that love His appearing' (2 Tim. 4:8).

'The glorious appearing of the great God' (Titus 2:13).

The first reference in 2 Timothy does not relate to the Second Coming, which leaves us four passages. This 'appearing' was the object, not only of the apostle's hope, but also of his love. He speaks of a crown of righteousness which shall be given not to himself only, but also to all those who have loved His appearing. That this love is most practical, is evident by reading the verses that follow. In direct contrast with those who 'have loved His appearing' is the pitiable example of Demas, who forsook the apostle -- 'having loved this present age'.

There are some who put the doctrine of the Second Coming aside as being most impracticable teaching, and likely to breed a company of mere dreamers. 2 Timothy 4 reveals that this is far from the truth, and Titus 2 is most positive in its teaching concerning the practical value of the hope of the Church.

Titus 2 gives words of practical instruction to old and young; men and women. Servants, or more strictly speaking slaves, are exhorted to 'adorn the doctrine of God our Saviour in all things', and this practical exhortation is emphasized by the passage dealing with the hope of the church:

'For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works' (Titus 2:11-14).

The gist of this passage appears to be that the grace of God not only saves, but teaches us how to live subsequently, and that new life is expressed negatively by the denial of worldly lusts, and positively by righteousness, which, in its turn, is further expanded by placing in contrast 'this present world' and 'the glorious appearing', as in 2 Timothy 4:8 -10.

The simple sentence shorn of all explanatory matter is -- 'the grace of God teaches us that we should live looking'. This is in marked contrast with 2 Timothy 4 where Demas 'loved this present age'. Here we are taught how to live 'in this present age'. Demas is contrasted with those who 'love His

appearing'; here the true life in this present age is characterized by 'looking for ... the appearing'. The words 'glorious appearing' should read 'the appearing of the glory'. It will be remembered that in Colossians 1:27 we found that the preaching of Christ among the Gentiles during this parenthetical period ('to fill up the Word of God', Col. 1:25) was the pledge of their hope of glory, and that when Christ, Who is our life, shall be made manifest, then we also, shall be made manifest with Him in glory. So it is with Titus 2:13, 'the Blessed Hope' is the manifestation of the glory. When hope is realized, then that which has only been partially enjoyed 'by faith' will be entered in reality. Even now 'by faith' we are raised together and made to sit together in the heavenlies: then, when hope is realized, we shall sit there in reality.

It would not be a realization of my calling to find myself in the millennial kingdom, however blessed and far beyond all merit such a lot would be. It would not be the realization of my calling to find myself, for any possible reason, occupying one of the twelve thrones of the apostles. No, my faith has received the testimony of God concerning this dispensation of the Mystery, and the hope of that calling can only be realized 'far above all'. At present the Lord Jesus waits until the time appointed shall come. Before He descends with all His angels, to take the kingdom and reign, He will be made manifest 'in glory'. There will be a moment which will be 'the manifestation of the glory of the great God and our Saviour Jesus Christ'. When that takes place, every member of the blessed company that constitutes 'the church which is His Body' shall be 'made manifest with Him in (that) glory'. How do they get there? We are not told, and some questions of a similar nature are not answered (1 Cor. 15:35). No one, whatever be his calling, can enter into the realization of it apart from resurrection, but whether the resurrection of this church will be individual or collective, visible or invisible, is not revealed. The church of the Mystery is not numbered among the denominations of Christendom. Its sudden cessation would have no effect upon the religious world. Its inception, its course, and its conclusion, are alike secret. Some will hear the archangel's voice; some will hear the last trump; but not so the church of the One Body. Before that archangel speaks, or that last trump shall have sounded, every member of this company shall have been 'manifested with Him in glory'.

We have not included Philippians 3:20 in our study, believing that there the apostle deals with the prize of the high calling and not its hope. We mention this in case our readers should think that it had been overlooked. This 'blessed hope' is unconnected with signs of the times, except that as we see on the horizon the gathering together of events prophesied in Scripture, we know that our own hope is nearer. If only we could just 'live ... looking', this present age would have no hold upon us; we should indeed 'love His appearing'.

We have now given the doctrine of the Lord's Coming a survey, in which, though we have had to pass over many interesting details, we have not consciously omitted any item of importance. Apart from the hope of the One Body, the whole doctrine of both the Old and New Testaments on this subject is one and indivisible. While we dare not attempt to decide for others what constitutes their hope, it is plain to ourselves that 1 Thessalonians 4 is not the blessed hope of Titus 2 or of Colossians 1 and 3.

Here we must take leave of the subject, and in closing return to the point from which we commenced. The Second Coming of the Lord, as generally received, is not the theme of the prison epistles, and as their peculiar

message is the basis of our testimony, the absence of that doctrine from the pages of The Berean Expositor in the past can be easily understood. We do, however, entirely endorse the teaching that the world can never grow better apart from the personal presence of the Lord, neither can the great and precious promises to Israel, the nations, or creation itself, be realized apart from His return. All this is true, without altering our own sphere of blessing and hope. Though different companies of the redeemed have as their respective hopes varying phases of the Lord's manifestation, differing as greatly as the hope of those whose inheritance is found 'above all principality' differs from that of those meek ones who shall 'inherit the earth', nevertheless all -- Kingdom, Church, Body or Bride -- are united in the one blessed fact that the Lord Himself is their hope. Let us 'live ... looking'.

### **Covenant**

The English word 'covenant' is derived from the Latin *convenio*, to come together, and is allied with such words as *convene*, *convenient*, *convent*, etc. A covenant is an agreement or contract entered into by two or more parties and containing certain conditions that must be fulfilled. The translation 'testament' is only justified when speaking of 'a man's covenant' (Gal. 3:15). The Hebrew word *berith* is derived from *barah*, 'to cut', the name deriving from the practice of ratifying agreements by the offering of a sacrifice, and by the covenanting parties passing between the severed portions of the sacrificial animals. This is spoken of in some detail in Genesis 15:9,10, where Abraham is commanded to take an heifer, a goat, a ram, a turtle dove, and a young pigeon, and that he 'divided them in the midst, and laid each piece one against another'. Consequently, where we read 'make a covenant' in the Old Testament the original generally reads 'cut a covenant'. In olden times an apprentice had his 'indentures', a word referring to the 'teeth' or zigzag cutting of the document, the one half being retained by the master and the other by the apprentice. Something parallel seems to be intended here.

In Galatians 3:15, when Paul 'speaks after the manner of men' he refers to the making of a will under Galatian law (see Adoption1), and this is the only passage in the New Testament which can rightly render *diatheke* by the word 'testament'. A covenant which demanded contracting parties is differentiated from a promise in Galatians 3:17 -20 and the somewhat difficult verse 'now a mediator is not a mediator of one, but God is one' bears upon this distinction. The meaning is that wherever there is a mediator, more than one person is involved, but, unlike the giving of the law, in the promise made to Abraham, God was the One and only party involved. This aspect is stressed in Genesis 15, where Abraham is put into a deep sleep, God alone passing between the divided limbs of the covenanting victims.

In this Analysis we are particularly interested in terms that are related to prophecy, and so, after a passing notice of one or two passages that use the word 'covenant', we must devote the bulk of our space to 'The New Covenant', which is of prime prophetic importance. The first covenant mentioned in Scripture is found in Genesis 6:18 and 9:9, made with Noah and his seed, the token of the covenant being the bow in the cloud (Gen. 9:12,13), and this covenant is called 'the everlasting covenant' (Gen. 9:16) made with 'all flesh' 'for perpetual generations' (Gen. 9:12,16). The words 'everlasting' and 'perpetual' are both translations of the Hebrew *olam*,



'age'. A number of covenants are called 'everlasting' or 'age-abiding', and before moving on we will make a record of them here.

### Everlasting Covenants

(1)	Made with Noah.	A flood will never again destroy the earth, or all flesh (Gen. 9:9 -17).
		Token: The Rainbow.
(2)	Made with Abraham.	The land promised. 'God will be their God' (Gen. 17:1 -8; Gen. 17:9 -14; 1 Chron. 16:7 -18).
		Token: Circumcision.
(3)	Made with Israel.	The twelve cakes, or shewbread (Lev. 24:5 -8).
(4)	Made with David.	Ordered in all things, and sure (2 Sam. 23:1 -5). Broken in Isaiah 24:5. Repeated in Isaiah 55:3. Repeated in Isaiah 61:8.
(5)	Made with Israel regathered from Babylon (Jer. 32:40).	
(6)	Made with Israel in line with Leviticus 26:42 (Ezek. 16:60).	
(7)	Made with the rejoined houses of Israel and Judah (Ezek. 37:26).	

### The New Covenant

We now turn our attention to the New Covenant as found in Jeremiah 31. This New Covenant which the Lord will make with the house of Israel, and with the house of Judah, is to take the place of the covenant which was made with their fathers, when they came out of Egypt, 'which My covenant they brake, although I was an husband unto them, saith the Lord' (Jer. 31:31,32). The LXX and the epistle to the Hebrews reads 'and I regarded them not' (Heb. 8:9) where the Authorized Version of Jeremiah 31:32 reads 'although I was an husband unto them'. The fact that the New Testament endorses the LXX rendering shows that this must be accepted as the true rendering, but the average reader may be somewhat perplexed thereby. Some Hebrew words are called homonyms, or words having two meanings. Baal is one such word, meaning either (1) to be Lord or Master, and so could refer to a husband, or (2) to disdain or reject, which meaning it has in Arabic. Owen in his exposition of the epistle resolves the different translations as follows: 'For whereas baal signifies a husband or to be a husband or a lord, the added words "to them" signify "He exercised the right, power and authority of a husband towards them"', i.e. 'I dealt with them as a husband with a wife that breaketh covenant', that is to say 'I regarded them not'. The great difference between the Old and New Covenant lies in the fact that the law, which was originally written on stone, will be put in their inward parts and written on the hearts, a feature expanded by the apostle Paul in 2 Corinthians 3:3-6.

'Written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart ... able ministers of the new covenant (testament A.V.); not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life'.

The apostle goes on to show the superiority of the new covenant by a series of comparisons:

The Old Covenant	The New Covenant
A ministration of death	The ministration of the spirit
A glory that was done away	Rather glorious
The ministration of condemnation ... glory	Much more the ministration of righteousness exceeds in glory
For if that which was done away was glorious	Much more that which remaineth is glorious
The face of Moses (2 Cor. 3:7 -13).	The face of Jesus Christ (2 Cor. 3:8 to 4:6).

The Epistle to the Hebrews provides an inspired commentary on this basic feature of the New Covenant, and to the eighth chapter we will now turn. The writer speaks of it as a better covenant which was established on better promises, having Christ, not Moses, as its Mediator:

'For if that first covenant had been faultless, then should no place have been sought for the second' (Heb. 8:7).

In much the same vein Paul wrote to the Galatians:

'If there had been a law given which could have given life, verily righteousness should have been by the law' (3:21).

There was no defect in the law of God, the only 'fault' that could be laid against it, was related to something it was never intended to do. Its work was done when it led all men to see their need of Christ. 'The law made nothing perfect', 'The law ... was weak through the flesh':

'The promise of a new covenant doth unavoidably prove the insufficiency of the former, at least with the ends For Which The New One Is Promised' (Owen).

The epistle proceeds to quote from Jeremiah 31, and concludes with the observation:

'In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away' (Heb. 8:13).

Had our quest been doctrinal, we should have been obliged to spend more time in the examination of this section of the New Covenant. The references in Hebrews 8 and in 2 Corinthians 3, show that the New Covenant of Jeremiah 31 had been in force up to a certain point, and it is that proviso, 'up to a certain point', and its recognition which is of vital importance to the student of prophecy. Hebrews 8 quotes Jeremiah 31:31 -34, but Jeremiah continues with verses 35 to 40, and these verses are not referred to either in Hebrews 8 or in 2 Corinthians 3. They are spoken of in Romans 11 (11:25 -

29), but do not come into view until the Deliverer comes to Zion (Isa. 59:20,21). Whatever calling is in view, whatever promise is in expectation of fulfilment, whether it belongs to earth, heavenly Jerusalem, or 'far above all', one thing must be settled before anything else is possible. Sin must be righteously and mercifully removed.

Now while the people of Israel dominated the scene, as they did throughout the Acts of the Apostles, the Gentile could receive this initial blessing, the forgiveness of sins, in association with the covenant people for 'salvation is of the Jews', but the remaining promises of the New Covenant, unquoted in Hebrews 8, and still awaiting fulfilment, refer exclusively to the restoration of Israel, and of Israel alone. No Gentile has a place in the second and future half of the New Covenant.

'Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name: if those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord' (Jer. 31:35 -37).

This phase of the New Covenant, echoed in many other places where the restoration of Israel to their land and the fulfilment of all the promises made to the fathers will be accomplished, is the burden and glory of these prophetic Scriptures.

When the opening of the Apocalypse becomes historic fact Both sections of the New Covenant will have been fulfilled:

- (1) 'Unto Him that loved us, and washed us from our sins in His own blood' (This has in part been fulfilled).
- (2) 'And hath made us kings and priests unto God and His Father' (Rev. 1:5,6).

The prophet Hosea suggests this division of the Covenant, in chapter 3:

- (1) A faithless wife, forgiven and redeemed.  
'An adulteress ... I bought her' (Hos. 3:1,2).
- (2) Before complete restoration, there must be a period of waiting.  
'Thou shalt abide for me many days ... without a king ... '  
(Hos. 3:3,4).
- (3) When this period of segregation is over, Israel will be restored.  
'Afterward shall the children of Israel return' (Hos. 3:5).

This pattern is followed by many other prophets, and is seen in operation at the end of the Acts of the Apostles, where Israel go out into their present blindness, the New Covenant is suspended and the Mystery begins. Under the heading Lo -ammi<sup>2</sup>, this aspect of prophetic truth is considered more intimately. It will be recognized at once that if Israel ceases to be a people before the Lord at any time, and if He also at the same time declares, 'I will not be your God', any attempt to obtrude the New Covenant into the dispensation of the Mystery which intervenes from Acts 28:28 until Israel repents, must be false, and have a blinding effect upon all who perpetuate such teaching. For fuller explanation of this theme and

its consequences the reader should consult the earlier Parts of this Analysis, where the place of Israel in relation to the present dispensation of the Mystery is dealt with from a number of different standpoints.

One thing emerges from this many-sided study. The New Covenant, made with the house of Israel and Judah, comes under an entirely different category from the dispensation of the Mystery as set forth in such epistles as Ephesians and Colossians. When the New Covenant in any of its phases is in force, the Mystery of Ephesians 3 is unknown and inoperative, and vice versa, where the dispensation of the Mystery is in force, the New Covenant is in suspension. They cannot and do not run together. Only when the present parenthetical dispensation of the Mystery is finished can the New Covenant come into operation, as it will be, blessed be God, 'when the iniquity of the Amorite' has reached its prescribed limit.

## Daniel

### 'The Times of the Gentiles'

(with a brief note on Zephaniah)

The prophet that follows Jeremiah chronologically is Zephaniah, whose prophecy immediately precedes the Captivity. Something of the state of mind that characterized the people at the time of their end can be gathered, not only from the violence and deceit and prevalence of idolatry, but from such a passage as Zephaniah 1:12, where the Lord threatens to punish those who say 'The Lord will not do good, neither will He do evil'.

At the end, a promise is given that glances at the root cause of the confusion that has spread over the earth, namely, Babel's curse, for we read:

'For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent' (Zeph. 3:9).

Zephaniah, like most of the prophets, ends on the note of restoration, 'He will save', 'He will rest in His love', 'I will gather', 'When I turn back your captivity before your eyes' (3:17 -20). God promises Israel that He will get them praise and fame 'in every land where they have been put to shame', and because at long last 'the king of Israel, even the Lord, is in the midst of thee' the promise stands 'thou shalt not see evil any more' (3:15). With these comforting thoughts we turn our attention to the next prophecy on our list, the prophecy of Daniel.

Zephaniah uttered his prophecy immediately before the fall of Nineveh, Daniel dates his opening words 'In the third year of the reign of Jehoiakim king of Judah', the year which Nebuchadnezzar set out to besiege Jerusalem and take it. Other nations and kings figure in this prophecy, some being named, some being left unnamed, but all are seen as successors and continuers of Gentile dominion over Jerusalem, which city will be trodden down of the Gentiles, until the times of the Gentiles be fulfilled (Luke 21:24). The prophetic forecast of Nebuchadnezzar's dream (Dan. 2) covers the whole period of time from the deposition of the kings of Judah, until the setting up of the kingdom under the Lord Jesus Christ, the true Messiah and king of Israel.

The book of Daniel falls into two great corresponding sections:

- (1) 1 to 6. The Historic Foreshadowing. Now past.
- (2) 7 to 12. The Time of the End. Yet to come.

The following structure will reveal the parallelism sufficiently to justify the thought that what took place in the experience of Daniel himself, was at the same time an anticipation and a guarantee of what is to come at the time of the end.

## Daniel

### (1) Historic Foreshadowing

A	1,2.	Dream.	Gentile Dominion.	'The Lord gave'.
	B	3.	Fiery furnace.	Like Son of God.
			People, nations and languages.	
	C	4.	Seven Times.	Madness.
		D	5.	Writing (kethab) explained.

		The hand. Belshazzar's doom.
		Darius the Mede.
E	6.	Den of lions. Sealed (chatham).
		He Delivereth.

(2) Prophetic Fulfilment

A	7.	Dream. The Lord's dominion. There was 'given Him'.
B	7,8.	Fiery stream. Like the Son of Man. People, nations, languages.
C	9.	Seventy times seven. Restoration.
D	10 to 11:1.	Writing (kethab) explained. The hand. Belteshazzar's strength. Darius the Mede.
E	11:2 to 12:13.	Like a den of lions. Book sealed (chatham). His People Delivered.

The two key passages of the book are chapter 2, Nebuchadnezzar's dream, and chapter 9, the Seventy Weeks.

Nebuchadnezzar, after being raised to such eminence, quite naturally found his thoughts turning to the future, as Daniel reminded him:

'As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter' (Dan. 2:29).

The God of heaven revealed to Daniel the secret, and through him made known to Nebuchadnezzar what shall be in the latter days (2:28). While the successive monarchies of Medo -Persia and of Greece were necessarily a part of the things that should 'come to pass hereafter', Daniel makes it clear that by this expression he refers principally to the time of the end:

'Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the Iron, the Brass, the Clay, the Silver, and the Gold; the great God hath made known to the king what shall come to pass hereafter' (Dan. 2:45).

Here the whole image, not its most remote successor nor its last phase, is seen together, and no interpretation that ignores this Fact is worth the paper employed in its publication. 'The latter days' and 'hereafter' refer particularly to 'the days of these kings' (2:44). The same rapid passing over of intermediate events, and the same concentration of the mind upon the 'end' is indicated in the opening chapter of the second section, chapter 7, 'I would know', said Daniel, 'the truth of the Fourth Beast' (7:19). See article Beast, p. 75.

We subdivide our examination of Daniel 9 into three sections:

The prophecy of Jeremiah (1,2).

The prayer of Daniel (3 -19).

The principle of computing prophetic times (20 -23) and the prophecy of the seventy weeks (24 -27).

**The prophecy of Jeremiah (1,2)**

From Zechariah 1:12 we have proof that the period of Judah's captivity was seventy years and we learn from Daniel 9:2 that Daniel discovered, by reading the prophecy of Jeremiah, that the desolation of Jerusalem would last seventy years. One passage which Daniel would have pondered is found in Jeremiah 29:1 -10:

'After seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place' (Jer. 29:10).

Daniel could not but be greatly moved, moreover, to read such a forecast as that of Jeremiah 27:7:

'And all nations shall serve him (Nebuchadnezzar), and his son, and his son's son (Belshazzar), until the very time of his land come: and then many nations and great kings shall serve themselves of him'.

### **Daniel's prayer (3 -19)**

Daniel's prayer concerning the restoration of Jerusalem is dated in the first year of the king under whose edict that restoration was commenced:

'In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans' (Dan. 9:1).

It would take us too far afield to attempt to prove that 'Darius' of Daniel 9:1 and 'Cyrus' of Daniel 10:1 are the same person, or that Ahasuerus, like Pharaoh, is not used exclusively of any one monarch, but is an appellative, meaning 'venerable king'. The reader should consult Appendixes 50 and 57 of The Companion Bible for proof of these assertions.

Daniel's prayer acknowledges that the terrible desolations that befell Jerusalem were the consequence of Israel's rebellion against the Word of God, sent by Him through His prophets. The faithfulness of God to the word of His judgment is made an argument by Daniel, that He will as surely be faithful to His word of promise. While Daniel was thus praying, the angel Gabriel came and revealed to him the great prophetic period of the 'seventy sevens'. This prophecy of the seventy weeks is divided into three parts:

### **The Principle of Computing Prophetic Times (20 -23)**

- (1) 9:24. The Seventy Sevens.
- (2) 25,26. The Seven Sevens and the Sixty and Two Sevens.
- (3) 26,27. The One Seven and the Midst of the Seven.

A 'week' to the English reader is a period of seven days, and the Hebrew word so translated is shabua. Where a week of days is intended, this word is used as a masculine plural (Exod. 34:22 and nine other passages), but where it means a period of years it is used in the feminine plural (Dan. 9:24,25,26), except those passages which add the explanatory words 'days' (see A.V. margin of Dan. 10:2,3). The 'one seven' of Daniel 9:26,27 is divided into two parts, and this corresponds with the three years and a half, the forty and two months, the 1,260 days, the time, times and a half, of the references to this same prophetic period found in the book of the Revelation.

Daniel had been praying concerning the seventy years. The angel came to direct his mind to a further period, that of 70 X 7 years.

That the Hebrew can use the word 'week' or 'sabbath', where we today would use 'seven', a passage in Leviticus will show, for in the eighth verse of chapter 25, 'seven sabbaths of years' is defined as a period of 'seven times seven years'.

### **The Seven Sevens and the Sixty and Two Sevens**

The angel interpreter divides this great period of 490 years into three parts.

7 x 7 or 49 years, which starts from the decree to rebuild Jerusalem.

62 x 7, or 434 years, which starts with the completion of the wall and runs on until the crucifixion of Christ.

The one 7, the final 'week' (Dan. 9:27), which is the great period covered by the book of the Revelation.

If these numbers be added together we have 490 years. But, during the first 49 or 7 x 7 of these years, Israel were still outside of Divine favour. Nehemiah said of the times:

'The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire' (1:3).

This 'lo -ammi' condition did not change until the wall of the city had been rebuilt. This brings us to the second set of weeks, the 62 x 7, or 434 years, which leads us from the finishing of the wall to the crucifixion of Christ a.d. 29.

455 b.c.	=	Nehemiah 1:1 to 2:8. 'The going forth of the commandment'.
454 b.c.	=	The twentieth year of Artaxerxes.
407 b.c.	=	Nehemiah obtains leave of absence (Neh. 13:6).
405 b.c.	=	The dedication of the temple.
405 b.c.	=	ends the 49 years of Daniel 9, and commences the 62 x 7 of the same prediction.

This means that we have the period of the Acts of the Apostles covered by the angel's prophecy, and so we do no violence to truth by not cutting Israel off until Acts 28 is reached. There remain, therefore, three sevens of years to be fulfilled, the last of which is the subject of so much intense teaching in the book of the Revelation. It is suggestive that there are three outstanding sevens in the Apocalypse, the seven seals, the seven trumpets and the seven vials, which bring the prophecy to its close.

For a fuller exposition of Daniel 9 with Chart, see Seventy Weeks<sup>4,9</sup>; and for Daniel 2 see Image of Daniel 2 (p. 317).

### **David and Solomon**

#### **Typical kingdoms**

David is mentioned nearly sixty times in the New Testament, and of that number, seven references are of prophetic interest. They are the following:



A Matt. 1:1. 'Jesus'. Son of David. Emmanuel God with us.

B Luke 1:32. The Throne of His father David.

C Acts 13:34. The sure mercies of David. Resurrection.

D Acts 15:16. I will build again the tabernacle of David.

C 2 Tim. 2:8. Raised from the dead ... the seed of David.

B Rev. 5:5. The Lion of the tribe of Judah, the Root of David

A Rev. 22:16. 'I Jesus' the Root and the Offspring of David.

Nothing more is claimed for this 'set out' than that it may enable the reader to envisage the story. An arbitrary selection of such texts has no Divine warrant, and is not to be confused with the legitimate structure of any book or passage based upon inspired arrangement of words. The central text may need a little care in its handling. The 'tabernacle' in the Greek New Testament is the word skene, and gives us the English word scene. It has a theatrical connection in classical Greek.

Now James ('Jacob' is his name in the original) was the last man to introduce a pagan Greek concept into his quotation from the Old Testament (Acts 15:16). James was quoting from the Prophet Amos (Amos 9:11,12), and Amos did not and could not have used the Greek word skene, but used the Hebrew word sukkah, as used of the feast of tabernacles, a foreshadowing of the day to come when it will no longer be necessary to dwell in fortified cities but when every man shall sit under his vine and under his fig tree, and none shall make them afraid (Micah 4:1 -7). James did not say that any particular prophecy was at the moment being fulfilled, but that the coming in of the Gentile 'agreed' with the tenor of much that had been foretold, and of Amos 9:11,12 in particular. Peter was moved to speak of 'three tabernacles' on the mount of Transfiguration (Matt. 17:4), for there he had a foreview of the coming glory. Stephen, when he used the word skene in his speech, spoke of 'the tabernacle in the wilderness' which Moses erected, not of any 'scene', and certainly with no reference to a Greek theatre, and in like manner, nine out of ten references in Hebrews is to the tabernacle in the wilderness, the exception referring to the tent dwellings of Abraham, Isaac and Jacob as willing pilgrims. (See also Millennial Studies No. 11 - the New heaven and New earth9).

After having said so much, we return to the subject of David, and do most surely see both in the kingdom of Saul, David and Solomon, a foreshadowing of things to come. Saul was the people's choice, and by their choice of Saul, they at the same time rejected the Lord (1 Sam. 8:4 -9), although humanly speaking the failure of Samuel to train his sons was the contributory cause, so frail, so failing is every human instrument. Saul, though head and shoulders above his fellows, began in commendable modesty: 'Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least ... ?' (1 Sam. 9:21). After his anointing the Spirit of the Lord came upon Saul and he prophesied (1 Sam. 10:6), nevertheless in spite of this seeming good beginning, and before Saul manifested the other side of his nature, Samuel called the people together at Mizpeh, and again told them that by their desire for a king they were rejecting the Lord. Nevertheless Saul

was chosen. His reign saw him persecuting David, and ended ultimately in his seeking to the witch of Endor and his tragic death as a consequence (1 Chron. 10:4 and particularly verses 13 and 14).

The Lord, Who knew the hearts of all men, even in the second year of Saul's reign, told Saul through Samuel that his kingdom would not continue, but that He had already sought Him a man after His own heart (1 Sam. 13:13,14), and presently after further manifestations of the degeneracy of Saul, sent Samuel to Jesse at Bethlehem where David the youngest of the family was anointed 'and the spirit of the Lord came upon David from that day forward' (1 Sam. 16:12,13).

Before David came to the throne, and while he was yet a 'stripling', he enacted a forecast of the triumph of his greater Son. Goliath, the giant with his armour of brass and iron, went down before young David armed only with a sling and a smooth stone out of the brook. Here he foreshadowed the same prophetic scene that formed the Image of Nebuchadnezzar's dream. There, the Colossus symbolizing Gentile dominion is struck by 'a Stone cut out without hands' (Dan. 2).

David's kingship is divided into two phases. First he was anointed king over the house of Judah at Hebron (2 Sam. 2:1-4); secondly by all the tribes of Israel (2 Sam. 5:1-5) reigning the same number of years as did Saul, namely forty years. After a life in which he sometimes stood out as a type of Christ, and sometimes revealed that he was a man of like passions as ourselves, David chose Solomon as his successor, saying:

'I swear unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead' (1 Kings 1:30).

In 1 Chronicles 28 and 29 the closing words of David are recorded. He had in his heart a desire to build a house of rest for the ark of the covenant of the Lord but God had said to him:

'Thou shalt not build an house for My name, because thou hast been a man of war, and hast shed blood' (1 Chron. 28:3),

and so David's kingdom could not foreshadow the reign of universal peace, but the reign of Solomon could, and did.

The name Solomon means 'peace' and it was given to him on purpose, for said the Lord:

'His name shall be Solomon, and I will give peace and quietness unto Israel in his days' (1 Chron. 22:9).

This is the outstanding character of his reign. This reign of peace stimulated the industry of Israel. Such was the wealth of Solomon that it is written:

'Silver; it was not any thing accounted of in the days of Solomon' (2 Chron. 9:20).

We read that the Lord had made Solomon king over a people like the dust of the earth for multitude (thereby anticipating the future day of Israel's 'fulness'), and Solomon was assured by the Lord that wisdom and knowledge

would be granted unto him 'and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like' (2 Chron. 1:12). The fame of Solomon spread abroad, so that the Queen of Sheba travelled a long and difficult journey to hear the wisdom of Solomon, another anticipation of the day when, to David's greater Son, 'the kings of Sheba and Seba shall offer gifts' (Psa. 72:10).

'Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life' (1 Kings 4:21).

'He had dominion over all the region on this side the river, from Tiphshah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer -sheba, all the days of Solomon' (1 Kings 4:24,25).

Here again is an intended anticipation of that dominion, that shall be from 'sea to sea, and from the river unto the ends of the earth' (Psa. 72:7,8).

It is easy to discover the faults and the blemishes in David and Solomon, and in Adam, the sacrifices, the tabernacle, etc., but the type remains and is true.

Here we have three successive kingdoms. The first, evil in origin and in end. The second a reign that was by no means a type of the imagined 'millennium', and a third that fulfils the requirements of the reign of peace.

	Saul	David	Solomon
Man's Day		The Day of the Lord	The Day of God
The Pre -Millennial kingdom.		The Millennial kingdom.	The succeeding reign of peace.
		War and enemies.	
Saul. The people desired a king		David. A man of war.	Solomon. King of kings.
Rejected. Confederate with familiar spirits. Rev. 13 to 18.		'Out of Zion: rule thou in the midst of thine enemies' (Psa. 110:2).	Wide dominion. Every man safe. The Day of God. 2 Pet. 3:12.

It need cause no surprise that Satan's travesty should come first. This is the usual order.

Cain before Abel. Babel before Salem. Saul before David. It was 'the second time' not at the first that Joseph blessed his people, and it was at the second time Moses became the deliverer (Acts 5:13,35).

It is a disquieting thought that many children of God may have been led to expect a Divinely appointed pre -Millennial reign before the Second Coming of Christ, for should this turn out to be the reign of the Beast, what tragedies of broken faith and shattered hope must ensue, for such a kingdom is coming with pseudo miracles, that would deceive, 'if possible', the very elect. And this dread possibility makes silence for so - called 'peace -sake', criminal.

We have not attempted an expansive review of these typical kingdoms, but a few pointers seemed necessary in an analysis of this kind. Should the reader be moved to fuller inquiry, the articles on Daniel (p. 164); Millennium<sup>3,9</sup>; and Zion<sup>9</sup>, will provide further material for his study.

No type of Christ is without the necessary imperfections that belong to shadows, and Solomon, like Adam and Noah, was very far from expressing in himself the perfection his kingship foreshadowed. Take a few examples as an indication of this.

(1) The weight of gold that came to Solomon in one year was 666 talents (1 Kings 10:14). In the light of Revelation 13:18 this amount of gold is ominous.

(2) The Bride of the Lamb (Rev. 19 to 21) is set over against the Harlot (Rev. 17 and 18) and finds no parallel, but rather a vivid contrast to the many strange women that became the wives of Solomon, which included the daughter of Pharaoh, and women of the Moabites, Ammonites, Edomites, Zidonians and Hittites (1 Kings 11:1 -3).

(3) Idolatry is exposed and destroyed in the Revelation, and no idolater can find a place in the Holy Jerusalem, but it is recorded of Solomon that 'his wives turned away his heart after other gods: and his

heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites' (1 Kings 11:4,5).

David's prayer for the King's son (Psalm 72) denominated 'A Psalm for Solomon' while including the type and shadow, looks down the age to the kingdom of 'Great David's greater Son', in Whom, and in Whose reign 'The prayers of David the son of Jesse' will indeed be 'ended' (Psa. 72:20).

#### THE DAY OF THE LORD, AND THE DAY OF GOD

The Greek word chilioi, 'a thousand', does not occur outside the book of the Revelation except in one place, namely in 2 Peter 3:8: 'but beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day', and this is interposed by the apostle to assure the reader that 'the Lord is not slack concerning His promise, as some men count slackness', nevertheless, in spite of the apparent delay 'the day of the Lord will come'. Moses had to deal with the same feeling when he said:

'For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night' (Psa. 90:4),

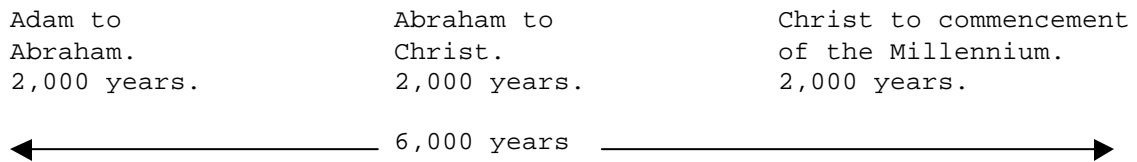
and although in Habakkuk 2:3 there is no reference to the simile of a thousand years, he is assured that:

'The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry' (Hab. 2:3).

These are precious concessions to human frailty which should be treasured. It is, however, not true exegesis to take this figure of a thousand years as a day, as a 'proof' that the Millennial kingdom is in view, although the actual references to 'a thousand years' are limited to those of 2 Peter and the Revelation. We do note, however, that Peter's figure of the thousand years is linked on to the day of the Lord, which must include the Millennium. Going back to the opening chapters of Genesis and the record of the six days' work and the one day rest, everyone, we believe, acknowledges that 'the everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary' (Isa. 40:28). The seventh day, in which the Lord 'rested' was a sabbath keeping (Heb. shabath) even as 'the land' is said to 'rest' and enjoy her sabbaths, every seventh year. Again, no one in his senses would deny that if God so pleased, He could have spoken the word, and the present heaven and earth would have appeared as instantaneously as did light on the first day. The adoption of six days for the 'work' and the seventh day for the 'rest' was evidently symbolical of things to come.

Again, the solar year, in all places, and for all people, is a year of 365 days, yet, the festival year of Israel is limited to the first seven months, after which there is blank until the beginning of the new year. Unless this dislocation of the year was necessitated by the requirements of symbolism, there seems no good purpose served by it. We therefore believe that we are justified in the idea, that the Millennium is the seventh day of a week, in which the other days are also of the duration of one thousand years. The six days of creation fall into three pairs: 1st and 4th days light (Gen. 1:3 -5) and lights (Gen. 1:14 -19); 2nd and 5th days firmament

and waters (Gen. 1:6 -8) and creatures for firmament and waters; 3rd and 6th days dry land (Gen. 1:24 -28) and creation for the earth. In the same way we find the week of the age purposes similarly subdivided.



The only 'assumption' being the last item. But the horizon is crowded with signs that the end is approaching. Nebuchadnezzar's Image is all but complete, the nations of the Middle East are lifting up their heads, and the stage is being set for the great tribulation and the rise of the Man of Sin. We are, however, only students of prophecy; we are not prophets and must be prepared to find that some of our theories will need adjusting, and some will have to be discarded. We do believe, however, that all is in perfect harmony, it is only our limited vision that prevents us from seeing 'the end from the beginning' but that is the prerogative of God only.

Before considering the testimony of the Scriptures concerning the Day of the Lord, we should remember that there is a period called 'man's day'. Six is the number of man (see The Companion Bible, Appendix 10, or Number in Scripture by Dr. E. W. Bullinger), and Paul refers to the present system as 'man's day' in 1 Corinthians 4:3 (margin). From Adam, until the Coming of the Lord, man's day will run its course, ending in the blasphemous assumption of the Man of Sin. The awful conditions that will obtain right up to the Second Advent, will not automatically cease as the clock strikes the closing hour, for when the Lord returns, He comes to 'Make War', and comes to 'Smite The Nations' and to 'Tread' the winepress of the fierceness and wrath of Almighty God (Rev. 19:11 -15). These are not symbols of universal peace, although they do reveal how this peace will eventually be accomplished. It is the 'God of Peace', says the apostle, that shall 'bruise Satan under our feet shortly' (Rom. 16:20). If such Scriptures contradict our theories what must we do? Hold on to our wishful thinking? Me genoito 'God forbid'.

Before examining the passages in the Old Testament that refer to 'the day of the Lord' let us consider the reference to 'The Lord's day' in Revelation 1:10:

'I came to be in spirit in the day of the Lord, and I heard behind me a loud voice as of a trumpet' (Author's translation).

Verse 9 tells us that John came to be in Patmos for the word of God and the testimony of Jesus; verse 10 tells us that he came to be in spirit in the day of the Lord, and verse 11 completes the parallel by saying, 'what thou seest, write in a book'. The word and testimony were received by signs ('He sent and signified', verses 1 and 2) in the isle called Patmos, and are vitally connected with the statement 'in spirit in the day of the Lord'.

There are four occasions where John tells us that he was 'in spirit', viz., Revelation 1:10, he became in spirit in the day of the Lord; 4:2, he became in spirit, and saw the throne in heaven; 17:3, he is carried away into a desert in spirit to see the woman sitting on the scarlet beast; 21:10, he is carried away in spirit to see the Holy City. When John is to be taken to a desert or a mountain he is 'carried away in spirit', and when he is

transported into time, 'the day of the Lord', or to the future heavenly sphere, he writes, 'I became in spirit'.

The four references made by John find an echo and an explanation in the statements to a like effect by Ezekiel:

'The spirit lifted me up, and brought me unto the east gate of the Lord's house' (Ezek. 11:1).

'Afterwards the spirit took me up, and brought me in a vision by the spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me' (Ezek. 11:24).

'The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones' (Ezek. 37:1).

In Ezekiel 40:2 we have a close parallel to Revelation 21:10:

'In the visions of God brought He me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south' (Ezek. 40:2).

The man with the measuring reed (verse 3), and the command to declare what he saw (verse 4), also find their parallels in the Revelation. This and the seven succeeding chapters are punctuated by the words, 'then, and, or afterwards, he brought me'. Ezekiel 43:5 records similar words. Ezekiel was not merely taken in vision from one locality to another, but was taken into the yet future even as was John.

In Ezekiel 8:1 -3 the parallel with the first of Revelation is most pronounced:

'And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem'.

The description of the wondrous being who appeared to Ezekiel is very similar to the description of the Lord Who appeared to John (Rev. 1). The vision is a prelude to a revelation of dark apostasy and the retiring glory of God. It is so also in the book of the Revelation.

There is no mystery about the meaning of John when he tells us that he 'came to be in the day of the Lord in spirit'. It cannot possibly mean that he felt in a specially spiritual frame of mind on a Sunday -- such a suggestion is too trivial to require refuting. There are a great number of believers who, if they were asked for their Scriptural warrant for calling the first day of the week 'the Lord's day', would immediately point to Revelation 1:10 as their authority. Further, many of those who use this title of the Lord's day abstain from using the word Sun -day because of its pagan connection (though to be consistent they should follow the Society of

Friends and omit the names of the days altogether, for Moon -day or Thurs - day are equally as bad). It would doubtless come as a shock to such that their term 'Lord's day' is equally pagan! The title for the Sun is 'Lord'. In Hebrew it is baal. The Syrians call it Adonis, from adonai, Lord. Pagan Rome called the first day of the week Dies Dominica, omitting the word 'Sol' because the Sun was pre -eminent. Other days had the planets mentioned by name. There is nothing to choose, therefore, between Sunday and Lord's -day as applied to the first day of the week; both alike are pagan, one masking the paganism by a traditional sanctity.

The book of the Revelation is taken up with something infinitely vaster than days of the week. It is solely concerned with the day of the Lord. To read that John became in spirit on the Lord's day (meaning Sunday), tells us practically nothing. To read in the solemn introduction that John became in spirit in the Day of the Lord, that day of prophetic import, is to tell us practically everything. Traditional bias is seen even in the rendering of en by 'on' instead of 'in'. The Hebrew language does not allow such a construction as 'The Lord's day', it can only be expressed by 'The day of the Lord'. The Greek language, however, like the English, permits of both modes of expression, and the one used here is 'The Lord's day', making the word Lord's an adjective. There can be no difference between the thing signified, whichever mode of expression be chosen, it is the same day, the difference is one of emphasis. Revelation 1:10 means 'the Lord's Day'; had it been set out as in the Hebrew it would have meant 'the Lord's day', but no other day than this could be meant by either expression.

A parallel expression is found in 1 Corinthians 4:3, where the Authorized Version reads 'man's judgment'; it should read, 'man's day', the construction being the same as Revelation 1:10. Man's day manifestly means man's day of judging, as evidenced by the context. Revelation 1:10 takes us to a future day, when the Lord and not the man shall be the judge. 'The day of the Lord' in the Old Testament is either Yom Jehovah, or Yom l'Jehovah, 'a day for the Lord'. Isaiah 13:6 gives some idea of the day of the Lord.

'Howl ye (referring to Babylon); for the day of the Lord is at hand; it shall come as a destruction from the Almighty'.

Verses 9 to 13 go further and close to the imagery of the Revelation:

'Behold, the day of the Lord cometh, cruel both with wrath and fierce anger ... For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine ... in the wrath of the Lord of Hosts, and in the day of His fierce anger'.

The prophecy of Joel is entirely taken up with that day. 'Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come' (1:15). Chapter 2:1,2 and 11 show how terrible will be that day; 3:14 links that day with the harvest, and the judgment of the nations. Obadiah 15,16 speak of it as a day of retribution for the heathen in the words that are very similar to Revelation 18:6 -8. Zechariah 14:1 -11 tells us that in the day of the Lord the nations will be gathered against Jerusalem, that He will go forth and His feet shall stand upon the Mount of Olives, that He shall be King over all the earth, and Jerusalem shall be safely inhabited.



The expression 'the day of the Lord' (Heb. Yom Jehovah) occurs as follows: Isaiah 13:6,9; Ezekiel 13:5; Joel 1:15; 2:1,11; 3:14; Amos 5:18 (twice), 20; Obadiah 15; Zephaniah 1:7,14 (twice); Malachi 4:5.

We have given the English chapter and verse, but the student should be aware that in some passages the enumeration is different in the Hebrew. In four places the Hebrew differs from the above, having the preposition 'L' (Hebrew name of letter lamed), meaning 'for' or 'to' -- 'a day for the Lord', or 'a day (known) to the Lord', Isaiah 2:12; Ezekiel 30:3; Zechariah 14:1 and 7. There are other places where the day of the Lord is mentioned, but these have some qualifying word as 'vengeance' or 'wrath', and so while illustrative and of importance, are not listed here. In the New Testament we meet the expression but four times:

He hemera kuriou -- 1 Thessalonians 5:2; 2 Peter 3:10.

He hemera tou kuriou -- 2 Thessalonians 2:2 (Revised Text).

Te kuriake hemera -- Revelation 1:10.

Let us gather from these Scriptures what this 'Day of the Lord' will be like, for this will materially influence our conception of what the 'Millennium' itself will be like, for most agree that the Millennium is in 'the day of the Lord'. If the Millennium be a kingdom of universal peace, it is strange to note that we open our quotations with the words 'Howl Ye'!

'Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty.

'Therefore shall all hands be faint, and every man's heart shall melt:

'And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.

'Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it.

'For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

'And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

'And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

'It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there' (Isa. 13:6-11 and 19,20).

This comes under the heading 'The burden of Babylon' (Isa. 13:1) and as Babylon figures largely in the Book of the Revelation, the description of the day of the Lord, as 'a destruction from the Almighty' must be kept in mind.

Following this, is the promise of Israel's restoration 'to their land' (Isa. 14:1 -3).

Joel speaks of the day of the Lord in the same way as Isaiah does, calling it 'a destruction from the Almighty' (Joel 1:15). It is a day of darkness, and very terrible (Joel 2:1,2,11). In that day 'the sun and the moon shall be darkened and the stars shall withdraw their shining' (Joel 3:14,15). The command is:

'Put ye in the sickle, for the harvest is ripe ... the press is full, the fats overflow; for their wickedness is great' (Joel 3:13),

a link with Revelation 14:14 -20, where both the 'sickle' and the 'winepress' are repeated. Amos 5:18 and 20 stresses that the day of the Lord is 'darkness and not light'. Obadiah has several things to say about the day of the Lord that have a bearing upon the time of the end:

- (1) The day of the Lord has to do with 'the heathen' and their punishment shall be 'as thou hast done, it shall be done'.
- (2) In contrast 'upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions'.
- (3) The 'captivity' of Israel and of Jerusalem shall possess that of the Canaanites and the cities of the south.
- (4) Saviours shall come up on Mount Zion and 'The kingdom shall be the Lord's' (Obad. 15 -21).

How do these details fit into the usual conception of the Millennium? Zephaniah tells us that the day of the Lord is the day of the Lord's sacrifice, the great day of the Lord is a day of wrath (Zeph. 1:7,8,15). Malachi says: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse' (Mal. 4:5,6).

We must bring all these several features of the day of the Lord with us when we read Revelation 1:10 and as we continue to read the unfolding of that day as the visions of the Revelation are opened before us. Surely it is a call to pause if these inspired descriptions of the day of the Lord run counter to any theories we may have held. The Day of the Lord ends with the passing away of the heavens, and the Day of God follows (2 Pet. 3:10,12). The Authorized Version confuses these two days by a faulty translation, it reads: 'in the which the heavens shall pass away', of the day of the Lord; and 'wherein the heavens being on fire shall be dissolved', for the day of God: but the Revised Version corrects this, reading: 'in the which' of the day of the Lord; but 'by reason of which' for the day of God (2 Pet. 3:10,12). Thus revealing the fact that the day of the Lord covers the book of the Revelation up to the End Of The Millennium, when the dissolution takes place and the day of God follows. This in turn points on to the 'New Heavens and new earth' wherein dwelleth righteousness.

The book of the Revelation does not speak of the dissolving of the heavens and the elements with a fervent heat, but it does tell us that at the setting up of the Great White Throne 'the earth and the heaven fled away; and there was found no place for them' (Rev. 20:11), which phenomena does not permit of a repetition. The lake of fire which is mentioned several times can well be the origin of, or a beginning of that 'fervent heat', and Peter

tells us that 'the works that are therein shall be burned up'. If we accept this reading, a reference back to 1 Corinthians 3:12 -15 in connection with the judgment according to works which will take place at the Great White Throne is suggestive. The most ancient manuscripts read 'discovered' instead of 'burned up' (2 Pet. 3:10, R.V. margin). If this word, which in the Greek is eurisko, 'to find', is the original reading, it will fall in with the exhortation that follows, 'be found of Him in peace' (2 Pet. 3:14) and no place 'was found' and 'whosoever was not found written in the book of life' (Rev. 20:11,15).

The day of God is covered by Revelation 20:11 -15, and emerges into the new heaven and earth of Revelation 21:1 -6. See the article, Millennial Studies<sup>9</sup>. With the words of Revelation 22:8 the record returns to the isle of Patmos and to the angel who had been commissioned to show John these things. While we find many references in the prophets to the day of the Lord, no such reference is made to 'the day of God' in so many words, it is implied in one or two places which we must now examine.

The number eight in Scripture, the octave, the first day of a fresh week speaks of resurrection, or of a fresh start. Christ Himself was raised on the first day of the week, and the feast of tabernacles lasted eight days, covering in type both the Millennial Kingdom and the day of God that followed (Lev. 23:39 and John 7:37). The Transfiguration of the Lord took place 'eight days' after His promise to the disciples (Luke 9:28). Noah, who in type represents 'The Second Adam', is called by Peter 'the eighth person', and in the ark we are told were 'eight persons' (2 Pet. 2:5; 1 Pet. 3:20). Circumcision was performed on the eighth day, indicating a putting off of the old and a putting on of the new. The numerical value of the Greek name 'Jesus' is 888, that of the 'Lord' is 800. If we omit the name of Ham, from the names of those in the ark, we have once again 888.

The day of God which follows the day of the Lord, and not the Millennial kingdom, is the period which will eventually be one of righteousness and peace, and to This, not to the day of the Lord, the apostle of the circumcision directed his readers:

'Looking for and hasting unto ... Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness' (2 Pet. 3:12,13).

The Day of the Lord. 1,000 years	The Day of God.	The Day of the age.	God All in All
'Great and dreadful'	'Wherein dwelleth righteousness'	'All things under His feet'	
'New heavens and new earth'.			

The above diagram is tentative, nothing is intended by it except a very rough guide to the movement observed in the Scriptures. Peter speaks of three days in 2 Peter 3, but one reference is obscured by the translation 'now and for ever'. The original reads kai nun kai eis hemeran aionos, 'both now and unto the day of the age', the climax day to which the whole purpose of the ages has pointed, the day when the Son delivers up the mediatorial

kingdom, after all rule and authority has been put down and every enemy destroyed, long after the thousand years are passed, that 'God may be all in all' (1 Cor. 15:24 -28).

## EGYPT

At the time of writing these lines the word Suez is on every one's lips, and the peace of the world seems to be balanced upon the attitude of Egypt, the Arab world of the Middle East, and the nations whose welfare is very intimately linked with the free use of the Suez Canal.

Egypt is mentioned over 600 times in the Scriptures, the references being distributed thus:

The Law about 289 times; the Prophets about 283 times; the Psalms 15 times; the Gospels 4; the Acts 14; the Epistles 5; and the Revelation one reference.

In an Analysis devoted to prophecy, it is obvious that the many references made to Egypt by Moses must be omitted. The common name for Egypt in the Scriptures is 'Mitzraim' or 'the land of Mitzraim'. The dual form of this name indicates the natural division of the country with an upper and a lower region. At times the singular Matsor is used, and this appears to refer to Lower Egypt only. In the genealogy of the nations, given in Genesis 10, we read:

'And the sons of Ham; Cush, and Mizraim, and Phut and Canaan' (Gen. 10:6).

Genesis 13:10 gives some idea of the fertility of Egypt, saying that Lot beheld all the plain of Jordan 'that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar'.

Two rivers form the boundaries of the land of promise, 'from the river of Egypt unto the great river, the river Euphrates' (Gen. 15:18). The attitude of Pharaoh, and the plagues that fell on Egypt, together with the song of Moses after the crossing of the Red Sea, and the two witnesses Moses and Aaron, have a prophetic interest, foreshadowing much that is recorded in the book of the Revelation. One outstanding title of Egypt is 'the house of bondage' which occurs seven times in the Law, once in Joshua and once in Judges.

Leaving these aspects of the subject, let us note what is said prophetically of Egypt and first let us consider Psalm 68:31:

'Princes shall come out of Egypt'.

Rotherham translates this 'ambassadors' and the Hebrew word chashmannim occurs nowhere else. The LXX renders this word presbeis, and in the absence of anything more definite, 'ambassadors' seems to be the intention here. While we may not subscribe to some of the opinions of Moffatt, we must recognize his mastery of the languages of the Bible, and submit to the reader his translation of Psalm 68:29 -31:

'From Thy temple high above Jerusalem,

display Thy strength, O God.  
Who hast so mightily prevailed for us.  
There kings must offer Thee tribute.  
Check that Brute of a Nile -power,  
the bullocks and steers of pagans;  
Trample down crafty policy,  
rout all races that rejoice in war,  
till Egypt sends ambassadors,  
and Ethiopia hurries to submit to God'.

The sending of ambassadors suggests that Egypt will sue for peace (Isa. 30:4; 33:7), and when we consider Isaiah 19, 'the burden of Egypt', and the remarkable words of its closing verses, the translation will become even more suggestive. The prophet Isaiah rebukes Israel for trusting in the shadow of Egypt, and one passage, which is a warning, is often quoted with favour and as a message of comfort, but this is a mistake. The words are 'their strength is to sit still' (Isa. 30:7), but the Revised Version reads 'therefore have I called her Rahab that sitteth still'. The Companion Bible comments:

'Heb. Egypt -- sitting still (and thus not giving the help that was being sought).

Rahab = pride, or strength, is put by Figure Metonymy (of Adjunct) for Egypt, the proud or strong one. Note the wrong but common use of this verse, through not heeding the context'.

Moffatt's vigorous translation here is 'hence My name for it "Dragon - do -Nothing"'. After a desolation that lasts forty years, the Lord reveals that He will gather the Egyptians and bring again the captivity of Egypt and will cause them to return 'and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations' (Ezek. 29:13 -15).

Because the Hebrew word translated 'base' is sometimes translated 'humble', some commentators have thought that this word 'base' does not refer to Egypt's degradation, but to a lowly submission, and where the Authorized Version of Ezekiel 17:14 reads 'that the kingdom might be base', Moffatt reads 'that the realm might be submissive and not ambitious'. At first, the words of Daniel 4:17 addressed to Nebuchadnezzar 'and setteth up over it the basest of men' would appear to nullify this view, but it must not be forgotten that at the end of Daniel 4 Nebuchadnezzar was extremely humbled and acknowledged the sovereignty of the Most High. While therefore this possibility must be admitted, our knowledge is too limited for more than an expression of the opinion that it may be so. On the other hand the added words 'neither shall it exalt itself any more' seems to look back to the reduction of Egypt to 'a base kingdom'.

Another passage of prophetic interest is Isaiah 19, denominated 'the burden of Egypt'. After a series of prophetic utterances concerning the judgments that shall fall upon Egypt, comes a most wonderful and unexpected denouement (Isa. 19:23 -25), but before we ponder this most marvellous manifestation of grace, let us note a few items that are of prophetic importance. The chapter opens with terms that appear to speak of the second advent of Someone riding 'upon a swift cloud'; One Who 'shall come', and 'His presence' be manifest. The effect upon Egypt is that 'the heart of Egypt shall melt'. In the Burden of Babylon (Isa. 13) we have a similar

consequence: 'every man's heart shall melt' (Isa. 13:7). These words are followed by a reminiscence of Matthew 24:

'Pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth ... Behold, the day of the Lord cometh' (Isa. 13:8,9).

Psalm 68, which we have already considered so far as the reference to Egypt in verse 31 is concerned, speaks of the Lord riding upon the heavens of the heavens which were of old (33) and at His arising depicts the enemies of the Lord melting as wax before the fire, and perishing at the presence of God. This link of Isaiah 13 with Matthew 24 is emphasized by a similar link in Isaiah 19:2, for the fighting of every one against his brother, 'city against city, and kingdom against kingdom' is very nearly quoted by the Saviour in Matthew 24:7 and 8 where the use of nation against nation and kingdom against kingdom is said to be 'the beginning of sorrows, or birth pangs' and where the same Greek word *odin* is used of birth pangs both in Isaiah 13:8 in the LXX, and in the Greek of Matthew 24:8.

The reference to idols, charmings, familiar spirits and wizards in Isaiah 19:3 finds a counterpart in the Book of the Revelation where these evils reach their zenith. In verse 16 fear will come upon Egypt 'because of the shaking of the hand of the Lord of hosts, which He shaketh over it'; and a variety of words are employed to speak of the day when God will shake the heavens and the earth and will shake all nations (Hag. 2:6,7,21). Matthew 24:7 speaks also of 'famines and earthquakes', and Isaiah 19:5-10 shows the effect upon the whole economy of Egypt at the drying up of their river 'and everything sown by the brooks shall wither, be driven away (as stubble because dried up, Isaiah 41:2) and be no more'. At verse 16, a series of references commencing with the prophetic term 'In that day' opens a new vista.

Isa. 19:16 In that day the shaking of the land of Egypt.  
Isa. 19:18 In that day five cities speak the language of Canaan.  
Isa. 19:19 In that day there shall be an altar to the Lord.  
Isa. 19:21 In that day Egyptians shall do sacrifice.  
Isa. 19:23 In that day there shall be a highway.  
Isa. 19:24 In that day Israel shall be a third with Egypt and Assyria.

Here are six prophetic items. The third reference declaring that 'there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord'. The word translated 'altar' is the Hebrew *mizbeach*, 'a place of sacrifice'. It is the same word that is used of the altar built by Noah, by Abraham and by Moses (Gen. 8:20; 22:9 and Exod. 17:15). It is the same word used of the altar of the tabernacle (Exod. 27:1) and the altar of the temple (1 Kings 8:22). The word occurs eight times in Isaiah, every reference being to an altar in the Scriptural sense of the word. We have rather laboured this point, because of the fantastic and misleading suggestion made by some, that the altar of Isaiah 19:19 refers to the Great Pyramid at Gizeh. There is also to be a 'pillar' at the frontier. We read in Exodus 24:4 that Moses builded an 'altar' and erected 'twelve pillars' according to the number of the children of Israel. The same word is used of the pillar set up by Jacob at Bethel (Gen. 28:18 and 31:45). This last reference was called *mizpah* by Jacob, a beacon and watchtower, for he said 'The Lord watch between me and thee ... I will not pass over ... thou shalt not pass over this heap and this pillar unto me, for harm' (Gen. 31:44-52). Something of the same intent seems to be implied by the pillar set up

at Egypt's frontier 'in that day', a respect for the sovereignty of both Israel and of Egypt in their own allotted lands. The reader should note the paronomasia of the two Hebrew words translated 'altar' and 'pillar'.

An altar is (M Z B CH), and  
a pillar is (M TS V H), as though the link

between them was intentional and important.

It appears from Isaiah 19:18 that there will be a number of cities in Egypt that will have become converts to the teaching of the Bible,

'In that day shall five cities in the land of Egypt speak the language of Canaan'.

The following passages will indicate the attitude of Israel and their conception of truth with a 'language'.

'When Israel went out of Egypt, the house of Jacob from a people of strange language' (Psa. 114:1).

'He went out through the land of Egypt: where I heard a language that I understood not' (Psa. 81:5).

'Jews ... had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language' (Neh. 13:23,24).

'For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent' (Zeph. 3:9).

One of these cities that speak the language of Canaan and who are loyal to the Lord will be 'The City of the Sun' (Isa. 19:18). The Hebrew word for 'sun' is *cheres*, and for destruction is *heres*, hence the different renderings (see margin of R.V. and note in The Companion Bible). Heliopolis, 'the city of the sun', is the Greek name for the Egyptian city named 'On' at the apex of the delta of the Nile. It will be remembered that Joseph married a daughter of a priest of On (Gen. 41:45). Helios is Greek for the sun, polis for city. In the Hebrew this would be represented by *beth*, a house, and *shemesh*, the sun, hence the city called Bethshemesh in Jeremiah 43:13 is the same city of Isaiah 19:18, even as the 'images' which are to be broken there are the same as the 'pillar' of Isaiah 19:19. In the former reference, the sanctity of frontiers found no respect from Nebuchadnezzar.

Returning to Isaiah 19, we find that associated with this altar and pillar is the sending of 'a Saviour, a great one' Who shall deliver such as cry unto the Lord, and as a consequence 'the Egyptians shall know the Lord in that day' (verse 21). If these events take place at the time of the end 'The Saviour, a great One' could refer to the Lord Himself, particularly as the word translated 'Saviour', which occurs nine times in Isaiah in every reference apart from Isaiah 19:20, refers to God beside Whom, he declares, 'is no Saviour'. Egypt is to be smitten, but is to be healed, they shall return unto the Lord and He shall heal them. Every one of these words is said in like manner of Israel. Once the Lord smote the Egyptians in the day of Israel's exodus, and no healing followed (Exod. 12:23,27), but at long

last healing is now near, not only for Israel but for her hereditary foe and seducer, Egypt!

'In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians' (Isa. 19:23).

Here intercommunication will be established, fear of invasion and harm shall be removed, and both nations, once Israel's oppressors, shall serve the Lord together. If this were all, it would be a state of affairs that would be wonderful to behold. But this is not all by any means:

'In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land (or earth)' (Isa. 19:24).

This unheard of exhibition of grace and mercy is followed by the words that close this chapter as a great 'Amen'.

'Whom the Lord of hosts shall bless, saying  
Blessed be Egypt My People, and  
Assyria the Work Of My Hands, and  
Israel Mine Inheritance'.

No word that we can add to such superlative grace can do anything but spoil this gracious witness. Let us leave it to shine in all its unsullied glory, while we remember that when we, too, were enemies Christ died for us (Rom. 5:6 -10).

Another prophecy concerning Egypt is found in Daniel 11. Before examining this chapter we quote from Daniel's Great Prophecy by Nathaniel West, D.D., and let it be noted the following words were written in 1897, and not in December 1956, when the problem of Suez and the Middle East was in everyone's mind:

'It is the "Eastern Question" that is here, a question not limited or local, but ubiquitous, affecting today the deepest interests of Russia, England, France, Austria, Germany, Egypt, Greece, Turkey and Palestine, in their relations to each other, to India, China and Japan, and to Africa, affecting the whole world; an age -long contention between conflicting civilizations, with creeds and forms of government, and prejudices of race and traditions diverse and opposed as the poles, that "mache athanatos" of Plato, the "immortal conflict" between truth and error, right and wrong, which endures until a "new cycle" of time shall bring its close. What statesman in any cabinet or chamber of modern legislation has ever lifted his voice to tell the world that as in Moses, Isaiah, Ezekiel, Zephaniah and Zechariah, so here Daniel had exhibited, in chapters 8 and 11, the "Eastern Question" in terms impossible to be misunderstood, or that the waters of the Hellespont, the Aegean and Mediterranean seas, with the isles of Greece and Asia Minor, and the mainlands washed by them -- the storm -centre of the Eastern question in every age -- form for the prophet the geographical theatre of his vision of the "Warfare Great"? or that here the fleets of the nations must meet to sink and sail no more, in that final crisis when "heaven, earth, sea, dry land, and all nations" are "shaken"? It is the light of prophecy that enables us to see and understand the immense significance of the recent acts of the "Powers" in reference to Crete, Greece, Turkey, Armenia, and what the parallel Jewish movements



forebode. In the words of a great and deep writer in our day, "internal politics, the world over, are resolvable into some form of the Eastern Question. It haunts the history of civilised mankind".

We now approach what is perhaps the most difficult and intricate chapter in prophecy, viz., Daniel 11. One of the chief elements of difficulty is due to the blending together of type and antitype and of history and prophecy. The problem is to determine the point at which the division occurs, to find the verse at which we may say, Here history ceases and prophecy begins. Chapter 11 contains a number of sections which we set out below for the clearer understanding of our problem:

(1) 2 -4 Persian and Greek kings, ending in the 'mighty king' Alexander the Great.

(2) 5 -9 The division of Alexander's empire among his generals. The introduction of two kings named the 'king of the north' and the 'king of the south'.

(3) 10 -20 The alternating histories and policies of these kings of the north and south.

(4) 21 -45 The vile person and the wilful king.  
The antichrist and the beast.  
The little horn of Daniel 8:9.

The first section of this prophecy (verses 2 -4) establishes a link with earlier visions, and particularly with that of chapter 8. So that, although we have already considered this chapter, we must go back to it here, in order to establish the close association that is intended between the history of Persia and Greece and the future antichristian king:

The Ram of Daniel 8:3 is interpreted as being Media and Persia (8:20).

The He-goat of Daniel 8:5 is interpreted as being the king of Greece (8:21).

The Great Horn between the eyes of the he -goat represents the first king of Greece, and the Four Notable Ones that arose toward the four winds of heaven, are interpreted as four kingdoms that shall stand up in his stead (8:21,22).

The angelic interpreter of Daniel 11 makes a fuller reference to these two great powers. We now learn that there were to stand up three kings in Persia, and that the fourth, richer than they all, would, by his strength through his riches, stir up all against the realm of Greece. Alexander is spoken of as a mighty king who shall rule with great dominion, and do according to his will, whose kingdom shall be divided toward the four winds of heaven. So far, the chapters are parallel. Returning, however, to Daniel 8, we find that here we immediately leave the fourfold sub -division of Alexander's kingdom for a consideration of the yet future dominion of the beast of the Apocalypse:

'And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land' (8:9).

This passage is interpreted in 8:23 -25 as follows:

'And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand'.

It will be seen that in Daniel 8 no record is given of the history that intervenes between the break -up of the kingdom of Alexander and the advent of the antichristian king. This has an important bearing upon the interpretation of Daniel 11, for the prophecies concerning the kings of the south and the north in 11:10 -20 are usually interpreted as being fulfilled in the doings of Ptolemy I, II, III, IV, V and VI, of Seleucus I, II, III and IV, and of Antiochus II, III and IV. Instead of commencing future prophecy at 11:21, however, we follow the lead of Daniel 8:23 and the explicit statement of Daniel 10:14 (viz., that the revelation of Daniel 11 and 12 concerns Israel 'in the latter days'), and commence the prophetic and future section of Daniel 11 at verse 5, seeing in the activities of Ptolemy and Antiochus foreshadowings only and not fulfilments of the earlier verses.

Before proceeding further, it will be helpful to see the whole prophecy set out before us. The subject -matter is, of course, too vast and too involved for us to attempt to include every member, or to account for every detail. All we can do is to point out the most obvious features, leaving the reader the difficult but joyous task of seeking fuller details for himself.

#### Daniel 11:3 to 12:3

A1	11:3.	A king.	He shall do according to his will.
B1	11:6.	The king's daughter.	
C1	11:7 -10.	In his estate.	
D1	11:14.	They shall fall.	
A2	11:16.	A king.	He shall do according to his will.
B2	11:17.	The daughter of women.	

C2	11:20.	In his estate.		
D2	11:35.	Some shall fall.		
E	11:21 -34.	The vile person.-- In his estate.	a 21. Flatteries. b 22 -32.	c1 Heart against holy covenant. d1 He shall do (exploits). c2 Indignation against holy covenant.  d2 So shall he do. c3 Forsake the holy covenant. d3 Place the
				abomination.
			a 33,34. Flatteries.	c4 Against the holy covenant. d4 They shall do (exploits).
A3	11:36.	A king. He shall do according to his will.		
B3	11:37.	The desire of women.		
C3	11:38.	In his estate.		
D3	12:1 -3.	Many shall awake.		

We have only to look at this outline to perceive the unity of the prophecy, despite its involved character. At the time of the end there shall be a king who shall do according to his will. And not only is this king foreshadowed by Alexander the Great (11:3) but the doings of Alexander's successors also foreshadow yet future history leading up to the manifestation of the man of sin. Moreover, the strange break in the structure, occasioned by the introduction of the vile person and the setting up of the 'abomination that maketh desolate', warns us to keep distinct the two important figures of prophecy, 'the beast' and 'the false prophet'.

We must go back to ancient history to discover the kingdoms associated with the rise of the man of sin. At Alexander's death, his kingdom was divided among his four generals as follows:

- (1) Ptolemy took Egypt and Palestine.
- (2) Seleucus took Northern Syria.
- (3) Cassander took Macedonia and Thrace.
- (4) Lysimachus took Asia Minor.

It will be noticed that Daniel 11:5 assumes that we shall recognize the identity of the king of the south, and verse 6 speaks familiarly of the king

of the north. We have been prepared for some such terms as these by Daniel 8:8, where the fourfold division of Alexander's kingdom is said to be towards the four winds of heaven. In agreement with this, we find in Daniel 7:2,3:

'Four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another'.

It is impossible for us at the present time to say which of the four successors of Daniel 7:4 -8 is the lion with eagle's wings, or which is the bear or the leopard or the monster. But that they speak of the future resuscitation of these four kingdoms is a matter beyond doubt. Taking everything into account we learn from Scriptural prophecy to watch closely the 'north' and the 'south' kingdoms, the north, Syria, the south, Egypt. The wars and the policies that have been connected with these two powers in the past but foreshadow the 'Eastern Question' of the time of the end. The endeavour to promote alliances by marriages such as that of Berenice, daughter of Ptolemy II to Antiochus II; or of Cleopatra to Ptolemy V will again be attempted but prove futile. In this connection the structure proves of great value, for it reveals the fact that the final antichristian king will be proof against such allurements. This may, at first, seem strange, but it is in keeping with the doctrines of demons exposed in 1 Timothy 4 which will include 'forbidding to marry'.

It will be seen from the structure that the words, 'in his estate' occur four times. The Hebrew word *ken* means a base (as in 1 Kings 7:31), and in the first three references of Daniel 11 in the LXX is translated by the word *etoimasia*, 'a preparation'. The latter is used in the New Testament of the work of a forerunner. Does this not seem to indicate that Satan, ignorant of the 'times and the seasons' which the Father has kept in His own power, is perpetually 'prepared' with his man? Here, in Daniel 11, we have several kings in readiness, should the end have come. To this principle may be ascribed the close likeness which some outstanding characters in history have had to the prophetic picture. Quite a number of prophetic students believed that Napoleon was the man of sin. More recently Mussolini has been named. There may be many more, but at the end, Satan will be prepared with his man, 'in his estate'; the man and the moment will adhere.

It would appear from Daniel 11 that towards the time of the end, arising out of either Syria or Egypt, there will be several marked anticipations of the man of sin. The description of the first abortive attempt is given in Daniel 11:7 -19 where we read of war between the kings of the north and south, and of an unsuccessful attempt to make Judaea independent, and so to 'establish the vision'. The words, 'the robbers of thy people' (Dan. 11:14) may mean 'the violent ones among thy people'. These would be revolutionists who would league themselves with an apostate power to gain their own ends. They shall fail, however, for God alone is able to restore Israel to their land.

While Babylon and Nineveh have passed away, Egypt, Greece, Syria and Asia Minor remain to this day, and it is from among these kingdoms that the last great oppressor shall arise. Time would fail us in the attempt to deal with the details of this chapter, but perhaps the following analysis may be of help.

#### **Main features of the future**

##### **Daniel 11:5**

A prince originating in Egypt possesses a great dominion. When this development in the Near East takes shape -- 'Know that summer is nigh'.

#### **Daniel 11:6**

A marriage alliance between Egypt and Syria for the purpose of making 'an agreement' proves a failure.

#### **Daniel 11:7 -19**

Conflicts between these two kingdoms will result in dire trouble in the 'glorious land, which by his hand shall be consumed' (16) and end in a 'staggering' defeat (19).

#### **Daniel 11:20**

Satan's attempt proving abortive, 'in his estate' a raiser of taxes arises, who shall exact heavy tribute from Israel and the land of Palestine. His end shall be sudden and mysterious: 'within a few days he shall be destroyed, neither in anger, nor in battle'.

#### **Daniel 11:21 -35**

Still undismayed, Satan causes to stand up 'in his estate' one who is described as a 'vile person'. This one, instead of devastating the land, 'comes in peaceably', and 'obtains the kingdom by flatteries'. 'After the league made with him he shall work deceitfully with a small people; he shall enter peaceably even upon the fattest places'. After stirring up strife against the king of the south, and apparently involving more than one king (11:27), he returns to his land with great riches, and at length manifests his true intent: 'His heart shall be against the holy covenant' (11:28). This covenant is referred to in Daniel 9:27: 'He shall confirm the covenant with many for one week'.\* In the midst of the seven years he breaks the covenant, causing sacrifice and offering to cease, and in its stead (see note of The Companion Bible on Daniel 9:27) brings in the abomination that maketh desolate.

\* The time that elapses from the making of the covenant to verse 31 is 31/2 years of the last seven of Daniel 9.

Such is the analysis of the place that Egypt occupies in the Prophetic Scriptures. At the moment of writing, the dispensation of the Mystery still runs its course, and Israel are still Lo -ammi, 'not My people'. The re -shuffle of the nations in the Middle East is a preparation for the day fast approaching when the prophetic clock will begin once more to tick and the Day of the Lord will dawn. While, therefore, our own blessed hope must be realized before these things come to pass, their proximity but reminds us that 'now is our salvation nearer than when we believed'.

### **Ezekiel**

#### **Wheels within wheels. The unfolding purpose**

If it seems temerity to attempt a survey of such prophecies as those of Isaiah and Jeremiah within the scope of our present purpose, what word can be

used of the attempt to do the same with such a book as Ezekiel? The imagery is so involved that the words of chapter 1:16 'A wheel in the middle of a wheel' almost describe the impression that one receives upon first reading this great prophecy. Regarding Ezekiel 10:13, which reads in the Authorized Version 'It was cried unto them in my hearing, O wheel', it is thought by some that these words 'O wheel' would be better translated 'roll on' -- as though the imagery of these wheels within wheels, these wheels of which it could be said 'when those went, these went', linking the wheels with the living creatures or cherubim -- as though they were designed to exhibit the supreme direction of the Lord in the accomplishment of His purposes, which, even though wrapped in mystery, roll on with certainty and unerring precision to their glorious goal.

Ezekiel was a priest, and was carried away captive with Jehoiakim to Babylon, and his prophecies deal with the impending judgments that are about to fall, both upon the Jews and surrounding nations, and with the final deliverance and restoration of His people.

The structure provided in The Companion Bible covers the ground, and exhibits the general movement of the book. We use this as our basis, but in order to make this outline of the greatest service, we add a series of supplemental notes.

### Ezekiel

A	1:1 to 12:28.	Desolation	The Cherubim. The glory departing. The Signs: (a) The Tile. (b) Bread. (c) The Razor. (d) The Chain.
	B	13:1 -23.	Prophets (a) Men. Symbol 'daub with untempered mortar'. (b) Women. Symbol 'sewing pillows'.
	C	D	14:1 -11. Elders polluted. 'A sign and a proverb'.
		E	14:12 to 15:8. Land and City Symbol 'The Vine'.
		F	16:1 -63. Jerusalem Symbol
			'Child, Mother, Daughter'.
		G	17:1 -24. Babylon Parable 'A great eagle'.
		H	18:1 -32. Proverb 'Sour Grapes'.
		I	19:1 -14. Lamentation Waste.
	C	D	20:44. Elders polluted. 'A sign'.
		E	20:45 to 22:31. Land and City Parable 'The Fire'.
		F	23:1 -49. Jerusalem Symbols Two sisters.

	G	24:1 to 32:32.	Babylon	
				Parable 'The anointed cherub'.
		H	33:1 -22.	Sign 'Watchman'.
		I	33:23 -33.	Lovely Song Wastes.
B	34:1 -31.	Shepherds	(a) Feed themselves (Shepherds).	(b) Foul the pastures (sheep).
A	35:1 to 48:35.	Restoration	The Cherubim.	The glory returning.
			The Visions:	
			(a) The Dry Bones.	
			(b) The Two Sticks.	
			(c) Healing Leaves.	

Such is the outline of prophecy as a whole. Two portions only can be dealt with here (and that very inadequately) owing to the peculiar character of their wording. The one subject is 'The Cherubim', the other 'The Vision of the valley of dry bones'.

The Cherubim. -- The prophecy of Ezekiel opens and closes with a vision of the Cherubim. In the opening section, the Cherubim are seen reluctantly leaving the city, with the glory of God associated with their withdrawal; in the closing section, they appear in the rebuilt temple, where the glory of the Lord returns. Between these two references, stands the enigmatic passage which speaks of 'The Anointed Cherub that covereth'.

#### Ezekiel

A	1 to 11.	The Cherubim	The Glory departing.	
			a from threshold.	
			b from east gate.	
			c from midst of city.	
B	28.	The Anointed Cherub.	'Cast out as profane'.	
A	43 to 48.	The Cherubim	The Glory returns.	
			c from the way of the east.	
			b by the way of the gate.	
			a to the inner court.	

The title 'Cherubim' is not found in the first chapter, but from chapter 10:20 we learn that 'the living creatures' of the opening vision are the Cherubim. In the first chapter we meet with their description, the four faces, which is repeated in 10:21. The book of the Revelation speaks of these same 'living creatures', but the Authorized Version unfortunately veils the reference by translating the word *zoon* 'beasts' in chapter 5:6,8 and elsewhere. The Student's Commentary says, of the opening and closing references to the Cherubim in Ezekiel: 'It (i.e. the glory) leaves slowly (10:3,4,18,19) and returns suddenly (43:1 -5), such is the way of love; it lingers when retiring, it hastens when returning'. The prophetic and symbolic meaning of the Cherubim is a subject too far-reaching to be dealt with here. (See article *Cherubim1*). All we can say here is that the four faces, Man, Lion, Ox and Eagle appear to represent Man and the dominion given

to him, at present under the curse, but yet to be fully restored in Christ the second Man and the last Adam.

In Ezekiel 28 there is a reference to 'The anointed cherub that covereth', which, while being another passage of great depth and difficulty, must be given consideration, however brief. In Ezekiel 26:19 -21 the prophet pronounces the doom of Tyre, which includes the words 'a terror will I make thee and thou shalt not be', which words are practically repeated of the anointed cherub in chapter 28. This doom of Tyre is followed by a lament or dirge which occupies chapter 27.

Tyre's Boast	'Perfection of beauty'	(27:3,4,11).
Anointed Cherub	'Perfect in beauty'	(28:12).
Tyre's Traffic	'Merchants' 'Merchandise'	(27:12 -25,34).
Anointed Cherub	'Merchandise' 'Traffick'	(28:16,18).
Tyre's Doom	'A terror ... never be any more'	(27:36).
Anointed Cherub	'A terror ... never be any more'	(28:19).

It is evident from these parallels that the fall of Tyre is used as a type of another and greater fall. This is brought before us again in chapter 28 itself, by dividing the words of the prophet under two heads.

The Judgment upon the Prince of Tyrus (1 -10).

The Lamentation upon the King of Tyrus (11 -19).

The Prince of Tyrus was so obsessed with his own wisdom, traffic and riches, that he said 'I am God'. He was, however, 'a man' and was 'slain'. The King of Tyrus, too, found his heart lifted up because of his beauty, and had corrupted his wisdom because of his brightness. He, however, is not 'slain', a 'fire' is to be brought forth from his midst, he shall be brought to ashes, be a terror and never be any more. He is not said to be 'a man', instead he is called 'the anointed cherub that covereth'.

Among other things said of this 'King' is that he had been in 'Eden the garden of God'. Only two human beings are recorded as ever having been there, namely Adam and Eve, the others being the Nachash the 'Shining one', the 'Serpent', and the 'Cherubim' (Gen. 3). With every precious stone as his 'veil' and 'covering' he could well be called 'The Shining one', while the stones that are named resemble very closely both the breastplate worn by the high priest and the twelve foundations of the holy city. The additional words 'anointed' and 'covereth' 'holy mountain' and 'profane' all point to a being who had originally an office very closely related to the worship of God.

#### **The Vision of the Valley of Dry Bones**

Ezekiel 37 refers to the day which may now be upon us, a day when Israel will have returned to their land, but are still spiritually dead. To Ezekiel is put a question, 'Can these bones live?' to which the prophet wisely answers, 'O Lord God, Thou knowest'. He is then told to prophesy 'upon' or 'over' (Heb. al) these dry bones, and is assured that a day will come when the breath of God shall cause them to live. As a consequence he sees each bone come together 'bone to bone', yet without 'breath' or 'spirit'. He is commanded a second time to prophesy 'unto' (Heb. el) the wind (breath or spirit). The bones now clothed with flesh and animated by breath 'stood upon their feet, an exceeding great army'.



There does not appear to be any justification for making this word 'army' mean simply a collective term for a great number. It appears to mean 'an army' in the military sense of the word, and where other words than this are used the translation is in keeping, being rendered by words like valour, valiant, strong, war, host, might, strength, and a number of other variants of the primitive idea of 'force'. Added to this, these bones did not represent simply the dead of Israel but 'the slain' (Ezek. 37:9), a word that indicates a death by violence (see Ezek. 23:10; 26:6). The word translated 'valley' (Ezek. 37:2), means 'a plain' as in Isaiah 40:4, and is the word employed by Zechariah when he speaks of the 'valley of Megiddon' (Zech. 12:11), the scene of Israel's national repentance, as also the scene of the great battle yet to be fought at 'Armageddon' (Rev. 16:16).

This 'valley' is shown on the map of Palestine as the Plain of Esdraelon at Megiddo, and lies between Haifa on the Mediterranean coast and the Jordan. It is in this valley and near 'The hill of Megiddo' (Armageddon) that the gathering to battle predicted in Revelation 16 will take place. There, in Revelation, it is 'the spirits of devils' that call this great army together. In Ezekiel it is 'the spirit of God' that is evoked to breathe on the slain.

The explanation of the symbolism of the dry bones is given. The whole house of Israel are thereby represented, and they are reported to have said:

'Our bones are dried, and our hope is lost: we are cut off for our parts' (Ezek. 37:11).

There is a solemn thought in the fact that the selfsame word is used of the Messiah Who was 'cut off' out of the land of the living (Isa. 53:8). Not only the slain, but the dead are to be raised, and according to Ezekiel 11:17 the scattered of Israel are to be gathered from among the nations and placed in their own land. This prophecy of restoration is followed by the symbolism of the two sticks. One stick represented the name of Judah and his companions, the other, Ephraim, the head of the ten tribes. These two sticks were to 'become one' in the prophet's hand. For the Lord declared:

'I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all' (Ezek. 37:22).

The prophecy concludes with a great name of the Lord:

'The name of the city from that day shall be, (Jehovah -Shammah) the Lord is there' (Ezek. 48:35).

Thus, the departed glory returns, the scattered nation returns, and the times of restoration of all things spoken by the prophets will at last have come.

#### **EZRA - NEHEMIAH**

**Evidence that Ezra - Nehemiah must be treated as one, and that the early chapters of Nehemiah chronologically precede the book of Ezra**

The last recorded date in the chronological chain of the Old Testament is that of the eleventh year of Zedekiah, and that we find is 3539 from Adam. The times of the Gentiles, begin with the first year of Nebuchadnezzar, which was the fourth year of Jehoiakim, which we have seen (in the articles 'Time and Place' in The Berean Expositor, Vols. 33 to 37) was the year 3521 from Adam. While years, months and even days are given in the Minor Prophets, there is nevertheless no real unbroken continuity, such as we have found hitherto. Strictly speaking we have two points which have set a boundary to our inquiries. (1) The date from which to commence the 62 x 7 years of Daniel 9, and (2) the date of the crucifixion, when 'Messiah' was 'cut off'. (See article Seventy Sevens<sup>4,9</sup>). If the Saviour began His ministry when He was thirty years of age, and continued for three years or a little over, that would make the year of the crucifixion a.d. 33 or 34.

It has, however, been established that errors of computation called for some adjustment, and a.d. 29 is now the generally accepted date of the crucifixion, although there are some who feel that there is evidence forthcoming to make it a year or two earlier still. If a.d. 29 be the date of the crucifixion, that will make the nativity year 4 b.c. We have, between the commencement of the 62 x 7 of Daniel 9 and a.d. 29, a period of 434 years, which gives us the date 405 b.c. for the commencement of the 62 x 7 of Daniel 9. It will be seen that the element of exactness and continuity that has been the marvel of the chronology so far, is now missing, and we have to take longer views and avoid too dogmatic assertions.

Up till this point, we have found Anstey a helpful guide (The Romance of Bible Chronology), but now we are obliged to leave him, because the argument presented by Dr. Bullinger for the chronology adopted by The Companion Bible seems irresistible. This chronology is intimately linked with the view that the books of Ezra and Nehemiah are one, and that Ezra, though standing first in order of position, is not first in order of time. As the books stand in the canon of Scriptures, Ezra comes before Nehemiah, and if there were no internal evidences that point to other conclusions, we should naturally place the book of Ezra in this order of time. We must, however, remember that there are different points of view to be considered, when dealing with Bible chronology. We have seen that whole periods may be blotted out (as for example the captivities in the time of the Judges) if the reckoning is from the Divine standpoint; or these same periods may be included if the reckoning is according to the viewpoint of man.

Ezra deals principally with the temple, Nehemiah with the city, and while it is apparent, upon examination, that the city with its ceiled houses was built before the temple, yet, as the temple is of more importance spiritually than the wall of the city, the record places Ezra first in the order of the books. This same principle has already appeared in the writings of Moses. In Exodus 25, the ark is the first of the furniture of the tabernacle to be specified (Exod. 25:10), but it is by no means the first that was made (Exod. 37:1, see 36). Let us examine the several items of evidence that The Companion Bible has brought forward to establish the true chronological relationship of the books of Ezra and Nehemiah.

(1) The testimony of the Hebrew mss. These two books are always treated as one, as the following feature will show:

The 685 verses of these two books are numbered consecutively from the first verse of Ezra to the last verse of Nehemiah. This is conclusive testimony as to the opinion of the Hebrews.

(2) The testimony of the structure. Another argument in favour of the oneness of these two records is the fact that while both books have their own independent structure, these two structures when interwoven according to the chronology of the events (a matter to be discussed immediately) combine to form one perfect whole. We cannot allow this matter to be 'taken as read', and therefore we set out the structures, first separately, and then combined, as our second 'proof'.

**Ezra**

**The Rebuilding of the Temple**

A B	1:1 -4.	The People.	Emancipation.
C	1:5 to 2:70.	The Return of Zerubbabel.	
D	3:1 -6.	The Altar.	Building and Feast.
D	3:7 to 6:22.	The Temple.	Building and Feast.
C	7:1 to 8:36.	The Return under Ezra.	
B	9:1 to 10:44.	The People.	Dedication. Reformation.

**Nehemiah**

**The Rebuilding of the Walls**

A E	1:1 to 6:19.	The Wall.	Rebuilding.	Disorders overcome.	
F		H	7:1 -4.	Jerusalem.	Charge over.
		J	7:5 -73 -.	The return under Zerubbabel.	
G	7: -73 to 8:18. The Feast of the seventh month.				
				(426 b.c.).	
G 9:1 to 10:39. The Feast of the seventh month					
				(404 b.c.).	
F		H	11:1 -36.	Jerusalem.	Residents in.
		J	12:1 -26.	The return under Ezra.	
E	12:27 to 13:31. The Wall. Dedication. Disorders overcome.				

The combined structure is as follows, and is justified by the presence of certain fixed points in the books, which will be submitted afterwards.

**The Structure of Ezra -Nehemiah as a whole according to the Historical and Chronological Order of Events**

For the sake of clarity, we print the structure of Ezra in *Italic type* so that it will be immediately visible in contrast with the interwoven structure of Nehemiah.

**Ezra -Nehemiah as a whole**

K		Neh. 1:1 to 6:19.	The Wall. Rebuilding. External disorders overcome.
L	N	Neh. 7:1 -4.	Jerusalem. Charge over it.
	O	Ezra 1:1 -4.	The People. Emancipation.
M	P	Neh. 7:5 -73 -.	Return under Zerubbabel. Ezra 1:5 to 2:70. Return under Zerubbabel.
	Q	Neh. 7:73 to 8:18.	Feast of the seventh month (426 B.C.).
		Ezra 3:1 -7.	Feast of the seventh month (426 B.C.).
	R	Ezra 3:8 -12.	The Temple. Foundation.
	R	Ezra 4:1 to 6:22.	The Temple. Building and Dedication.
M	P	Ezra 7:1 to 8:36.	The Return under Ezra.
	Q	Neh. 9:1 -3.	Feast of the seventh month (404 b.c.).
		Ezra 9:1 -4.	Feast of the seventh month (404 b.c.).
L	O	Neh. 9:4 to 10:39.	The People. Separation.
		Ezra 9:5 to 10:44.	The People. Separation.
	N	Neh. 11:1 to 12:26.	Jerusalem. Residents in it.
K		Neh. 12:27 to 13:21.	The Wall. Dedication. Internal disorders overcome.

The fixed points in the two divisions of the joint books of Ezra and Nehemiah, that practically force us to accept this interwoven structure are the following:

Ezra		Nehemiah	
		1:1 to 6:19 The wall. Rebuilding.	
1:1 -4 The people. Emancipation			
		7:1 -4 Conditions of the city.	
		People few. Houses not built.	
1:5 to 2:70	Return under Zerubbabel.	7:5 -73	Return under Zerubbabel.
(The Temple still desolate: and for sixteen years later Haggai 1:1 -4).			
Feast of the Seventh Month (426 b.c.).		7:73 to 8:18	Feast of the Seventh Month (426 b.c.).
3:1 -13 Temple. Foundation laid.			
4:1 to 6:15 Temple Building.			
6:16 -22 Temple Dedication.			
7:1 to 8:36 Return under Ezra.			
9:1 -4	Feast of Seventh Month (404 B.C.).	9:1 -37	Feast of Seventh Month (404 B.C.).
9:5	Separation of the people. Ezra's prayer.	9:38	Separation of the people. Levites' prayer.
10:1 -44	Strange wives put away, and the Covenant made.	10:1 -39	Strange wives put away, and the Covenant made.
		11:1 to 12:26 Residents in Jerusalem.	
		12:27 -47	Wall dedicated.
		13:1 -31	Reformation of the people.

The traditional view which places Ezra chronologically before Nehemiah makes us believe that the temple would be built before the city and its walls were restored. This is not only illogical, it is inconceivable in view of the report of Hanani concerning the desolations (Neh. 1:3; 2:3). If there were already in Jerusalem 42,360 exiles who had returned to Jerusalem (Ezra 2:64), Nehemiah would not have limited his inquiry as to 'the Jews that had escaped, which were left of the captivity' (Neh. 1:2) neither would he have

called those who had returned under the Royal command and protection those that had 'escaped' or those who were 'left'.

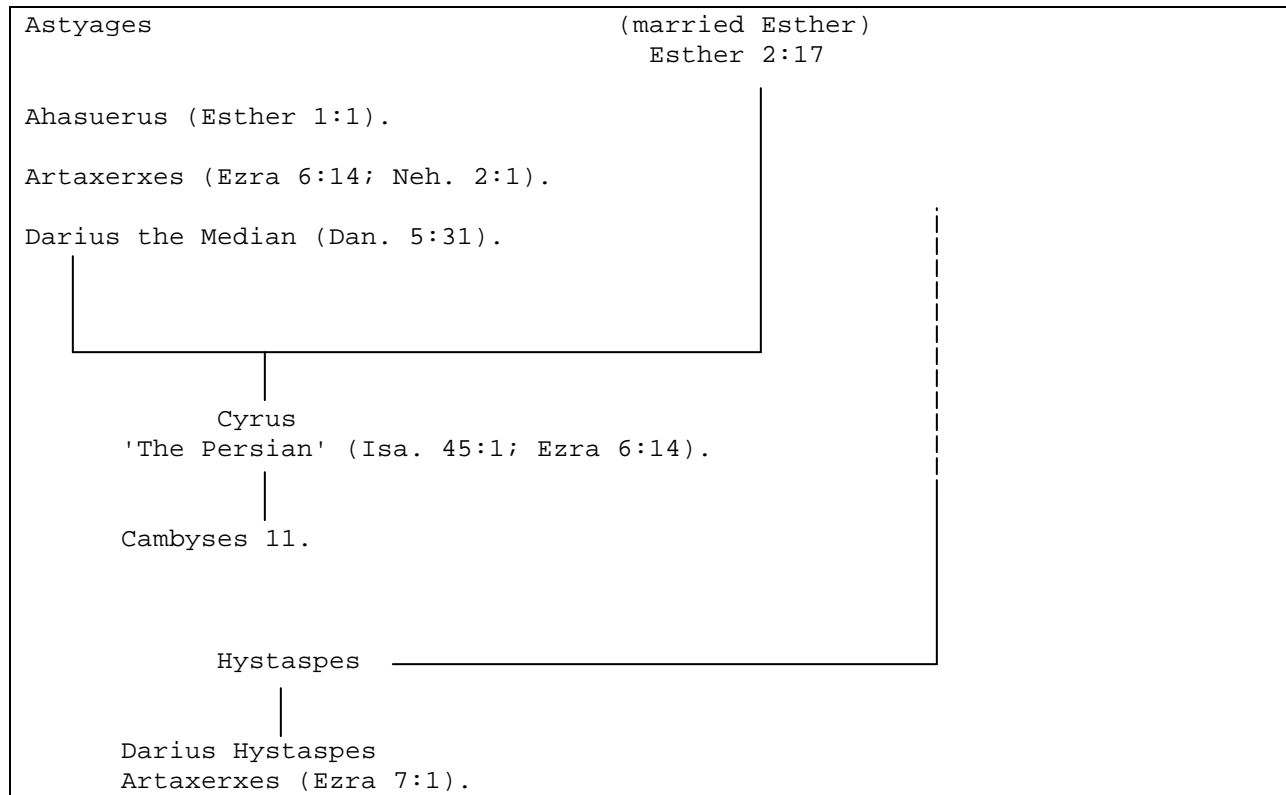
When the wall was finished 'the houses were not yet builded' (Neh. 7:1 -4), and when the feast of the seventh month was kept (Neh. 8) 'the foundation of the temple was not yet laid' (Ezra 3:1 -6). When the people at last dwelt in their 'ceiled houses', the house of the Lord still lay waste (Hag. 1:1 -4).

Our next inquiry must be in connection with the various kings and the dates that are given in Ezra -- Nehemiah, so that we may, as far as possible, pursue the chronology of the Scriptures a little further. We have arrived at 405 b.c. (by taking 4004 as the date of Christ's birth), and have noted that there is only a small discrepancy between the system we have followed and that which we now feel obliged to adopt, namely, that of The Companion Bible. It is quite immaterial, but it will simplify our study immensely, if we acknowledge the difficulty of adjusting these dates to modern reckoning and adopt the dates given in The Companion Bible for the Ezra -- Nehemiah period.

It will make no difference in the long run, as there is no data upon which to build an unbroken chronology from Nebuchadnezzar to Christ, our latest point must be Malachi, which leaves an unchartered gap of about 400 years, in which all apparent discrepancies are swallowed up.

'The twentieth year of Artaxerxes' (Neh. 1:1; 2:2). Here are two references to a particular year. Can we arrive at any certainty as to this period? The first thing will be to inquire as to the king named Artaxerxes. Strictly speaking, Artaxerxes is not a private name, but an appellative like Pharaoh, that could belong to any number of kings. Artaxerxes really means 'Great King' (arta, 'great', and kshatza, 'king'). The testimony of the Behistun Rock (see The Berean Expositor, Vols. 4 and 5, pages 78 -81) enables us to see that this Artaxerxes was the great king Astyages (of Herodotus), the Arsames (of Darius Hystaspes' Inscription), the husband of Esther, the father of Cyrus, the Ahasuerus of Esther 1:1 and Darius the Mede of Ezra 6:14 and Daniel 5:31. The interested reader will find in Appendix 57 of The Companion Bible a very full analysis of the testimony of antiquity to the person and relation of the Persian kings mentioned in Scripture. The subject, however, is too technical to discuss here. We give the following genealogy taken from the history of Herodotus, the Behistun Rock, and the cylinder of Cyrus.

It will be perceived that 'the Queen' of Nehemiah 2:6 is none other than Esther, who, being a Jewess, would further Nehemiah's request to visit the city of his fathers.



As we are now dealing with Gentile kings and their chronology we must go back a few years and make a new date line with the first year of Nebuchadnezzar. We learn from Daniel 1:1 that in the third year of the reign of Jehoiakim came Nebuchadnezzar king of Babylon unto Jerusalem. In the fourth year of Jehoiakim (Jer. 25:1,9) Nebuchadnezzar arrived, and from this date commences the seventy years of the servitude of the people.

This is the period referred to by Daniel when he said:

'I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem' (Dan. 9:2).

There is another period of seventy years that must be kept distinct and that is seventy years of captivity which commenced in the eighth year of Nebuchadnezzar (2 Kings 24:8 -16). The Desolations, yet another period of seventy years, commenced with the fall of Jerusalem and the last siege of that city by Nebuchadnezzar, which fell in the eleventh year of Zedekiah (Jer. 52:11).

The first year of Nebuchadnezzar we have seen is the year 3521 from Adam, which we now turn into b.c. date for convenience and call 496 b.c. The date of the twentieth year of Artaxerxes (Neh. 2:1) is ascertained as follows:

The seven sevens (49 years) of Daniel 9:25 begin at this date and end with the dedication of the temple (Ezra 6:15). From this date to the 'cutting off of Messiah' is sixty-two sevens (434 years). The date from which this computation commences is 405 b.c., which brings us to a.d. 29, the date of the crucifixion of the Lord.

We now turn back to Ezra -Nehemiah in order to see how far the chronology can be established by the reading of this double record.

455 b.c.	Hanani's report in the month Chisleu (Neh. 1:1 to 2.8). This leads to the 'going forth of the commandment to rebuild Jerusalem' (Dan. 9:25).
454 b.c.	Nehemiah makes his journey (Neh. 2:9). Meets opposition but commences the work. The wall partly finished (Neh. 2:20 to 4:6). The wall completed in fifty-two days (Neh. 4:16 to 6:15). The condition of the city. Houses not builded and the people few (Neh. 7:4).
426 b.c.	Emancipation act of Cyrus (Ezra 1:1 -4). Return under Zerubbabel. The seventh month (Ezra 1:5 to 2:70).
425 b.c.	Second year of return. Temple foundation laid (Ezra 3:8 -13).
419 b.c.	Nehemiah goes back for twelve years (Neh. 5:14 to 13:6).
410 b.c.	From this second year of the return (425 b.c.) to the second year of Darius Hystaspes.
407 b.c.	Nehemiah obtains leave of absence (Neh. 13:6).
405 b.c.	Sixth year of Darius Hystaspes, the Temple was finished (Ezra 6:15). Nehemiah and Ezra at the Dedication of the Temple, twenty years after the foundation was laid (Ezra 3:8 -13) in 425 b.c.
404 b.c.	The separation of the people (Ezra 9:1,2; Neh. 9:1,2). The reading of the law in the 24th of the 7th month (Neh. 9:3).
403 b.c.	Ezra's latest date, in the eighth year of Darius Hystaspes (Ezra 7:8; 10:9; 10:16,17).

In the book of Daniel we read:

'Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times' (Dan. 9:25).

Daniel's prayer in this chapter has to do with the desolation of Jerusalem; it is the 'city' that is the subject of his prayer, the city and the people that are called after the name of the Lord (9:18,19).



The parallel between the prayer of Daniel here, and the prayer of Nehemiah, after he, too, had heard about the desolation of the city, is too marked to be accidental. Nehemiah heard that:

'The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire' (Neh. 1:3).

The commandment to restore and to build Jerusalem was given by Artaxerxes in his twentieth year, and from this date the 'seven sevens' of Daniel 9:25 begin. Forty -nine years, i.e. 'seven weeks', after, namely 405 b.c., the temple was dedicated, and the remaining sixty and two sevens ran their course.

This command to build the walls of the city must not be confounded with the subsequent proclamation of Cyrus, 'to build an house at Jerusalem' (Ezra 1:1 -4). Cyrus was the son of the Artaxerxes who gave the command to build Jerusalem as recorded in Nehemiah 2, and the son of Esther, who married that king, as recorded in the book of Esther. Esther cannot come after Ezra and Nehemiah chronologically, for the people were then restored to Jerusalem, whereas Haman describes captive Israel as:

'A certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom' (Esther 3:8).

Again, in Esther 10:3, Mordecai is found 'seeking the wealth of his people, and speaking peace to all his seed', thus preparing the way for the emancipation of the Jews which should be proclaimed by the son of Esther, Cyrus. If we keep these two proclamations separate, remembering that one was the command to build Jerusalem, with a few feeble Jews, the other the permission to build the temple, we shall avoid serious chronological, prophetic and dispensational mistakes.

Until the wall was built, and the temple was dedicated, Israel were looked upon as lo -ammi, and prophetic periods were not reckoned. From 405 b.c., however, prophetic time was resumed, and 434 years out of the 490 years of Daniel 9 were fulfilled. Israel were not set aside at the crucifixion, but at Acts 28, and the Acts of the Apostles occupies some thirty -five years, using up five more of the sevens yet to run. At Acts 28, the prophetic clock again stopped and will not be set going again until the dispensation of the Mystery closes. Then the closing days which usher in the day of the Lord will occupy the remaining three sevens, the last 'week' being the one concerning which both Daniel and the Revelation speak, for in the midst of this week, the Beast will break the covenant made with Israel, the three and a half years of persecution will begin, to be ended only with the Advent of the Lord. Detailed proofs of this, the reader will find in the article entitled Seventy Weeks<sup>9</sup>.

## **FEET OF CLAY**

### **From gold to clay, a process of deterioration**

The English word 'clay' is cognate with 'clog' and 'cleave', and is used of any earth which possesses sufficient ductility when kneaded with water to be fashioned by hand or lathe. The proverbial statement which speaks of an idol having 'feet of clay' is evidently borrowed from Daniel 2

and suggests deterioration and disappointment. Clay can be heated a little without becoming permanently hardened, but when burnt, clay acquires a siliceous hardness, and can never be rendered plastic again. The chief use of clay is for the making of pottery, and a potter is a frequent figure in the Scriptures. We are particularly concerned in this study with the feet of clay of the image of Daniel 2, but it will be of great help if before dealing with that particular use of the figure we become acquainted with the figures of clay and potter in other parts of the Scriptures, for Daniel's prophecy comes near to the close of the Old Testament. Seven words are employed in the Old Testament which are translated clay.

Chomer. This word means primarily 'to boil' or 'ferment', 'to be red' from the idea of boiling, being inflamed; then 'to swell up', and so it comes to mean 'wine', 'clay', 'cement' or 'mortar', 'a heap' or 'a mound', hence 'a measure'. It would be beside the point to occupy pages in the pursuit of these ramifications, so we proceed:

Chasaph. This is a Chaldee word, and occurs in Daniel 2. It is probably derived from a root word that means 'to peel', or 'to scale', and so applied to earthenware, sherds, potter's ware, with special reference to its liability to break.

Tit. This is clay in the form of mud or mire (Psa. 40:2).

Tin. Chaldee potter's clay (Dan. 2:41), 'miry clay'.

Melet. Derived from a word meaning 'smooth'. Only occurrence is in Jeremiah 43:9.

Ab and Maabeh. From abah, 'thick', 'gross' (1 Kings 7:46; 2 Chron. 4:17).

Abtit. A combination of two words meaning 'thick mire' (Hab. 2:6).

But one word is translated 'clay' in the New Testament, namely the Greek pelos. For our present study chomer, chasaph and pelos, that is one word each from Hebrew, Chaldee and Greek, is all that we need consider. The first occurrence of chomer is in Genesis 11:3:

'They had brick for stone, and slime had they for mortar'.

This is said of the building of the tower of Babel. The word 'mortar' is in some other passages translated 'clay'. If the book of Job was written before Moses penned the book of Genesis\* then, while the references to clay in Job were not written before the actual building of Babel, they will represent to us the earliest references in writing to this word. Chomer occurs seven times in Job (4:19; 10:9; 13:12; 27:16; 30:19; 33:6; 38:14). Of these, four references speak of the frailty of human nature, 'them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth'. The three references that speak of clay in other connections are Job 27:16; 30:19 and 38:14.

\* See The Book of Job, by Charles H. Welch.

'Though he heap up silver as the dust, and prepare raiment as the clay' (Job 27:16).

There is something incongruous about 'raiment' being likened to 'clay'. The metrical version found in The Companion Bible reads:

'Though silver, like the dust, he heapeth up,  
And garments, made in number like the sand'.

We have already drawn the reader's attention to the fact that chomer is sometimes translated homer, 'a measure' (Isa. 5:10), and so in this passage of Job clay as clay is not in view, but, as Carey comments:

'As chomer signifies also a mound, the idea may be intended here, and will correspond well, with the heaping up in the previous clause. Our Lord evidently alludes to the Eastern practice of hoarding up enormous stores of raiment (Matt. 6:19). It was, amongst other things, the sight of a goodly Babylonish garment that ensnared Achan (Josh. 7:21)'.

'He hath cast me into the mire'. The truer translation would be 'He hath cast me down to the mire', i.e. He has reduced me to the level of the mire of the streets.

'It is turned (haphak) as clay to the seal; and they stand as a garment'. There are but three other passages where this verb 'to turn' occurs in this particular form, namely in Genesis 3:24, Job 37:12 and Judges 7:13, and its consistent meaning is 'to go on turning itself', 'to go round and round'. The British Museum contains a splendid collection of cylindrical seals, which when rolled over wax or clay causes the figures engraved on it to stand out in relief, and this, said God, is what happens as the earth rolls into sunlight, mountain and valley stand out in bold relief. These preliminary notes have but cleared the way for the more specific references to Israel and to the final phase of Gentile dominion. The first passage to which we would draw attention is in the book of Lamentations:

'The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!' (Lam. 4:2).

The book of Lamentations is perhaps one of the most neglected portions of the Old Testament and at first sight contains little to attract the reader. Yet upon the construction of this book there has been lavished sufficient care to ensure that each chapter shall be written in the form of an acrostic. Chapter 1 has twenty-two verses, and each line begins with a letter of the Hebrew alphabet in correct order. This is true also of chapters 2 and 4. Chapter 5, while containing the same number of verses, namely twenty-two, and commencing with the same acrostic features, breaks down apparently before the flow of the prophet's grief. Chapter 3 contains sixty-six verses, and the acrostic is in a series of triads, verses 1, 2 and 3 commencing with aleph, 4, 5 and 6 with beth, and so on. The book consists of five elegies on the destruction of Jerusalem, which in their turn have prophetic foreshadowings.

The opening verse sets the key to the book: 'How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!' (Lam. 1:1). Here we have deterioration set forth in a series of figures. Solitary instead of full, widow that was once happily married, a princess that now pays tribute. The opening of chapter 2 follows much the

same pattern, 'thy breach is great like the sea; who can heal thee?' (2:13). Chapter 3 focuses attention on the prophet himself, who represents the nation, and there we have the words 'the wormwood and the gall' (3:19). Chapter 4 returns to the theme opened in chapters 1 and 2, 'How is the gold become dim! how is the most fine gold changed! ... the precious sons of Zion, comparable with fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!' (4:1,2).

Let us examine the record of deterioration a little more closely.

Dim. The two other occurrences of this verb *amam* are Ezekiel 28:3 and 31:8, where it is translated 'hide'. The transition from the idea of 'hidden' to being 'dim' is seen in the bridge word 'obscured'. The glory of Israel had departed, it was 'obscured'. The Hebrew reader, fully cognizant with his own tongue, would be conscious of the fact that the word *amam* was but a duplicated form of *am*, a word that means 'people', and would enable the reader to see that the obscuring of Israel's distinctive glory was largely associated with their failure to remain a separate people.

In the days of Samuel, they had expressed their desire to become like the surrounding nations, and had demanded a king, and at that demand, their gold had commenced to become dim, until in the days of Jeremiah the 'princess' now paid 'tribute'. *Am* had become *amam*.

Changed. This word occurs in its Chaldee form twenty-one times, of which number, nineteen occur in the book of Daniel. It is used in Daniel 7:7,23,24, of the final phase of Gentile rule which will be 'diverse' from all that has gone before it. So Israel 'changed'. From a peculiar people they became like the nations; they are even charged by Ezekiel of such outrageous conduct that they made their 'beauty' to be 'abhorred'.

'As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters ... neither hath Samaria committed half of thy sins' (Ezek. 16:48 -51).

No wonder Jeremiah exclaimed 'How is the most fine gold changed!' The sons of Zion who had undergone this change are called 'precious', a word used in many passages of 'precious' or of 'costly' stones. These precious sons of Zion were comparable to fine gold, but they had so far fallen as to be esteemed as earthen pitchers, the work of a potter. An 'earthen vessel' is a symbol of lowliness, whether by reason of true humility (2 Cor. 4:7) or of inferiority (2 Tim. 2:20). This word 'earthen', Hebrew *cheres*, is not only translated 'earthen' but 'potsherd' (Job 2:8), and 'sherd' (Isa. 30:14), and so indicates something of very little value. We must devote an article to the lessons that are taught by the 'potter' and will here just sum up as far as we have arrived in this study of the typical meaning of 'clay' when used of either Israel or the Gentiles.

We place together the two instruments of world government employed by God during the ages, namely Israel, and the Gentiles commencing with Nebuchadnezzar. Israel, at the beginning (and looked at from the standpoint of the Divine purpose) was comparable to fine gold. Upon the failure of the chosen people, universal sovereignty was transferred to Nebuchadnezzar. He too was set forth in the image, as the head of gold (Dan. 2:38). The kingdom that was to succeed Babylon was that of the Medes and Persians, which, says Daniel 2:39, shall be 'inferior'. Now the Chaldee word *ara* translated

'inferior' occurs twenty-one times in the Old Testament and in every other occurrence it is translated 'earth', even in Daniel 2:39:

'And after thee shall arise another kingdom inferior (ara) to thee, and another third kingdom of brass, which shall bear rule over all the earth (ara)'.

In the form arith the word occurs once again as 'the bottom' in Daniel 6:24. In Ephesians 4:9, where the Authorized Version reads 'He descended first into the lower parts of the earth', we should translate 'the lower parts, that is to say, the earth', the genitive being that of apposition. The tendency of Gentile rule over the earth would be earthward, it would never become 'the kingdom of heaven'; it would deteriorate even as Israel had. It would commence with gold, but it would end with clay. Before we turn to Daniel 2 to examine the dream and its interpretation, we have one or two matters to occupy our attention. The one immediately before us being the references in the Old Testament to the potter.

#### **The vessel 'marred' in the potter's hand**

We left our examination of Lamentations 4:2 with the reference to the potter. There is no such word for 'pot' in the formation of the Hebrew word yatsar, the word translated 'potter' seventeen times in the Old Testament. The word means 'to form' or 'to fashion', 'to purpose' or 'to make', and that both in the material and in the mental realm:

'And the Lord God formed man of the dust of the ground'  
(Gen. 2:7).

'His hands formed the dry land' (Psa. 95:5).

The word can mean 'to fashion' as with hammers (Isa. 44:12); 'to purpose' (Isa. 46:11) or 'to make' summer and winter (Psa. 74:17), or to form 'the spirit' of man (Zech. 12:1). The word first appears with specific reference to a potter in 2 Samuel 17:28, where it is translated 'earthen' (lit. vessels of the potter).

The writer of Lamentations, who spoke so feelingly about the deterioration of Israel, who were originally comparable to fine gold, but had become as potter's vessels, had already recorded two parabolic references to the work of a potter in his prophecy. In Jeremiah chapter 18, he brings before us the potter with his wheel, and in chapter 19 he is bidden to take a potter's bottle or pitcher with which to give a further demonstration of the purpose of the Lord. Jeremiah is commanded to go down to the potter's house, and there he would hear, and understand, the word of the Lord. He went and saw the potter working at his wheel, and, as he watched, the vessel was marred in the hand of the potter. He further observed that the potter made it again another vessel, as it seemed good to the potter to make it.

There is a great danger when dealing with types and symbols, that we shall fail to think of the spiritual equivalent or the intended lesson and be preoccupied with the details of the type or parable. It is most blessedly true, that in place of the old covenant there will be brought in the new, in place of the old creation there will be the new, but to say that the Lord never mends what man has marred, would lead, if taken to its logical conclusion to a denial of redemption itself. Over and over again the Lord employs the figure of healing to the state of Israel; in Matthew 9:16 the

Lord actually uses the figure of mending a piece of torn cloth, employing the most glorious word *pleroma* to illustrate His meaning. Then what are we to understand by such words as *restore*, *reconcile* and the like? and if actions are to be interpreted as signs of doctrinal truth, it is surely significant that after the Lord had called unto Him two fishers who were at the moment of their call 'casting' a net into the sea, He called two other fishers, who were 'mending' their nets (Matt. 4:18 -21). Had the potter discarded the clay that was 'marred' and taken another lump, there would have been some warrant for saying God never mends what man has marred, but the potter does not discard the clay, he makes another vessel of the same lump.

The vessel was 'marred' in the hand of the potter. Taking this statement entirely by itself it would be extremely difficult to avoid putting the blame upon the 'Potter' and so ultimately upon the Lord, yet it is evident from the sequel, that no mistake or bad workmanship can be ascribed to the God of Israel. Our failure to appreciate the point of this symbol is largely because we have not before our mind the book of Jeremiah as a whole, and so we have not the mental preparation that would be ours if the symbol of the marred vessel was immediately related to the previous symbol of the marred linen girdle.

Upon reading Jeremiah 13 to 19 there emerges the following interrelated set of symbols and explanations:

A	13:1 -11.	The symbol of the Marred girdle.
	B	13:12 -14. The symbol of the Bottle.
	C	13:14. Dashed one against another.
A	18:1 -4.	The symbol of the Marred vessel.
	B	19:1 -10. The symbol of the Bottle.
	C	19:11. I will break this people.

The comment in Jeremiah 13 is that the girdle was 'profitable for nothing' and that the people, by their refusal to hear the word of the Lord, and by their idolatry, were 'good for nothing'. By their own faithlessness they were 'marred'. After this manner, said the Lord, 'will I mar the pride of Judah, and the great pride of Jerusalem' (Jer. 13:9). It will be remembered that Jeremiah had been told to do a very strange thing, namely, to hide the linen girdle in the hole of a rock by the Euphrates. This reference to the Euphrates would immediately connect this symbol with Babylon -- Israel would be 'marred' by their captivity in Babylon. The last reference to the Euphrates is another symbolic action:

'When thou comest to Babylon, and shalt see, and shalt read all these words; Then shalt thou say, O Lord, Thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary' (Jer. 51:61 -64).

Israel suffers degradation for a period, but will ultimately be restored and blessed, but Babylon, and all that it stands for, will sink, never to rise again. The strange idea of hiding a linen girdle in the hole of a rock, finds an echo in another symbolic act which is recorded in Jeremiah 43. Israel had, contrary to the witness of Jeremiah, made alliance with Egypt, and at Tahpanhes, a fortress in Egypt, Jeremiah once again set forth prophetic truth in symbol. The word translated 'brick kiln' in Jeremiah 43:9 is rendered in the Revised Version 'brickwork', and 'brickyard' by Rotherham. Appendix 87 of The Companion Bible contains a drawing of the fort of Defenneh (Gk. Daphnae, and so Tahpanhes) which shows the large platform before the entry of Pharaoh's palace. It was in this brickwork platform that Jeremiah hid the great stones:

'Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in the clay in the brick pavement, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of hosts, the God of Israel; Behold, I will send and take Nebuchadnezzar the king of Babylon, My servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them' (43:8 -10).

Returning to Jeremiah 13 to 19, we observe that in the second symbol borrowed from the potter's craft, the vessel is now called an earthen bottle, or pitcher, it is no longer ductile clay but burnt earthenware. This bottle is broken by Jeremiah in the valley of the son of Hinnom, called in the New Testament Gehenna, the symbol of 'Hell' and called Tophet in chapter 19:6. This reference to Tophet is repeated from chapter 7, where there is appended a doom (verse 34) that will ultimately be pronounced over Babylon (Rev. 18:23), 'The voice of the bridegroom and of the bride shall be heard no more at all in thee'.

The use of the figure 'the hole of a rock by the Euphrates' can be translated into less figurative language if we will read Jeremiah 16:15,16:

'But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send ... hunters, and they shall hunt them from every mountain, and from every hill, and out of the Holes Of The Rocks'.

When we turn to the New Testament we shall find that Judas Iscariot is associated with 'the Potter's Field' (Matt. 27:6,7) which is linked with Gehenna, Tophet and Aceldama. We have enough before us, however, without complicating the issue by further additions. Some readers may have found the matter already so complex that a brief summary may be acceptable. We will attempt to weave the many strands that have come before us into some sort of consistent pattern. Israel, originally, were comparable to fine gold, but had degenerated, and were likened to earthen pitchers, the work of the hands of a potter (Lam. 4:1,2). Nebuchadnezzar, to whom sovereignty was transferred on the failure of Israel's kings, he too is likened to gold, but, the prophet looking down the stream of time, sees the same degeneration, the feet are feet of clay (Dan. 2). The prophet Jeremiah goes over certain aspects of the prophetic history of these two dynasties, using several strange figures, a linen girdle, a potter at work with wheel and clay, the smashing of a potter's vessel in Tophet or Gehenna, the hiding of the girdle

in the hole of a rock by the Euphrates, and the hiding of stones in clay under the brick pavement of Pharaoh's house, over which Nebuchadnezzar was to spread his royal pavilion. Finally, into the Euphrates a stone is cast to rise no more, a symbol of the fate of Babylon, the dirge concerning the voice of the bridegroom and of the bride being uttered over both Israel and Babylon.

The difference between the two is that Israel were an elect people, and will come into their inheritance at last by virtue of redemption, whereas Babylon represents the seed of the wicked one, for whom no Kinsman-Redeemer can be found. Israel was for a period taken away captive to Babylon and there the pride of Judah was 'marred'. This 'marring', however, is not forever, for the Lord will have mercy on Israel and remember His covenant. This same word *shachath*, 'mar', is used against Babylon (Jer. 51:1,11 and 25) where it is translated 'destroy'. For a time Israel are marred and broken, dashed in pieces like a potter's vessel, but ultimately, though for a long period 'hidden', they shall be restored, gathered and blessed. In the employment of such symbols as marred linen, marred pottery, broken pitchers, hidden stones under brickwork, and in clay, we see the temporary triumph of Babel, which at the beginning had 'brick for stone', true index of the deceit and the travesty of truth that is so characteristic of Satanic methods. We should acquaint ourselves with the references to the potter and the clay in the New Testament, and then, reinforced with what we shall have learned, return to the consideration of that Image, whose head was gold, but whose feet were of clay, and endeavour, as God shall bless us, to make that ancient prophecy speak in terms that cannot be misunderstood.

We first turn to the second chapter of Daniel, with some idea of the symbolic intention of the use of clay, especially when placed in extreme opposition to gold -- a degeneration. We are concerned with the feet of clay in the image of Daniel 2, but obviously we cannot start at the lower extremities, and hope thereby to interpret the meaning of the feet of an image, we must be in some measure sure of the meaning of the image as a whole, and of the meaning of its several parts.

In the third year of the reign of Jehoiakim, king of Judah, Nebuchadnezzar besieged and took the city of Jerusalem, 'and the Lord gave' Jehoiakim, together with part of the vessels of the temple into his hand, and so commenced 'the times of the Gentiles'. In the second year of his kingdom Nebuchadnezzar, after pondering his position and wondering what should be 'hereafter', had a most wonderful dream. He saw in the night vision a great image, having a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, feet partly of iron and partly of clay, and while this is the order in which the several parts of the image were constructed, this order is not observed when the impact of the stone is described. We read:

'Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces' (Dan. 2:35).

'The iron, the brass, the clay, the silver, and the gold' (Dan. 2:45).

This disregard for precise order and sequence is either to be attributed to negligence or to design. Negligence is unthinkable in the circumstances (Dan. 2:28 -30), so by intention the order is slightly varied. Whatever shall ultimately prove to be the full reason for this alteration, one thing is certain, the figure in all its parts is represented whole and complete. If any of the kingdoms represented by the different metals did not



succeed its predecessor, it would make the sequence of Daniel 2:45 impossible. The reader will already be aware that there is a system of interpretation which rules out Rome as the iron kingdom, and this is sometimes coupled with an argument derived from chapter 7, which speaks of 'the fourth kingdom upon the earth'. We hope to give Scriptural proofs that Rome is the iron kingdom of the image of Daniel 2, and that it is not the fourth kingdom of Daniel 7.

No lengthy argument is necessary to prove that the head of gold is Nebuchadnezzar, that the silver kingdom is that of the Medes and the Persians, or that the kingdom of brass represents Greece. We will make the truth of this assertion plain before we proceed.

'Thou art this head of gold' (Dan. 2:38).

'In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom' (5:30,31).

'The Medes and Persians' are spoken of in Daniel 5:28 and 6:12, while the close of the chapter speaks about 'Cyrus the Persian' (6:28).

We discover that just as the Babylonian sovereignty passed to the Medo-Persians, so in their turn they yielded it up to the Greek. For this we turn to Daniel 8 where Daniel describes a vision in which he saw a ram in conflict with a goat:

'The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king' (Dan. 8:20,21).

This king is Alexander the Great, and upon his death, his kingdom was divided between his four generals, the fourfold division being Syria, Egypt, Macedonia and Asia Minor (8:21,22). Looking down the age to the 'latter times' when transgressors are come to the full, the prophet sees the rise of 'a little horn' which waxed exceeding great toward the south, and toward the east, and toward the pleasant land, and will finally challenge 'the Prince of princes' (8:9,23-25). This is the antichristian Beast at the time of the end who shall break the covenant in the midst of the final seven years of Daniel 9. It will be seen that the prophet leaps from the Greek kingdom of brass to the period subsequently to be revealed as indicated by the ten toes, which set forth the ten kings, hinted at in Daniel 2:44, 'these kings', and set forth specifically in Daniel 7:24 as 'ten kings that shall arise'.

Let us return for a moment to see what kind of sovereignty was given by God to Nebuchadnezzar.

'Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold' (Dan. 2:37,38).

Among the objections to Rome is the fact, that all must acknowledge, that Rome never ruled over the lands which were under the dominion of Nebuchadnezzar. This objection is invalid, for it would rule out the Medo-Persians and the Greeks. This is not all, it would if pressed rule out Nebuchadnezzar himself, which is absurd. God may give universal dominion, it

may be that this is the only dominion God can give, even as He gave some such dominion to Adam and Noah. But will anyone have the temerity to assert that Nebuchadnezzar actually ruled 'wheresoever the children of men dwell?' Were there no men dwelling in Europe, or in China at that time? What becomes then of the objection that Rome never conquered the whole world? Again, will it be seriously maintained that Nebuchadnezzar ever exercised the dominion given him over the beast of the field or the fowl of the air? The selfsame argument that sets aside Rome, equally sets aside the three preceding kingdoms and so is manifestly absurd. Moreover, the prophet actually declared that there would be a deterioration in these successive kingdoms, saying, 'After thee shall arise another kingdom inferior to thee'.

We have already pointed out that the word translated 'inferior' is the Chaldee *ara* which is elsewhere always translated 'earth' and is so translated in the selfsame verse that contains the word 'inferior' (Dan. 2:39). Inferiority therefore does not rule out succession. The adoption of this word *ara* suggests an earthward degeneration, and so we see gold followed by silver, silver by brass, brass by iron, iron by clay, but never any suggestion that succession was not maintained. The removal of Rome from the image destroys the prophecy of Daniel 9, for that prophecy speaks of an unbroken period of time which extended from the days of Nehemiah up to the death of the Messiah, and consequently Alexander's Empire must have had a successor, otherwise the times of the Gentiles would be running on without a head. A break does come in these prophetic times, as all know, but that was long after the accession of Rome to power. Let us open the New Testament and inquire from its pages whether there was at the time of Christ a world power, and if so what was its name.

#### **Seven features of World Power gathered from the New Testament**

'And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed (or enrolled)' (Luke 2:1).

This decree was law in Palestine, for as we all know it compelled Joseph and Mary to travel to Bethlehem because they were of the house and lineage of David. Surely, it must mean that the reader is already prejudiced, if he does not see in this verse several unquestionable claims to World power.

(1) Caesar Augustus.-- The title Caesar is allied with Kaiser and Czar or Tzar, all of which, if not actually derived from, closely resemble the Hebrew word *sar*, translated 'prince' (Dan. 8:11,25). Its use in the New Testament leaves us without doubt that he who held this title ruled the world, at least so far as an inhabitant of Palestine was concerned. There are eighteen references to Caesar in the Gospels, eleven in the Acts and one in the epistles. The first occurrence of this title is in the question:

'Is it lawful to give tribute unto Caesar, or not?'

Before answering this question the Saviour requested that He be shown the tribute money. He was shown 'a penny' He then enquired:

'Whose is this image and superscription? They say unto Him, Caesar's;' and then came the well-known reply, 'Render therefore unto

Caesar the things that are Caesar's: and unto God the things that are God's' (Matt. 22:17 -21).

(2) Tribute money.-- The didrachmon or double drachm was originally paid by the Jews as a tribute to the temple, and Josephus tells us that after the destruction of Jerusalem, Vespasian diverted this temple tribute to the Capitol. This word didrachmon is used in Matthew 17:24. In verse 25 where the Lord asked the question 'of whom do the kings of the earth take custom or tribute?' the word there translated 'tribute' is the Latin census. It is this word that is used of Caesar's penny. A Latin tribute paid by Israel to a Roman Emperor! Further, in the Lord's estimation, a man's duty was twofold: (1) to God, (2) to Caesar. Could any words more clearly establish the sovereignty of the Roman Emperor in worldly matters? When Luke records the question 'Is it lawful for us to give tribute to Caesar?' he uses the Greek word phoros, a burden, a tax, which word is repeated by Paul in Romans 13:6 when he speaks of 'the powers that be' that are ordained of God, as we see they were at the appointment of Nebuchadnezzar by God as the head of gold.

(3) All the world.-- Here the Greek 'world' is oikoumene, 'the habitable world'. About two hundred years before this, Polybius, a Greek historian born 203 b.c., wrote a universal history in forty books, in which he says Romaioi en oligo chrono pasan hup heatous epoiesan ten oikoumenen. 'The Romans in a short time subdued the Whole Inhabited World'. Now this word oikoumene is employed in the LXX version in the chapter which speaks of the Babylonian empire (Isa. 13:11). When Satan would tempt the Lord, he showed Him 'all the kingdoms of the world (oikoumene)' (Luke 4:5), and this to be an effective bait, must have been universal sovereignty -- yet it was co-extensive with the Roman Empire. When at last the Saviour ascends His throne 'the kingdoms of the world' will become the kingdom of the Lord.

Here are several items each of which speak of sovereign power, and taken together constitute the witness of the Scriptures to the fact that Rome was a world power. But this is not all. Luke dates the ministry of John the Baptist in the following terms:

'Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee ...' (Luke 3:1).

(4) Pontius Pilate.-- The memory of this Roman Governor has been rendered practically immortal by his inclusion in the creed. 'Suffered under Pontius Pilate' takes its place in that confession which opens with the words 'I believe in God the Father Almighty'. Nebuchadnezzar, Belshazzar, Darius, Cyrus, Caesar Augustus, Pontius Pilate. Who shall say that Belshazzar is of account in this line of rulers, but Caesar and Pilate are not?

(5) Herod.-- In the Gospel of Matthew, Herod is called 'king' (Matt. 2:1), for Matthew writes from the standpoint of the Jew. Luke however looks at Herod from the standpoint of the times, and calls him 'tetrarch'. This word indicates a ruler or a king who has a subordinate position to a higher authority -- and that higher authority was Rome. If Nebuchadnezzar was 'king of kings' so also was Caesar, for he appointed 'kings' too.

(6) Soldiers.-- Whenever we meet with soldiers in the New Testament they are Romans. Roman soldiers not only led away the Saviour to be crucified, they guarded His tomb; and later Roman soldiers rescued Paul from the Jewish mob and it was a Roman soldier who occupied Paul's lodging while he was under custody (Acts 28:16).

(7) Romans.-- Caiaphas expressed his fear that 'the Romans would come and take away' the place and national position of Israel. Why the Romans particularly if they were not the dominant power in the earth? Roman citizenship was so prized, that to say 'I am a Roman' was preferred to the native patronymic, so that Phrygians were addressed by Paul as Galatians.

In addition to these seven items, Roman crucifixion, and the very attitude of the Roman soldiers to the seamless robe of Christ, form a subject of prophecy (Psa. 22:16 -18). We believe that any unbiased reader, facing these seven features and estimating their combined testimony, would have no hesitation in believing that Rome is the Iron kingdom that succeeded the kingdom of Brass in the image of Daniel 2.

A mystery element now comes into play, consequent upon the rejection of Christ, and a principle of interpretation found in Scripture must be brought to bear. Moreover, the false comparison instituted by many between the fourth kingdom of Daniel 2 and 7 must be exposed and its harmful influence removed, and the intention in the symbolism of the clay that enters into the composition of the image at the end must be sought.

#### **The two seeds. The ten kings. The iron and the clay**

We are as aware, as are other expositors of prophecy, that the kingdom represented by the Stone cut without hands, was not set up during the sovereignty of Rome, that Rome is not the kingdom represented by the feet of the image, and that some explanation is demanded in order to make this apparent confusion understandable.

On pages 233 -235 we have given seven features, any one of which would justify the owner being called a world power, and enduing the possessor of the whole seven with world sovereignty. Until this position can be controverted, we shall continue to reckon that the iron legs of the image of Daniel 2, coincide with the unbroken period of time indicated in Daniel 9, and that both the iron kingdom and the prophetic forecast of Daniel met together when 'Messiah' was 'cut off' as we know He was under Pontius Pilate. Had Israel repented when Christ came the first time, then John the Baptist would have been Elijah which was for to come. Israel, however, did not repent, and so John the Baptist was not Elijah, although he went before the Lord 'in the spirit and power of Elijah'.

With such passages as Matthew 11:14; 17:11,12 and John 1:21,25 we could easily imagine a division of opinion among the early believers, some maintaining that Elijah had already come, some maintaining that he is yet to come, some teaching that John the Baptist was Elijah, and that no other fulfilment is expected, others maintaining that John the Baptist was not Elijah and quoting his own words as proof. Yet such a division would be wrong. Just in the same way, the fact that 483 years after the command to restore Jerusalem unto Messiah the Prince, that He should be cut off 'and have nothing' is as true as the other aspect of truth, namely that He awaits

in heaven the foreknown day, when He shall ascend the throne so long denied Him. Why was it essential that the number twelve should be completed upon the defection of Judas? The answer is, that if Israel had repented as they were called upon to do, there must have been twelve apostles ready to sit upon twelve thrones, judging the twelve tribes of Israel. It would have been useless to have argued, that inasmuch as God foreknew that Israel would not repent that He could disregard the fact that there were only eleven apostles just before the day of Pentecost.

In the ordinary way, a man is himself, whether other folk are willing to accept him or not -- but John the Baptist was no ordinary man, and so the Saviour said, 'If ye are willing to receive (it, or him), this is Elijah, the one about to come'; but the people were not thus willing, and instead of 'receiving' they rejected the gospel of the kingdom. In the same way we can say, if Israel had repented, then Rome would have been the last Gentile kingdom on the earth, Antichrist would have arisen, the Beast would have received Satanic power, the whole of Joel 2:28 -31 would have been fulfilled instead of only the prelude at Pentecost, the day of the Lord as depicted in the Revelation would have run straight on without a break, the Second Coming of Christ would have taken place, and the times of restitution of all things would have come in.

Instead, a gap of about nineteen hundred years intervenes between Joel 2:28,29 and verses 30 and 31; in the same way a gap intervenes in prophetic details which corresponds with the discontinuance of the hope of Israel at Acts 28, until prophetic times are renewed at the time of the end. Up to Acts 28, Rome was still the world power in direct succession from Nebuchadnezzar, it was to Caesar that Paul was sent for trial and under Caesar he finally paid the extreme penalty for his faithfulness. A few years after Acts 28, Jerusalem and the temple were destroyed and Israel became Lo - ammi, 'not my people', their house left desolate, and their hope suspended. Upon the defection of Israel in the land, the kingdom of the heavens had assumed its 'mystery' form (Matt. 13); upon the defection of Israel at Rome, the long suffering of God which had waited for another thirty -five years, came to an end, 'the Mystery' of the present dispensation came in, the mystery of Israel's blindness also ensued, and Gentile dominion, while still functioning, is covered by a cloud, and mystery intervenes, for the dispensation of the Mystery has no place in it for Gentile powers.

We know from secular history that from the battle of Actium, 31 b.c., to the Saracen conquest, a.d. 636, Rome trod down Jerusalem for a period of 666 years -- no accidental number. The Mahometan power continued this affliction right up to our own times, when Jerusalem was delivered from its oppression in November 1917. Since then Israel has been accepted once again as a nation by the nations though not yet by their God, and the image of Daniel 2 is emerging from the mist, the iron legs now being seen as feet in the Middle East, which will be eventually intermingled with clay. It is this final aspect of Gentile dominion with which we are chiefly concerned, and which is shaping before our very eyes.

In Daniel 7, the first year of the last king of Babylon, Daniel had a vision of the time of the end. As a consequence of the stirring of the four winds upon the great sea, four beasts were seen to emerge, they 'came up from the sea' (Dan. 7:2,3). 'The great sea' is a title given in the Old Testament to the Mediterranean Sea (Num. 34:6,7; Josh. 1:4); it is sometimes called 'the uttermost sea' (Deut. 11:24). In the interpretation of this vision, these four beasts are said to arise out of the earth. So the geographical

origin of these powers may be the land surrounding the Mediterranean. These four beasts are said to be 'four kings', not four dynasties lasting centuries but 'four kings' and, moreover, they 'shall arise'. Now Nebuchadnezzar had already risen. Darius the Mede was already in existence and threatening Babylon. These four kings consequently cannot represent the gold, silver, brass and iron of the image, and to import the words 'the fourth beast shall be the fourth kingdom upon the earth' by mentally adding, 'counting from Nebuchadnezzar', is to go contrary to the fact that these were yet future in Daniel 7. The descriptions given of these symbolic beasts are for the guidance of those of the people of God who live in the day that they arise. There are some things that Daniel knew which were to be sealed unto the time of the end. The identity of these kings is among such subjects. No attempt at specific interpretation is made by the angel, who simply says of these four most peculiar beasts, that they are 'four kings which shall arise out of the earth', and he passes without further comment to the glorious conclusion, 'But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever' (Dan. 7:17,18).

It is at the request of Daniel that further light is thrown upon the fourth beast. This, Daniel noted was 'diverse from all others', and although he had been helped by the symbolic use of lion, eagle's wings, bear and leopard, no such description is given of this fourth beast. The kingdoms represented by gold, silver, brass and iron in the image of Daniel 2 succeeded one another, whereas the rest of the beasts, that is the three first mentioned in Daniel 7, lose their dominion, 'yet their lives were prolonged for a season and time' (Dan. 7:12). They cannot therefore be successors. The ten horns which the fourth beast had, represent 'ten kings that shall arise', and in Revelation 17 this beast is seen supporting Babylon, and the ten horns are said to represent 'ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast' (Rev. 17:12). If this beast of Revelation 17 is the same as that seen by Daniel, then it is folly to attempt to discover these ten kings in past or present history, for until the time of the end they will not have reigned as kings. They are evidently puppet kings at the disposal of the great Dictator of the end. Much more must be considered if the visions of Daniel 7 are to be explained and their relation with the beasts of Revelation 13 and 17 made clear, but that would take us far beyond our present quest.

We must return to the image and its feet of iron and clay. While these 'ten kings' are not specifically mentioned, the ten toes of the image indicate them, for the toes being connected with that part of the image which was part of iron and part of clay (Dan. 2:42,43) are in mind when the prophet continued 'And in the days of these kings', no kings being mentioned as such in the context. This final phase of the image is said to be partly strong and partly broken, or 'brittle', as the margin indicates, the clay being potter's clay which had been burned in the fire and had become so hardened that, while vulnerable to a blow, would stand the weight of the figure above it. The degeneration which was symbolic of Israel's failure (Lam. 4:1,2) has set in once again. The Gentile is no better than the Jew, neither the one nor the other can bear rule over the earth. The total failure of all men cries aloud for the coming of Christ, and this is the burden of all prophecy, including the Millennium. The prophet Daniel drew Nebuchadnezzar's attention to one peculiar feature of the feet of the image:

'And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay' (Dan. 2:43).

The pronoun 'they' refers back to the 'toes' which represent 'kings' and two things are said of them: 'they shall mingle', 'they shall not cleave unto'. It was the complaint of Ezra after the return from captivity, that 'the holy seed have mingled themselves with the people of those lands', and that the princes and rulers had been chief in this trespass (Ezra 9:2). When Ezra heard this he said, among other things, 'should we again break Thy commandment and join in affinity with the people of these abominations?' (Ezra 9:14). Thus, had Solomon made affinity with Pharaoh, and married Pharaoh's daughter (1 Kings 3:1). Out of thirty -three occurrences of the Hebrew word chathan, thirty -two deal with marriage relationship. These ten kings will seek to strengthen their position and the kingdom of the beast by marriage alliances, but there will be no 'cleaving' (Gen. 2:24; 2 Sam. 20:2). The strange statement 'they shall mingle themselves with the Seed Of Men' calls for attention. Even though one nation differs in many features from another, yet despite all differences of colour, creed, politics or religion, they are nevertheless 'men', this strange expression therefore makes us wonder whether the ten kings which form a part of the Satanic kingdom of the time of the end are 'men' in the full acceptance of the term. We know from Genesis 6 that angelic beings had some affinity with the daughters of men, and so filled the earth with corruption and violence that the deluge came. The beast that bears the ten horns in Revelation 17 ascends out of the bottomless pit, or the abyss, and is destined for perdition. These ten kings make war with the Lamb Himself, and the intermixture of the clay in the feet of Nebuchadnezzar's image, seems to indicate the final irruption of fallen spirit powers among the sons of men. If this be so, it is no marvel that such terrible judgments fall during the closing years of Gentile dominion, for it will, in its closing phase, be the visible kingdom of Satan on earth.

The kingdoms of men, even though represented by gold and silver, proved frail and passed away, but this kingdom is brittle, it has within it no true cohesion, it reigns for a brief inglorious hour, and vanishes into the air as the dust of a threshing floor. Jeremiah's lamentations could be repeated of the Gentiles. Those who were comparable to fine gold, were now esteemed as earthen vessels, and potter's clay. Adam, made of the dust, is reduced to dust again, his dominion forfeited through the wiles of Satan. Israel, who were chosen to be a kingdom of priests, became instead captives to the heathen, and Gentile power which had started with such majesty, is at last levelled to the dust through the same Satanic usurpation. The only hope for this poor world is in the sounding of the seventh trumpet, when the kingdoms of this world shall become the kingdoms of our Lord and His Christ, true King of kings and Lord of lords. The reader should turn to the article, Image of Daniel 2 (p. 317), and examine the chart that accompanies it.

#### **THE FESTIVAL YEAR**

##### **The term 'Festival' examined, Leviticus 23 opened, and the feasts Passover and Unleavened Bread seen in something of their typical meaning**

The actual word 'festival' does not occur in the English version of the Bible, but that is a matter rather of form than substance, for the word is derived from the same root as that which gives us 'feast', and as every reader knows, that word is of common occurrence in the Scriptures. The term 'feast' does not necessarily refer to something to eat, although in most cases this is an accompaniment. Crabb thus differentiates between feast, festival and holiday:

'Feast, as a technical term, is applied only to certain specific holidays: a holiday is an indefinite term, it may be employed for any day or time in which there is a suspension of business ... A feast is altogether sacred; a holiday has frequently nothing sacred in it, not even in its cause ... a festival has always either a sacred or a serious object ...'.

While the partaking of food is often a feature of a 'feast', it must be remembered that one of the 'feasts of the Lord', the Day of Atonement, was one on which Israel afflicted their souls, and it became known as 'the black fast'. The Hebrew words translated 'feast' that refer to holy gatherings and not merely to eating and drinking, are chag, moed, and in the Greek the word heorte.

Chag, which gives us the name Haggai, is allied to a Chaldaic word meaning 'to move in a circle' (Isa. 40:22); and so 'to reel' like a drunken man (Psa. 107:27), and so 'a compass' (Isa. 44:13). This word is applied to the celebration of religious feasts whether in honour of the true God, or of idols (1 Kings 12:32), and to religious dances. There are no dances of this character, or anything to compare with the drunken orgies of paganism in the Feasts of the Lord, and it is very probable that the use of the word chag indicates the periodical return of the solemn day, as Bates has it (Crit. Heb.) 'the day returning at its round'. The modern 'festive' element is countered in the passages where 'solemn feast' and 'solemnity' is the translation of chag and moed.

Moed means 'an appointed place', from yaad, 'to meet' by appointment, both regarding 'place' (Exod. 25:22) and 'time' (2 Sam. 20:5), and was extended by a figure to the conception of a betrothal (Exod. 21:8,9).

Heortazo means 'to keep a feast or festival', and heorte is translated 'feast', 'feast day' and 'holy day'. All three features, time, place and solemnity, are found in the law of Deuteronomy 16:15,16:

'Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose ... three times in a year ... in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles'.

Few would consider a feast of 'unleavened bread' to be a 'feast' in the modern sense of the word. The twenty-third chapter of Leviticus sets out the feasts of the Lord that were to be observed throughout the year, while chapter 25 is devoted to the sabbatical year and the jubilee after seven times seven years. This feature is important and calls for consideration. We discover that an orderly sequence of days, weeks, months and years runs through the Old Testament Scriptures, and that there is a special and intentional emphasis of the number seven, as is evident from the following list:

- (1) Seven days. 'Remember the sabbath day' (Exod. 20:8 -11).
- (2) Seven weeks. 'Seven sabbaths shall be complete' (Lev. 23:15).
- (3) Seven months. 'In the seventh month -- a sabbath' (Lev. 23:24).
- (4) Seven years. 'In the seventh year -- a sabbath' (Lev. 25:2 -5).



- (5) Seven times seven years. 'The Jubile'  
(Lev. 25:8 -10).
- (6) Seven times seventy years. 'The prophecy of Daniel' (Dan. 9:24 - 27).
- (7) The Millennium.\* The sabbath of the ages  
(Rev. 20:3 -6).

\* See articles Millennial3,9 and related themes.

(This seems to be the last of a series, the 'day' of which is one thousand years, and so indicates that the age which stretches from Adam to the Day of the Lord will be 7,000 years. If that be the case, we are approaching the close of the 6,000th year, and the end of 'man's day').

The eighth day appears in this great Festal chapter, namely in Leviticus 23:36,39, where it brings the Feast of Tabernacles to a climax. The structure of Leviticus 23 sets out very clearly the interrelation of one feast with another, the anticipatory character of Pentecost, the interval in which provision was made for the 'stranger' and the consummation in the seventh month ushered in with the blowing of Trumpets.

#### The Feasts of the Lord, Leviticus 23

A	The Weekly Sabbath	(23:1 -3).
B	Passover	Redemption by blood (23:5).
C	Unleavened Bread First Fruits	(23:6 -14).
D	Pentecost	The first harvest (23:15 -21). The Holy Spirit (Acts 2).
	First Fruits	
E	Provision for the Stranger	(23:22).
(Unspecified period, between the third month, and the seventh in which 'The Mystery' is revealed in its due season. In the fourth month was observed a fast to remember the taking of Jerusalem by Nebuchadnezzar. In the fifth month was observed a fast to remember the destruction of Jerusalem).		
A	Trumpets	(23:24,25).
B	Day of Atonement by blood Israel's 'second time'	(23:27 -32).
C	Tabernacles	(23:34 -38).
D	Ingathering	The last harvest (23:39 -44).

A year is the length of time taken by the earth in making one complete revolution round the sun, and is approximately 365 1/4 days. This length of time is independent of manner or custom, people or place. It is true for Jew, Gentile and Church. Israel's festal year, however, occupies the first seven months only, after which, no feast Divinely instituted is observed until with 'the beginning of months' Passover opens the series once more. This seven -month year, contrary to 'nature', indicates its intentional typical character. Passover, or redemption by the blood of the Divinely appointed Sacrifice, opens the year, and after the interval occupied by the fourth, fifth and sixth months, in which only the stranger, and the treading down of Jerusalem is mentioned, the Feast of Trumpets and Atonement once more usher in the blessings of Jubilee and of the Feast of Tabernacles. This is of extreme importance. Apart from the sacrificial mediation of Christ, there can be no blessing for Jew or Gentile. Here, too, all must start, and this fact was impressed upon Israel at the institution of the first Passover. Israel's civil year begins with the blowing of trumpets in the seventh month, but when the people were about to be delivered from the bondage of Egypt, Moses made the following important pronouncement:

'This month shall be Unto You the beginning of months: it shall be the first month of the year To You' (Exod. 12:2).

Tishri, the seventh month, corresponds roughly with our September -- October, and up to the institution of the Passover this autumnal harvest period was reckoned as the conclusion of one year and the beginning of another. It is reasonable to believe that man would be placed on the earth when the fruits of the earth were ripe for harvest, rather than in the spring of the year, when some period of waiting would be expected. Exodus 23:16 speaks of the feast of the ingathering as taking place 'in the end of the year', and this falls about the close of September. The 'latter rain', according to Joel, fell 'in the first month' (Joel 2:23).

The Christian life begins not at the font, it begins not on the day of natural birth, it begins with the recognition of Christ as 'The Lamb of God Who takes away the sin of the world', i.e. the Passover. The sacrifice of Christ is fundamental. All else is contingent upon this one Sublime Event. Here is the Door, here is the Way, here is the One Mediator between God and men, here Israel and here the individual must make a new start.

To us all the gospel proclaims, at the true Passover, and at the recognition of Jesus Christ and Him crucified 'this month shall be the beginning of months unto you'. Teachers and preachers differ in their appreciation of the types of Scripture. Some see types where none are intended, others see none when they are most surely there. With regard to the Passover, no such ambiguity or personal inclination can be permitted, the apostle Paul categorically affirms that 'Christ our Passover hath been sacrificed for us' (1 Cor. 5:7). It is interesting to see how the initial feasts of Israel are recognized in the epistle to the Corinthians.

Passover	'Christ our Passover'	(1 Cor. 5:7).
Feast of weeks	'Let us keep the feast'	(1 Cor. 5:8).
	'On the first of the sabbaths'	(1 Cor. 16:2).

First Fruits	'Christ the first fruits'	(1 Cor. 15:23).
Pentecost	'I will tarry ... until Pentecost'	(1 Cor. 16:8).

The passover lamb was taken on the tenth day of the month, but not offered until the fourteenth. This gave opportunity for the lamb to be examined, for it is written, 'Your lamb shall be without blemish' (Exod. 12:5) and the essential condition was blessedly fulfilled in Christ (1 Pet. 1:19), and it is to be remarked that during the period when the priests would have been examining the lambs submitted for the Passover at Jerusalem, Pilate, Herod and Pilate's wife combined to testify that 'this man hath done nothing amiss'. The Passover was observed on the fourteenth day of the month, and the lamb was to be killed 'in the evening'. The margin reads 'between the two evenings', 'from even unto even' (Lev. 23:32). These words make it clear that from the days of creation, when 'the evening and the morning were the first day' until the giving of the law, a 'day' began at sunset and ended at sunset the following day. Consequently the Saviour partook of the Passover on the evening of the fourteenth of Nisan, yet was offered as the true Lamb of God on the afternoon of the same date, for the afternoon followed the evening, and, according to Gentile reckoning, would have been called 'the next day'. The great theme of redemption demands more than can possibly be expressed in notes of this character, but we hope that the reader is already aware of the supreme place which the One Sacrifice of Christ occupies in God's purposes. See Passover Week7.

Closely associated with the Passover is the Feast of Unleavened Bread. We learn from Exodus 12:33,34 that the Egyptians were in such haste to let the people of Israel leave Egypt, that the people took their dough before it was leavened, their kneading troughs being bound up in their clothes on their shoulders, and so they were perforce obliged to eat unleavened bread that day; but whether this was the origin of the feast, or whether the feast originated from this incident none are sure. The Greek word zume translated 'leaven', and which appears in our word enzyme, occurs thirteen times in the New Testament, and the significance of the number thirteen is that of rebellion and of the work of Satan. For proofs of this see Number in Scripture by Dr. E.W. Bullinger, and the notes and appendix of The Companion Bible.

In Matthew 16:6 -12 and in Mark 8:15, leaven is used by the Saviour as a type of the evil doctrine of the Pharisees and the Sadducees. To this must be added the words of Luke 12:1 which says that the leaven of the Pharisees is hypocrisy. Paul in like manner uses leaven as a symbol of 'malice and wickedness' (1 Cor. 5:6,7,8, also see Gal. 5:9), while he likens unleavened bread to 'sincerity and truth' (1 Cor. 5:8). The law was very strict regarding the abstention from leaven during this feast. For seven days no leaven was permitted, and whosoever ate of leaven, whether an Israelite or a stranger, was 'cut off from the congregation' (Exod. 12:18,19; 13:7; Lev. 23:6; Num. 28:17).

The Passover sacrifice alone delivered Israel from their bondage, the unleavened bread followed, as fruit follows root. 'Ye are unleavened', 'purge out then the old leaven' is the argument of the apostle. Redemption separated Israel once and for ever from Egypt, and then the observance of the feast of unleavened bread would be a reminder that practice should follow

doctrine, that sanctification by the blood of Christ should lead to sanctification in life and walk.

### The typical import of Pentecost

To countless thousands of believers 'Pentecost' is the birthday of the Church, and was the moment when Jew and Gentile were 'baptized into one body', and while to the outside observer 'Pentecostal Gifts' are, today, conspicuous by their absence, some credulous souls delude themselves that Mark 16:17,18 is being fulfilled in their assemblies. We do not purpose departing from our principle, namely that of direct Exposition of the actual Scriptures rather than Exposure of unreal beliefs and feelings, and so we 'open the book'.

The key to the early Acts hangs at the door 'Wilt Thou at this time restore the kingdom again to Israel?' (Acts 1:6), and neither the words 'restore', 'kingdom', 'again' or 'Israel' can by any verbal juggling be made to mean 'Wilt Thou at this time introduce that new creation, the church of the One Body, the subject of a mystery hid in God in which there is neither Jew nor Greek?' Those addressed in the early chapters of Acts are 'Men of Israel', 'All the house of Israel', 'All the people of Israel'. Those assembled at Jerusalem on the day of Pentecost were 'Jews' (Acts 2:5). Those who went everywhere preaching consequent upon the persecution that arose after the stoning of Stephen, preached 'to Jews only' (Acts 11:19). Peter, who is supposed by Pentecostalists to have opened the door of the Church to the Gentile, told Cornelius long after Pentecost that 'it is unlawful for a man that is a Jew' to be seen in company with one of another nation -- which makes it impossible that 'The Church' began at Pentecost.

If we retain the word 'church' in Acts 2:47, which word is omitted by the Revised Version, we must remember that Stephen speaking to the Jews reminded them of 'the church in the wilderness' (Acts 7:38). The great care which is manifest in Acts 1 and 2 that the number Twelve shall be made up is made the more evident as we ponder the parenthetical note 'one hundred and twenty' -- 12 x 10 (Acts 1:15), and also the addition of Matthias to make up the number twelve, and the fact that the countries from which the assembled Jews had come were twelve in number (Acts 2:9 -11). The structure of Acts 1:15 to 2:13 links the two portions of this section together in such a way that all objection is silenced.

### Acts 1:15 to 2:13

A 1:15,16.	a	In those days.
	b	The 120.
	c	Together (epi to auto).
	d	The Holy Ghost (To pneuma To hagion).
	e	Spake by mouth of David.
B 1:17 -19.	f	Dwellers at Jerusalem(katoikeo).
	g	In their proper tongue.
		(Te idia dialekto auton).
C 1:20 -26.		The appointment of Matthias.
		The 12 apostles.
A 2:1 -4.	a	The day of Pentecost.
	b	All (i.e., the 12).
	c	In one place (epi to auto).
	d	Holy Ghost (pneuma hagion).
	e	Began to speak.

B 2:5 -8.

f Dwellers at Jerusalem`  
(katoikeo).

g In his own language.  
(Te idia dialekto auton).

C 2:9 -13. The representative nations.

#### The 12 Countries

There are two harvests separated by three months in the festal year of Israel. Pentecost being the first, and associated with 'firstfruits', and the harvest at the end of the year, the sunteleia, of which Pentecost was a foreshadowing only. Peter's explanation of Pentecost, given in Acts 2:16 - 21, is inspired and final. There can hardly be found in human language more explicit words than Peter's 'This is that'. Such specific language makes it imperative that we understand, at least in measure, the teaching of the prophecy of Joel, and found our idea of Pentecost upon his teaching. If, as most will admit, the 'church' cannot be imported into Joel, then that alone should, if we still hold it, shake our faith in the tradition that the church began at Pentecost. We trust the reader will honour the Holy Spirit at this point, and, leaving the comments of men, turn to the short prophecy of Joel and read it through. Seven minutes is all the time it will occupy. Upon reading the book through, two verses stand out, namely Joel 1:4 and 2:25:

'That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten'.

'I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you'.

'I will restore' are words that find their echo in the question of the apostles: 'wilt Thou restore?' (Acts 1:6), and in the testimony of Peter as to 'the times of restoration' (Acts 3:21 R.V.). Repentance is promised. 'Rend your heart, and not your garments, and turn unto the Lord your God' (Joel 2:13), and the resulting blessing is not only likened to the restoration of the land from plague and famine, but to the restoring of Israel's access and acceptable worship under the figure of new wine, and drink offering (Joel 1:13; 2:14; 3:18). Prominent also is the 'great and terrible day of the Lord', a prophetic period of no uncertain value, the object of much Old Testament prophecy, and certainly having no connection with the 'church'. The following outline may help the reader:

#### Joel

A	a	1:5.	New wine cut off.
	b	1:8 -13.	Israel's harvest spoiled.
	B	1:14 to 2:14.	Israel a desolation.
	C	2:15 -20.	The gathering of Israel.
	D	2:21 to 3:1.	I will restore.
	C	3:2.	The gathering of nations.
	D	3:2 -8.	I will plead.

A	b	3:9 -17.	Gentile harvest.
	a	3:18.	New wine restored.
	B	3:19 -21.	Egypt and Edom a desolation.

The whole prophecy deals with the nation, and the nations. It looks to the Day of the Lord, and has no room for, or reference to, a church in which there is neither Greek nor Jew.

The quotation made by Peter is divided into two parts. The first was partially fulfilled on the day of Pentecost: the second would have followed had Israel repented. They did not repent, and consequently the signs in heaven await the day of the Lord, with which the book of the Revelation is prophetically concerned. What should intervene between the two parts of Joel's prophecy was no part of Peter's ministry to explain. He confessed later, when writing to the same dispersion, that they would find help regarding this interval in the writings of Paul (2 Pet. 3:15,16).

We must now indicate the relation of the two parts of Joel's prophecy, quoted by Peter, showing the present interval. This of course was not mentioned by Peter, for the times and the seasons which the Father had put in His own power had not been revealed to him. We, too, only know that a new dispensation fills the gap, because Paul, the prisoner of Jesus Christ, has made known the fact.

**Joel 2:28 -31**

A	I will pour out of My Spirit.		
	(1)	Upon all flesh.	} The last days anticipated. Sevenfold beginning at Pentecost. 'The powers of the age to come'.
	(2)	Sons.	
	(3)	Daughters.	
	(4)	Old Men.	
	(5)	Young Men.	
	(6)	Servants.	
	(7)	Handmaids.	
	B	Present Interval -- Israel not repentant.	

(Gap occurs here)

	B	Future Day -- Israel repent and look upon Him whom they pierced.	
A	I will show wonders.		
	(1)	Heavens.	} Sevenfold conclusion. Wonders, as spoken of in the Apocalypse, and Isaiah 13:9,10.
	(2)	Earth.	
	(3)	Blood.	
	(4)	Fire.	
	(5)	Pillars of smoke.	
	(6)	Sun.	
	(7)	Moon.	

In addition to this most emphatic reference to the restoration of Israel, are the words of Acts 2:30 and 33:

'Therefore being a prophet, and knowing that God had sworn with an oath to him (David), that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne ... therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this, which ye now see and hear'.

'He hath shed forth This'            'This is that'.

Space is not available for a full discussion of the dispensational place of Pentecost; we will, however, extract the headings of articles to be found in Volumes 25 and 26 of The Berean Expositor, which should be consulted by any reader who is still unconvinced.

Restoration; Reconciliation; Rejection	vol. 25	p. 67
The Twelve (1:15 to 2:13)		113
Pentecost and Power (2:1 -13)		161
The typical place of Pentecost (2:14 to 8:1)		211
Pentecost explained -- 'This is that' (2:14 -40)		260
Millennial foreshadowings (2:41 -47)	vol. 26	27
A dispensational miracle (3:1 to 4:22)		78

Following Pentecost, there is a lull. No further feasts of the Lord were observed in Israel for several months. Leviticus 23:22 makes reference to the gleanings that were to be left 'for the stranger', the only occurrence of the Hebrew word ger ('stranger') in the chapter. This interval and its association with the stranger is suggestive of what actually occurred in history. The anticipatory blessings enjoyed at Pentecost did not mature. The nation still awaits the sunteleia or harvest at the end of the age, and while no hint is given in Leviticus 23:22 of the dispensation of the Mystery, the gap is there, waiting to be filled in God's own time. It is not without point that in these intervening months, the Jews added the Fast commemorating the taking of Jerusalem by Nebuchadnezzar in the fourth month, and the commemoration of the destruction of Jerusalem in the fifth month (Zech. 8:19), both referring to Gentile oppression. When the long interval of Israel's blindness is over (and that day is drawing very near), the feasts that occupy so much of the seventh month will then receive their antitypical realization. They are:

- (1) The blowing of Trumpets.
- (2) The Day of Atonement and the Jubilee.
- (3) The Feast of Tabernacles.

#### **The Feast of Trumpets and the Day of Atonement**

The English reader who consults Young's Analytical Concordance to discover the word translated 'trumpet' in Leviticus 23:24, may at first be puzzled by the fact that no such reference is listed; the reason is, that the expression 'the blowing of trumpets' is the translation of the Hebrew teruah. This word means, primarily, to utter a great cry, either from grief, alarm or joy, and is translated 'shout' ten times, and 'shouting' eight times. 'The shout' of a king (Num. 23:21); the great 'shout' at the fall of Jericho (Josh. 6:5,20); and the exultant cry 'God is gone up with a shout' (Psa. 47:5) are suggestive. Our interest is increased when we discover that the word is translated 'Jubile' in Leviticus 25:9, and we can better understand the Psalmist's ascription of blessedness to that people that know 'the joyful sound' (Psa. 89:15, Heb. Teruah). Coming at the opening of the seventh

month, the fact that both the 'shout', the 'voice' and the 'trumpets' are all used in the New Testament in connection with the Second Coming of Christ will show how closely this festal year keeps pace with the order of prophetic fulfilment (1 Thess. 4:16; Matt. 24:31; 1 Cor. 15:52). The hope of the Church of the Mystery, finds no place in this prophetic forecast.

On more than one occasion there is a connection between the sounding of a trumpet and the voice of the Lord, as at Sinai (Exod. 19:16,19) and in the day of the Lord (Rev. 1:10; 4:1). The trumpets employed in Israel's ceremonies were of two kinds. The shophar trumpet was so named because the word means brightness, and refers particularly to the clearness of its note. It is this trumpet that was sounded at Sinai (Exod. 19:16), at Jericho (Josh. 6:4) and by Nehemiah (Neh. 4:18,20), and it is the trumpet which was sometimes made of a 'ram's horn' (Josh. 6:6). This trumpet was employed in making announcements, for calling the people together for assembly, war, or other occasions. It should be noted that the words 'ram's horn' in Joshua 6:4,5,6,8,13 translate the Hebrew yobel, not the Hebrew shophar.

The chatsotserah. Authorities differ as to the original meaning of this word. It is very possible that it is onomatopoeic, that is imitative, somewhat like the Latin taratantara, or the hunting horn tantivy. This was a straight trumpet, differing from the shophar which was bent like a horn. These trumpets were of beaten silver (Num. 10:2); a description of this trumpet is given by Josephus in his Antiquities. These trumpets were used for calling the assembly, and for the journeying of the camps. One trumpet was the summons of the princes and the heads of the thousands of Israel. A different sound indicated an alarm, from that which was blown at the offering of sacrifice (Num. 10:1-10). The language of Paul in 1 Corinthians 14:8 takes on fuller significance when read in the light of Numbers 10:

'If the trumpet give an uncertain sound, who shall prepare himself to the battle?' (1 Cor. 14:8).

The blowing of trumpets at the opening of the seventh month assembled the children of Israel to the most solemn day of their year, the day of Atonement. In the Talmud, this feast or fast is called by pre-eminence 'The day', and this may have been in the apostle's mind when he used the word hemera, 'day', in Hebrews 10:25. The day of Atonement fell on the tenth day of the seventh month (Lev. 23:27), and a whole chapter of Leviticus is devoted to the description of the ritual observed. The structure indicates the main features, and is as follows:



**Leviticus 16:1 -34**

A	1,2.	'Not at all times'.	Reference to entry into the Sanctuary.
	B	3.	An offering for Aaron himself.
	C	4.	Holy garments 'put on'.
The Atonement itself.		D1	5. Two goats and ram.
		E1	6. Bullock for himself.
		D2	7 -10. Two goats (one the 'scapegoat').
		E2	11 -14. Bullock for himself. seven times                      inside.
		D3	15 -22. Two goats (one 'let go') seven times                      outside.
		C	23.
	B	24 -28.	An offering for himself, and for the people.
A	29 -34.	'Once a year'.	Reference to making atonement.

The Day of Atonement has always been held to be a very solemn and searching type of that One Sacrifice, once offered, for sin, by the Lord Jesus Christ. Like all types of divine things, we shall find that it utterly breaks down in some features. Yet even these are not to be regarded as faults, but inherent in the very nature of the case. For example, observe how, in Hebrews 9, the Holy Spirit lays hold upon several such inadequacies in type:

'Into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people' (Heb. 9:7).

'But Christ ... by a greater and more perfect tabernacle ... neither by the blood of goats and calves, but by His own blood He entered in once into the holy place' (Heb. 9:11,12).

Here we have heaven itself instead of the tabernacle made with hands; here we have 'His own blood' instead of the blood of bulls and goats; and here we have no need for an offering for His own sins, for this High Priest was holy, harmless, undefiled, separate from sinners.

The immediate cause for the great symbolic rite of the Day of Atonement was the action of Nadab and Abihu in offering strange fire unto the Lord. While access to the presence of the Lord is a most blessed privilege of the redeemed, it must never disregard the essential character of the One Mediator, unholy familiarity must not be allowed, lest it breed contempt, and consequently:

'And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died; and the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not' (Lev. 16:1,2).

'That he die not' has allusion to the fate of the two sons, Nadab and Abihu. It is repeated in verse 13, where, in contrast with the strange fire that called down judgment, Aaron was to take:

'A censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small ... that he die not' (Lev. 16:12,13).

### **The goat for Azazel**

The peculiar feature of this atonement is that, not one, but two goats are presented before the Lord, one being subsequently slain and the other, the living goat, sent away and let go in a land not inhabited. The margin of the Authorized Version draws attention to the fact that the word rendered 'scapegoat' is the Hebrew word azazel, and further investigation shows that, placed in juxtaposition, are the expressions 'one lot for the Lord' and 'the other lot for Azazel', which has lent colour to the suggestion that Azazel must be a person. We do not think it would be edifying to indicate the many different explanations of the allocations of these lots that have, from time to time, been put forward, but we give a few in order that the reader may be able to judge of the matter for himself:

Newberry gives as a note explanatory of Azazel: 'goat of departure, Heb. Hazah -zeel, from hez, a goat, and ahzal, to depart'.

Rotherham says: 'Azazel ... is the name or title of an evil Being, opposed to Yahweh, to whom the live goat on the great Day of Propitiation was sent. Not as a sacrifice to Satan, but rather because of the death of the other goat, in virtue of which he cries aloud to Satan, "Slay me if thou durst, I claim to live! I have already died in my companion whose death is accounted mine!"'.

The Oxford Gesenius translates Azazel, 'entire removal' which is very similar to the view of Tholuck and Bahr, who take the word as a form of azal, to remove.

Another view is that the goat for Azazel is not a type of Christ at all. This interpretation holds that it symbolizes the unbeliever, who is sent away from the presence of the Lord bearing his sin, and Barabbas is mentioned as the antitype of the goat whose life was spared. Taking this last view first, we cannot accept it because of the simple statement in Leviticus 16:5, 'take two kids of the goats for a sin offering'. Surely, if the Lord intended us to understand that only one of the goats was a type of the Lord's offering, this statement would have been qualified. The fact that no one knew which goat would be for the Lord and which for Azazel necessitated that they should both be without blemish, and therefore types of Christ.

### **The scapegoat**

Let us now examine the Scripture afresh, and go back beyond modern speculation, to the interpretations of earlier times. The Latin Vulgate renders Azazel by Hircus emmisarius, which means 'a goat for sending away'. The LXX translates Azazel by apompaios, which is a word made up of apo, 'away', and pempo, 'to send'. In non-Biblical usage this word meant 'the turner away', 'the averter', and carried with it a good deal of superstition, but there is no reason for rejecting the simple meaning of the LXX, 'the sent away'. Now 'the goat for sending away' is the literal meaning of the Hebrew word azazel. Ez is a Hebrew word for 'goat' and is so translated in the Authorized Version fifty-five times. In five other places it is translated 'she goat' and once 'kid'. Some find a difficulty here, as the 'kids' taken in Leviticus 16:5 are not 'she goats'. On the other hand there are two words available when 'he goats' are to be specified, attud (Num. 7:17 and in sixteen other places), and tsaphir (2 Chron. 29:21 and in four other places).

The words used in Leviticus 16 are more general, and do not constitute a legitimate objection. Azel is the verb, 'to send away'. With the simple etymology of the word before us, coupled with the ancient testimony of the Septuagint, of Symmachus, of Aquila and of the Latin Vulgate, we believe the Authorized Version is correct and that the goat for Azazel is the goat for sending away, the 'escape' goat, the one set free.

This live goat is atoned for. Verse 10 reads, 'to make atonement with him'. There are some who uphold this rendering, but as the same preposition is used in verses 6, 16 and 18, it must be rendered similarly 'to make an atonement for him'. The note in The Companion Bible on Leviticus 16:10 is as follows:

**'with him.** Heb. "for him". See verses 16,18. The scapegoat was not used to make atonement, but atonement was made for it. Hence he was to be "let go" free. See verse 22'.

The two goats are therefore to be considered together as exhibiting God's method of dealing with His people's sin. The idea expressed by some, that the live goat symbolizes those whose sins are unforgiven is disposed of by the following facts:

First, the goat on whom the Lord's lot fell is killed; its blood makes atonement:

'Because of the uncleanness of the children of Israel, and because of their transgressions in all their sins' (Lev. 16:16).

'In all their sins'. This must not be minimized. Atonement has been made concerning 'all' the sins of the people.

Secondly we read:

'And when he hath made an end of reconciling the holy place' (Lev. 16:20).

This is a reference to verse 16, and assures us that the work of atonement was 'finished', 'ended', 'accomplished', as the word kalah is translated. Even in dealing with types of the offering of Christ, it is a serious thing to introduce any measure of uncertainty.

Thirdly:

'When he hath made an end of reconciling the holy place ... he shall bring the live goat ... and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat' (Lev. 16:20,21).

By comparing verse 16 with verse 21 we find that atonement was made for Israel's transgressions in all their sins. These confessed sins were forgiven sins, and the whole point of the passage turns upon confession. Psalm 32 and Psalm 51 bear eloquent and moving testimony to the need for confession of sins, even though they be atoned for:

'When I kept silence, my bones waxed old ... I acknowledged my sin ... I said, I will confess my transgressions' (Psa. 32:1 -5).

'Wash me ... cleanse me ... for I acknowledge my transgressions' (Psa. 51:2,3).

'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness' (1 John 1:9).

In Leviticus 14, we have another double symbol. Two birds, one killed, the other set free, 'let loose' or 'let go', which teach the same lesson of death and resurrection, which is implied in the goat for Azazel.

#### **The Feast of Tabernacles, and the Eighth Day**

The initial redemption of Israel set forth in the Passover, is completed by the offerings of the Day of Atonement. All is now ready for the final type, the Feast of Tabernacles. This feast is called in Leviticus 23 the feast of tabernacles, but elsewhere it is called the feast of ingathering (Exod. 23:16). In addition the eighth day of the feast is particularly marked out as a holy convocation (Lev. 23:36,39). The word 'tabernacle' may mislead the English reader here, as the mind immediately reverts to the tabernacle in the wilderness. This tabernacle is either the Hebrew word *ohel* or *mishkan*, whereas the word used in the feast of tabernacles is the Hebrew word *sukkah*, meaning a 'booth', a temporary shelter made with 'boughs'. In but one place is this word used of the tabernacle itself, namely in Psalm 76:2.

The word *sukkah* is derived from the verb *suk*, 'to make a hedge or fence', and the word translated 'tabernacle' is elsewhere translated 'booth', 'cottage', 'covert', 'pavilion' and 'tent'. The temporary nature of this 'booth' is seen in Jonah 4:5, and in Job 27:18 where it is likened to the house of a 'moth' or to the temporary structure built by a vineyard keeper (Isa. 1:8). The essential feature of the 'booths' for the feast of tabernacles, was their frailty. As a protection against enemies they were useless, but this is most important, for in the antitype of this feast the enemy will have gone, and peace at length be enjoyed. The following passages will make this point clear.

'I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree' (Zech. 3:9,10).

'They shall beat their swords into ploughshares ... they shall sit every man under his vine and under his fig tree; and none shall make them afraid' (Mic. 4:3,4).

'I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates' (Ezek. 38:11).

Nehemiah 8:14 -18 records the observance of the feast of tabernacles by the returned Israelites under Nehemiah and Ezra, and we read there that 'since the days of Joshua the son of Nun unto that day had not the children of Israel done so' (Neh. 8:17). Joshua led the people into the land at the beginning, and Nehemiah (Joshua being the high priest, Zech. 3:1) led the people back to Jerusalem after the captivity, and it is on these occasions setting forth the end of the age at the conclusion of their wanderings that the people commemorated the future day of restoration. The yearning conveyed by the words of Acts 1:6, 'wilt thou ... restore', and the triumphant anticipation of the days when God will restore that which the locust hath eaten, that is implied in Peter's quotation from the prophet Joel, can only be partially understood by the Gentile reader.

Commentators have offered various reasons why Peter, on the Mount of Transfiguration, should suddenly want to make 'tabernacles' for Moses, Elijah and the Lord, but a well taught Israelite would have sympathetically entered into this request. The feast of tabernacles will be observed by the 'nations that are left' after the awful wars of the end of the age (Zech. 14:16), when the nations will at length learn the way of peace (Mic. 4:2).

Another name for this feast of tabernacles is 'the feast of ingathering' (Exod. 23:16). The LXX here reads the sunteleia, and it is to this 'harvest' at the end of the year that the disciples refer when they asked, 'What shall be the sign of Thy coming, and of the end (or sunteleia) of the world (age)?' (Matt. 24:3). Pentecost was a 'first fruits' harvest, a remnant only being gathered in, but that remnant was a pledge of the harvest of the end of the age. The Creation week, ending with a Sabbath, was a type of the 'rest that remaineth' (Heb. 4:9), a sabbatismos, the Millennium, the seventh -thousand year of this present world. The feast of tabernacles looks beyond this, by its separation for special observance of the eighth day. (See article Millennial Studies No. 11 - New Heaven and New Earth<sup>9</sup>). The symbolism of the number eight is present in the Ark, where eight souls were saved (1 Pet. 3:20), Noah being designated the eighth person (2 Pet. 2:5). Eight is the octave, the new start, the first of a new week, and with this feast the festal year of Israel ends.

There was a difference of opinion among the leaders of the people as to the exact purpose for which the boughs and branches of trees (Lev. 23:40) were intended. Some said they were to be used in the building of the booths, others said they were to be carried in the hand. Those who carried them to the temple cried 'Hosanna ... send now prosperity', and the reader will the better understand Matthew 21:8,9 by the knowledge of this fact.

'These are the feasts of the Lord'. Man has his own idea of 'festivals'. They commemorate the victories of arms, or the achievements of the arts. The great exhibition of 1851 was above all else an expression of the hope that at last, man having travelled so far, and achieved so much, was approaching the Age of Peace. Alas, the most bloody wars of history have followed the Great Exhibition. While the desires and hopes for universal peace were most sincerely expressed in connection with the 1851 festival, there are few who have any confidence in such expectations. Peace is not so attained. The festal year of God stands squarely on the Sacrifice of Christ. Redemption and Atonement, the deliverance that leads us 'out' and the

Propitiation that brings us 'in' can alone justify the cry 'Send now prosperity' that accompanied the 'Hosannahs' of Israel at the concluding feast of their year. After the seventh month no further feasts were observed that were of Divine origin. In the eighth month the feast of Dedication was kept, and the tenth month the fast for the siege of Jerusalem was observed. These, however, belong to the religious history of the Jews, as distinct from the inspired record of the Scriptures.

Let us be grateful for these shadows of good things to come, but let us be more thankful for the realities which they foreshadow.

### **The Jubilee**

In dealing with the great importance of redemption in the typical history of Israel, the year of the jubilee must be included. The jubilee occurred every fifty years, when hired servants, property and possessions (with one or two exceptions) automatically went out free, and were restored to their liberty or to their possessions.

### **The meaning of the word**

The word jubilee has come into English as a transliteration of the Hebrew word yobel, which is derived from yabal, meaning to flow or go forth, as in Isaiah 55:12:

'For ye shall go out (yatsa, as in the exodus, Exod. 14:8, and in the jubilee, Exod. 21:2,3) with joy, and be led forth (yabal) with peace'.

The first and the last occurrences of the word yobel are Exodus 19:13 and Joshua 6:4,5,6,8,13, where it is translated in the Authorized Version by 'trumpet' and 'rams' horns'. The remaining twenty occurrences, all of which are found in Leviticus and Numbers, are translated by the word 'jubile', which we more commonly spell 'jubilee'. This spelling we now adopt.

While dealing with the meaning of the word we must not ignore the testimony of the Septuagint. Granting that the translators of the Septuagint were uninspired men, we must ever remember the following facts, that the bulk of the quotations in the New Testament are from the Septuagint version, and the presence in the home, synagogue and school of that version for several centuries gave sanction and fixity to the words used in its doctrines which neither the Lord nor His apostles contravened, but accepted as starting points for their own teaching.

The word used by the LXX throughout Leviticus and Numbers for translating jubilee is the Greek word aphesis. What they meant by the word they explain themselves:

'And ye shall hallow the fiftieth year, and proclaim liberty' (Lev. 25:10).

'The Spirit of the Lord God is upon Me ... to proclaim liberty to the captives ... to proclaim the acceptable year of the Lord' (Isa. 61:1,2).

The connection between the jubilee and the acceptable year of the Lord is beyond controversy if words mean anything. Moreover this 'acceptable year' is given another title in Isaiah 63:4 where it is called 'the year of

My redeemed'. Isaiah 35 refers to the same event. There we have the close association of vengeance and the salvation of Israel. If the acceptable year is called the year of My redeemed in Isaiah 63, they who participate in it are called 'the ransomed of the Lord' (Isa. 35:10).

Whatever our appreciation of the LXX may be, we can have no reserve with regard to the inspiration of the Hebrew of Ezekiel. There we have the Greek aphesis translating the Hebrew deror, 'then it shall be his to the year of liberty' (Ezek. 46:17), which is a direct reference to the jubilee, 'to proclaim liberty throughout the land' (Lev. 25:10).

These passages present one solid unassailable front, and he who rejects them rejects the Word of God. To complete our survey we must observe the way in which the word aphesis is used in the New Testament:

Forgiveness --	Mark 3:29; Acts 5:31; 13:38; 26:18; Eph. 1:7; Col. 1:14.
Deliverance --	Luke 4:18 (confirming Isa. 61 LXX.).
Liberty --	Luke 4:18 (confirming Isa. 61 LXX.).
Remission --	Matt. 26:28; Mark 1:4; Luke 1:77; 3:3; 24:47; Acts 2:38; 10:43; Heb. 9:22; 10:18.

#### **The institution of the Jubilee**

The institution of the jubilee follows immediately upon the law concerning the sabbatic year recorded in Leviticus 25, and is indeed an extension of the principle of the sabbath:

'And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family' (Lev. 25:8 -10).

There is a designed stress upon the number seven. The trumpet of the jubilee sounds at the end of the forty -ninth (7 x 7) year, in the seventh month. The tenth day of the seventh month is the Day of Atonement. The jubilee is most closely associated with that day. It comes into effect in the fiftieth year, but it has its roots in the tenth day of the seventh month of the forty -ninth year. The jubilee is the year of the Lord's redeemed. The selfsame redemption that formed a basis for the forgiveness (aphesis) of sin, purchased the possession into which the redeemed shall yet enter (Eph. 1:7 and 14), but there were not two sacrifices offered for this twofold redemption. What we must remember when dealing with Israel is that they were a redeemed people. The jubilee and the Day of Atonement belong to Israel as a redeemed people and not otherwise.

Seeing moreover that their redemption, their sacrificial system, their land, were typical of the future reality, we must trace this progression of sabbaths up to its climax. We have the seventh day, the seventh month, the seventh year, the seven times seven years, and lastly as a fulfilment of all, the seventy times seven of Daniel 9:

'Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy' (Dan. 9:24).

In the climacteric period the Day of Atonement, the jubilee, the redemption of the purchased possession, all meet together in blessed fulfilment. The fact that at the Second Coming the Lord Jesus shall appear 'apart from sin', and 'without a sin offering' gives no warrant to believe that any blessing then introduced can be experienced and enjoyed apart from the shedding of His blood both as the great Redeemer and atoning Sacrifice.

#### **'The last trump'**

The year of jubilee was ushered in by the sound of a trumpet (Lev. 25:9). In Leviticus 23:24, we find the first day of the seventh month ushered in by the blowing of trumpets. This is a holy convocation. What is of importance, is that the trumpet sounded on the tenth day of the seventh month is 'the last trump' of Israel's typical year. 1 Corinthians 15:50-57 is 'the last trump' in reality. Revelation 10:7 and 11:15 is the last trump of the seventh angel, and fulfils the type. The 'trump of God' of 1 Thessalonians 4:16 is not called the 'last' and may be a fulfilment of the earlier trump on the first day of the seventh month.

The jubilee trumpet not only means deliverance for Israel, but the overthrow of Israel's enemies, for the very word 'jubilee' is translated 'rams' horns' in Joshua 6. Joshua 6 tells of the fall of Jericho. Seven priests bear before the ark seven trumpets and compass the city six days. On the seventh day they compass the city seven times and blow with the trumpets. At the sounding of a long blast of the trumpet all the people shout and Jericho falls:

'And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city' (Josh. 6:16).

This shout and the sounding of the jubilee trumpet on the overthrow of the accursed city finds its echo in the Hallelujahs that go up at the judgment and overthrow of Babylon (Rev. 19 and the 'shout' of 1 Thess. 4). It is interesting to note that the 'shout' of Joshua 6:5 and 20 and the word 'jubilee' in Leviticus 25:9 are the same. The note in The Companion Bible at 'trumpet' is misleading. The word yobel does not occur until verse 10.

Summarizing what Scripture actually says, we find that the jubilee is a wonderful type of redemption, emphasizing by the language used the liberty and the re-entry into forfeited rights that are inseparable from the conception of redemption everywhere presented in the Word. We have been redeemed (Eph. 1:7), we are looking forward to our jubilee (Eph. 1:14), to the day of the redemption of the purchased possession. Let no man rob us of the blessed hope, ours by the blood of Christ.

It will be seen that the Festal Year described in Leviticus 23 is a perfect forecast, and one that cannot be ignored when attempting to devise a chart or graph of 'things to come'. Moreover with this inspired insistence on a 'year' of seven months, we are prepared to believe that the Millennium



will equate the seventh day or the Sabbath, and the seventh month when the old year will have run its course.

### **The Fig Tree**

#### **The Fig Tree, and All the Trees (Luke 21:29)**

Luke 21:24 associates the treading down of Jerusalem, with the times of the Gentiles, and Daniel 2:44; 7:24 and Revelation 17:12 speak of ten kings that are yet to arise in association with the Antichristian Beast at the time of the end. The following extract from *The Midnight Cry*, April 1956, may be of service:

'Before the world can be divided into ten confederations, it is understandable why empires such as France, England, Portugal, etc. must first be stripped of their far-flung territories and possessions. France alone has already lost Syria, Lebanon and Indo-China. A new brand of nationalism has been created for the underlying purpose of promoting internationalism. Anti-imperialism is but the means used to destroy the old imperialism that a new kind of imperialism may take its place.

#### **The King of the South**

'The formation of the next world kingdom, according to the order of prophecy is first the manifestation of the ten horns or ten kings of ten confederations, and afterwards the appearance of the little horn or emperor which is the anti-Christ (Dan. 7:8,20,24). This, we might add, is a reversal of the order of history. For a would-be Caesar always first stood up as a great prince or warrior, and after bringing the nations under his control through conquest, was made emperor.

'Regional "defence" organisations now springing up on every side, not only for mutual defence, but to promote co-operation in cultural, economic and political affairs between member nations of the respective organisations, mark preparations being made in advance for the revelation of the world king, the Man of Sin.

'The king of the south, one of these ten horns, generally has been interpreted as the king of Egypt, but it now becomes apparent that his realm will include the whole of North Africa. This king will prove to be an insubordinate member of the world organisation, for we read in Daniel that the one who shall obtain the kingdom, i.e., become the universal king (see Rev. 6:1,2) shall repeatedly stir up his power and his courage against the king of the south. Likewise the latter shall be stirred up against him to battle with a great and mighty army, but shall eventually be defeated with disastrous results for Egypt and all those countries confederated with her (Dan. 11:25,29,40,42 -- cf. Ezek. 30:1-8). The king of the south is therefore one of the three horns that shall be plucked up by the roots (Heb. houghed or cut down).

'The night is dark; but the sure Word of prophecy shines as a lamp, shedding light on world events to all who will take heed thereto. And in this we do well, says the Scriptures, "until the day dawn, and the day star arise in your hearts" (2 Pet. 1:19).

We make two comments here:

(1) The title Antichrist should not be used of the world power at the time of the end, although the Beast will be antichristian.

(2) The words 'in your hearts' of 2 Peter 1:19 refer to the exhortation 'Ye do well to take heed' and not to the rising of the day star. The Second Coming will not be 'in your hearts' but actual, visible and personal.

### Forecasts of Prophecy

William F. Albright, former director of the American School of Oriental Research in Jerusalem, now Professor of Semitic languages at Johns Hopkins University, has admitted his changed views on Biblical prophecy in a most heartwarming manner. In an address at the Jewish Theological Seminary of America a year ago, Dr. Albright said:

'I suppose we have no other phenomenon in history which is quite so extraordinary as the unique event represented by the restoration of Israel in the sixth and fifth centuries B.C. At no other time in world history ... has a people been destroyed and then come back after a lapse of time and re-established itself. Most certainly there is no parallel for the double re-establishment, for the recurrence of Israel's restoration after 2,500 years of further history.

'... And so Restoration came. It came with the great founders of Zionism ... It came with men who are dreamers and scholars and doers ... So these men have continued to dream; they have -- often without knowing it because some of them were not religious and did not believe in prophecy -- carried on the old prophetic tradition of Israel, and they have incorporated it into a reality which has made nonsense of the predictions of every non-prophetic soul, including myself. I never dreamed that there would be an actual Jewish State of Israel. I am sure that I often asserted "its impossibility". Yet Israel exists and the vision has been fulfilled.

'What is going to happen next? Are the words of the Prophets merely archaic survivals of a naive age? Not at all. The words of the Prophets are just as true today as they were 25 centuries ago. God will keep His Covenant with His people if that people obey the Divine commands. God is fulfilling the predictions made through His servants, the Prophets ...'.

These predictions -- be it remembered! -- relate to a return of Hebrew people to the Land, largely in unbelief, previous to God's final dealings with them in the ancient homeland in preparation for the glorious Messianic kingdom and the complete regathering which God himself shall accomplish.

In the March 1954 Readers' Digest, Blake Clark describes 'How the Bible is Building Israel'. From 1 Kings 7:45,46, Biblical archaeologist Rabbi Nelson Glueck got a hint of where copper might be found. After years of search and excavation, he found copper in the Jordan valley as indicated, and further south seven similar centres disclosed King Solomon's famous mines. 1 Kings 9:26 led him to Ezion-geber, 'the Pittsburgh of Palestine', where the ore has been refined. On the walls of the copper mines' office is hung a framed copy of Deuteronomy 8:7-9. Because this passage also mentions iron, Dr. Ben Tor searched and analysed samples in Beersheba until he found iron; and engineers have since found still more excellent deposits practical for mining ....

The Old Testament shows that agricultural settlements were numerous in the Jordan Valley; and thus far fifty new settlements from Dan to Beersheba have risen beside ancient sites which Biblical archaeologists have re-identified; and at nearly every one, some ancient water supply has been found. Dr. Walter Clay Lowdermilk, expert on soil conservation and crops, has advised the Israelis in line with Biblical indications as to where certain crops were grown; and thus the best areas today for wheat, olives, grapes, and flax have been found.

Noting from the Bible that great herds of sheep and cattle grazed in the Beersheba area in ancient times when water must have been more plentiful than now, archaeologists have found in the hills remains of rock dykes, connected to form an intricate drainage system, which conserved all the rain. By renewing this ancient drainage system, 40 small dykes on 65 acres of land have resulted in lush green grass for 300 sheep. Inasmuch as Isaac, centuries ago, dug wells in that region, search has revealed 37 cisterns hewn out of the limestone, and now storing 20,000 gallons of water over a radius of six miles.

In May of 1948, the Israelis successfully used Biblical examples of battle strategy in defence of their State when the Syrians attempted to invade. In December, 1948, soldiers discovered in the Negev an ancient road mentioned in the Bible, which enabled Israel to deal with Egyptians harassing the Israeli settlements; and the war ended soon thereafter.

In the rehabilitation of the Land, the Bible has helped the Israelis decide what kinds of trees to plant. Abraham first planted a tamarisk tree in Beersheba (Gen. 21:33 R.V.), and the Israelis have found the tamarisk to be one of the few trees that thrives in the south where yearly rainfall is less than six inches.

(A. M. F. Monthly and The Midnight Cry).

### **The Foundation of the World**

The reader may, possibly, question the right to consider this term in a volume dealing expressly with prophecy, for prophecy deals with 'things to come'. That is quite true. The only justification for its presence here is that there are some systems of teaching that read Ephesians 1:4 somewhat as follows:

'According as He hath chosen us in Him, Before the Setting Up of His World Order (on the earth)'.

This interpretation is not new, it was advanced to the present writer some forty years ago by a Christadelphian student, and the reader, who may have met with it recently, may be interested to read our reaction to this interpretation and consider the Scriptural reasons given for its rejection.

This verse is lifted out from Ephesians, explained, translated and interpreted, without the slightest recognition of the cogent fact that the words translated 'before the foundation of the world' occur in two other parts of Scripture. It matters not whether the omission be due to ignorance or whether evidence is being suppressed, such omission is unworthy of a Christian teacher. The two other references are:

'Thou lovedst Me before the foundation of the world' (John 17:24). Egapesas, 'lovedst', is in the aorist, and cannot be used in a sentence like this: 'Thou lovedst Me before the setting up of a future world order'. The sentiment and the wording of John 17:24 are similar to an earlier statement in the same prayer,

'The glory which I had with Thee Before the World Was' (John 17:5).

The second reference is 1 Peter 1:20, where, speaking of Christ as the Lamb without blemish, Peter says: 'Who verily was foreordained before the foundation of the world, but was manifest in these last times for you' (1 Pet. 1.20). Phanerothentos is the aorist 'was manifested', and this took place before the first century A.D. or nineteen hundred years ago, 'in these last times', Peter's own day. If Christ was foreordained 'before' He was manifested, and if He was manifested nineteen hundred years ago, then it is utterly impossible to interpret this passage:

'Who verily was foreordained before God sets up His World order in the future, but was manifested nineteen hundred years earlier'.

This is not all, however. There are a number of passages which relate certain callings and events to a period denominated 'From the foundation of the world'. Apo, 'away from', when referring to time could be rendered by the word 'since' or 'after'. Now it is self-evident that if an event happened 'after' X then any event that happened 'before' X cannot at the same time be future to it. In Luke 11:50,51 we are taken back to Genesis 4, and if Genesis 4 is 'since' or 'after' the foundation of the world, no one in his senses can believe but that 'before the foundation of the world' Must Be At Least not later than Genesis 3.

'That the blood of all the prophets, which was shed From The Foundation of the world ... from the blood of Abel' (Luke 11:50,51).

#### Foundation of World



Where we have a date line, with two periods, 'before' and 'after', and where one of these periods is dated as is the case with the martyrdom of Abel, argument ceases, the matter is no longer debatable. We were chosen in Christ before Abel was slain. That is a fact. No more need be said. Positive teaching on the meaning of the words 'before the foundation of the world' will be found in the article devoted to Ephesians1, where reasons for translating katabole 'overthrow' and relating it with Genesis 1:2 are presented. The reader should view with suspicion any 'proof' that may be advanced by anyone that fails to provide a conspectus of occurrences and usage of the word in question.

#### THE GATHERED PEOPLE

A survey of the scattering and the gathering of Israel, and their association with the land and the city of their fathers, their repentance and the coming of the Lord.

When we endeavour to compute the time of the end, without of course attempting 'the day and the hour' which is forbidden, there are certain features which are key events which, if seen in their right relationship with other prophetic features, will lead us to an approximation of the character of the time of the end, even though many details can only be understood in the light of their fulfilment. Prominent among such subjects, is the future gathering of Israel by the Lord to the land of promise. It will be observed that we have said 'the future gathering' and 'by the Lord', the present occupation of the land by Israel being rather in line with Abraham's mistake which led to the birth of Ishmael. A future 'gathering' of Israel presupposes a past 'scattering', and we believe an examination of the Scripture closely dealing with these related events will be profitable in more ways than one.

In the New Testament, the Greek word diaspora 'the scattered' has become, practically, a title of Israel. Diaspora occurs three times:

'Then said the Jews among themselves, Whither will He go, that we shall not find Him? Will he go unto the dispersed among the Gentiles (Greeks), and teach the Gentiles (Greeks)?' (John 7:35).

'James (literally Jacob), a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting' (Jas. 1:1).

'Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia' (1 Pet. 1:1).

There are at least seven references to the diaspora in the LXX, namely, in Deuteronomy 28:25; 30:4; Nehemiah 1:9; Psalm 146:2 (147:2 A.V.); Isaiah 49:6; Jeremiah 15:7; 41:17. The first reference is a consequence of the curse pronounced from Mount Ebal upon disobedience to the commandments of the Lord:

'The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed (thou shalt be a dispersion, LXX) into all the kingdoms of the earth' (Deut. 28:25).

Here, in this first occurrence, we have the root cause of all the dispersions of Israel that follow, and in the next reference we find the germ of all the promises of their final restoration; we quote direct from the LXX of Deuteronomy 30:4:

'If thy dispersion (diaspora) be from one end of heaven to the other, thence will the Lord thy God gather thee, and thence will the Lord thy God take thee'.

This passage from Deuteronomy 30:4 is remembered by Nehemiah in his prayer, as recorded in Nehemiah 1:9:

'But if ye turn unto Me, and keep My commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set My name there' (Neh. 1:9).

Here the words 'cast out' are diaspora in the LXX. Psalm 146:2 (LXX) 147:2 (A.V.) reads:

'The Lord doth build up Jerusalem: He gathereth together the outcasts (the diaspora) of Israel'.

Where the Authorized Version of Isaiah 49:6 reads:

'It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved (margin, Or, desolations) of Israel'.

The LXX reads:

'It is a great thing for thee to be called My servant, to establish the tribes of Jacob, and to recover the dispersion (diaspora) of Israel' (Isa. 49:6).

Jeremiah 41:17 in the LXX is Jeremiah 34:17 in the Authorized Version. It would take too long to explain the reason for this, and it has no bearing upon the present study. So we proceed with our quotations:

'Therefore thus saith the Lord; Ye have not hearkened unto Me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth' (Jer. 34:17 A.V.). Here once again the LXX reads 'I will give you up to dispersion'.

We must return to these references to discover their testimony concerning Israel's defection, but before we do so, we must consider the use of the verb 'to scatter', namely the Greek word diaspeiro. The word occurs three times in the New Testament, namely in Acts 8:1,4 and 11:19, where we read of the 'scattering' that followed the persecution of the church as far as Phenice, Cyprus and Antioch. The note that is of interest is that the 'scattering' resulted in a preaching of the Word in these parts. The word diaspeiro comes some sixty times in the LXX, and while we do not propose to exhibit that number of references here, we will give a fairly typical exhibition of the teaching associated with its usage.

In the first occurrences of this word 'scatter', blessing, not judgment, is in view:

'These are the three sons of Noah: and of them was the whole earth overspread' (LXX, scattered) (Gen. 9:19, see also 10:18,32).

In line with this must be read Deuteronomy 32:8:

'When the Most High divided to the nations their inheritance, when He separated (LXX, scattered) the sons of Adam, he set the bounds of the people according to the number of the children of Israel'.

This beneficent purpose was resisted by the sons of Noah, and they said:

'Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth' (Gen. 11:4).

This resistance turned a blessing into a curse, for we read:

'So the Lord scattered them abroad from thence' (Gen. 11:8,9),

and instead of being united by a common language, their speech was confounded, their city called Babel, and the seed sown for all the confusion and conflict among nations that has since arisen, and which will only be remedied when Jerusalem is the acknowledged centre, when the nations accept their appointed relationship with Israel and their land, and when the prophecy of Zephaniah shall be fulfilled:

'For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent' (Zeph. 3:9).

This is the reversal of the state of affairs described in Genesis 11. An important lesson is here, which if observed will illuminate much that is said concerning the 'scattering' and the 'gathering' of Israel. The prophet Hosea reveals that Israel were to go into a condition named 'Lo -ammi', not My people (Hos. 1:9), but this was preceded by two causes. (1) They should be 'scattered', for such is one of the meanings of the word Jezreel (Hos. 1:4); (2) they should have mercy withholden from them, the meaning of Lo - ruhamah being 'not compassionated' (Hos. 1:6). In Hosea 2:23, all this is blessedly reversed:

'I will sow her unto Me in the earth'	(Jezreel).
'I will have mercy'	(Ruhamah).
'Thou art My people'	(Ammi).

The Hebrew word Jezreel is a homonym, i.e. a word having two related meanings: (1) Scatter (Jer. 31:10); (2) Sow (Jer. 31:27; Zech. 10:9). Had the nations obeyed the Divine mandate, and 'spread abroad' with Israel's land as their centre, and with one common language to unite them both in worship and in service, a great step forward would have been accomplished. This would have fulfilled one meaning of the word Jezreel, i.e. 'sowing', with a harvest of peace in view. This, however, was antagonized by Satan the 'Resister' (Zech. 3:1,2), and the 'sowing' was transformed into a 'scattering' and a confusion, and will not be remedied until He Who scattered both the nation and the nations, gathers them once again, with Jerusalem in their midst, but when that blessed event will take place we do not here stay to consider; it will emerge as we examine the usage of the word 'gather' which is to follow.

To be scattered, consequently became a sign of a curse (Gen. 49:7). Leviticus 26 is a series of alternating references to disobedience and its punishment.

Lev. 26:14,15      Commandments not obeyed; statutes despised; judgments abhorred; covenant broken.

Lev. 26:16,17      The consequent punishment.

This alternation occurs five times, and in the last pair, namely in Leviticus 26:27 -39, we read:

'And I will scatter you among the heathen (or nations), and will draw out a sword after you: and your land shall be desolate, and your cities waste' (Lev. 26:33).

'The dispersed of Judah' are said to be 'in the four corners of the earth' (Isa. 11:12), and the prophetic import of this scattering is crystallized in the opprobrious epithets 'the Ubiquitous Jew' and 'the Wandering Jew'. Passages could be multiplied to show that God Himself scattered Israel as a punishment for their sins, as it is written 'He that scattered Israel, will gather him' (Jer. 31:10). Nevertheless, just as in the preaching of the gospel the Lord stoops to use human instruments (Rom. 10:14), so the animosity of the nations against Israel often furthered, unwittingly, the Divine purpose:

'For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land' (Joel 3:1,2).

From New Testament and from Old Testament alike we find sufficient evidence to refer to Israel as 'the Scattered People', but whether Isaiah 18:7 refers to Israel is a moot point.

Let us now turn to the other side of the picture, and see whether we are justified in calling Israel 'the Gathered People' as we look to the end of prophecy and the day of restoration spoken of by all the holy prophets since the world began (Acts 3:19 -21). Whether Israel will be gathered by the consent and help of the nations of the earth, whether they will be gathered by miraculous intervention, or a combination of both, it stands written: 'He that scattered Israel, will gather him', and justifies our closest attention to the terms used in the associations revealed. The Hebrew word that must occupy our attention is the word qabats, and Brown, Driver and Brigg's Lexicon tells us that in the Sabeans the word means a 'harvest', and in many if not in all references, the harvest of either the wheat or the tares, a gathering either for blessing or for judgment is implied.

Again, it will be necessary to make a selection from the great number of references that are found in the Old Testament to the gathering of Israel. One of the fullest promises, and supplying us with some of the necessary conditions associated with this gathering is found in Deuteronomy 30:1 -6. If in their captivity Israel 'call to mind' the threat of cursing and the promise of blessing, if they 'return unto the Lord' and obey His voice, then said God, I will turn their captivity and have compassion upon them 'and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee', even though they were driven to the outmost parts of heaven. These the Lord promises He will bring into the land which their fathers possessed, and they shall possess it.

From this initial prophecy, several important features emerge.

(1) The gathering of scattered Israel will be contingent upon their repentance. If Israel and Judah return to the land in unbelief that will not be the gathering of the Lord, but a human attempt to bring about the restoration by evil means, which will end in disaster, and such an abortive movement has taken place, with disastrous consequences in our own time.

(2) All Israel is in view in Deuteronomy 30. The subdivision of the Ten Tribes and the Two Tribes is not envisaged. It matters not where the



dispersion of Israel may have taken them, even though it be to the outmost parts of heaven.

(3) This gathering will take scattered Israel back to the land which their fathers possessed, and they shall possess it. That land is Palestine, and cannot possibly be Great Britain or any other country on earth. This prophecy is explicit, it is basic, it is definite; it cannot be made to mean anything other than what it actually says.

The reference to the 'outmost parts of heaven' seems to have been in mind when that typical anticipatory 'gathering' took place on the day of Pentecost, for we read:

'And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven' (Acts 2:5).

Leaving this testimony of Moses, let us acquaint ourselves with the witness of the Prophets. Isaiah 11 is one of the passages which seems to be rightly called Millennial. It is linked with the presence of the Lord (Isa. 11:1,4 and 10):

'And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth' (Isa. 11:11,12).

Let us once again pause to consider this prophecy.

(1) This gathering of Israel takes place at the Second Coming of Christ for He shall not only fulfil Psalm 72, and judge the poor, but shall 'smite the earth (erets, or with some codices ariz "the oppressor", verse 4) with the rod of His mouth, and with the breath of His lips shall He slay the wicked or the lawless one' (Isa. 11:4). (See 2 Thess. 2:1 -8).

(2) The countries of the dispersed remnant are named, but the full quota of Israel and Judah will come from the four quarters of the earth.

(3) When this gathering takes place, the whole house of Israel, including the ten tribes, and Judah will become one nation again, as Ezekiel 37:16 -22 declares.

(4) This gathering will be 'the second time' of Acts 7:13 and Hebrews 9:28.

Isaiah 43 contains a glowing prophecy of Israel's regathering:

'For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in My sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south,

Keep not back: bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My Name: for I have created him for My glory, I have formed him; yea, I have made him' (Isa. 43:3 -7).

Like the apostle, who esteemed his life of suffering; 'light' while he kept in mind the 'eternal weight' of glory that would be his at the end, the Lord said to Israel:

'For a small moment (one period at least has lasted nineteen hundred years!) have I forsaken thee; but with great mercies will I gather thee' (Isa. 54:7).

The context leads us to the glory of restored Jerusalem, a faint adumbration on earth of the splendour of the heavenly city (Isa. 54:11,12). The testimony of Jeremiah and of Ezekiel is in entire harmony with what we have already seen. The reader may appreciate the references for his own meditation: Jeremiah 29:14; 31:8,10 and 32:37; Ezekiel 20:34,41; 28:25; 34:13; 36:24 and 39:27. Hosea, who uses the symbolic words Jezreel and Lo - ammi, says:

'Then (see verse 10) shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel' (Hos. 1:11). Micah has a word to say concerning the gathering of Israel:

'I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel ... and their king shall pass before them, and the Lord on the head of them'.

'In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever' (Micah 2:12,13; 4:6,7).

It is possible that the gathering of 2:12 will be for Israel's cleansing and purging, the figure 'the sheep of Bosrah' rather suggesting this than immediate blessing, but one thing is certain, the Lord is their 'king' and He is not an absent King reigning from heaven. He 'reigns' over them 'in Mount Zion' and so fixes this gathering as taking place at the Lord's coming and reign.

This refining and purifying is referred to in Malachi 3:1 -3 and 4:5,6, where the words 'I will send My messenger' and 'I will send Elijah' reveal that just as John the Baptist came in the spirit and power of Elijah, and whose ministry overlapped the advent of the King the first time, so Malachi 3 and 4 show a similar ministry at the time of the Lord's Second Coming. When the Redeemer shall come to Zion, when He establishes with them His covenant, then and then only will it be possible to say:

'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee' (Isa. 60:1, see also 59:20,21).

Any attempt to isolate Isaiah 60:1 from its context must be resisted, the glory of the Lord will not rise upon Israel until the Lord of glory returns (see Isaiah 59:20,21). Only when the Lord's way has been prepared,

shall 'the glory of the Lord be revealed, and all flesh shall see it together' (Isa. 40:3 -5).

When the Lord brings again the captivity of Judah and Jerusalem, Joel declares that the Lord will also gather all nations, and bring them down into the valley of Jehoshaphat, and will plead with them there for 'My people and for My heritage Israel, whom they have scattered among the nations and parted My land' (Joel 3:2). It should be noted how explicit the time note is of this prophecy, 'For behold in those days and in that time' refer back to chapter 2 where the words quoted by Peter on the day of Pentecost are found. In response to the words 'I will also gather all nations' we read in verse 11:

'Assemble yourselves, and come, all ye heathen (nations), and gather yourselves together round about' (Joel 3:11).

The harvest is come (verse 13), and the same phenomenon that is associated with the coming of the great and terrible day of the Lord, is repeated here:

'The sun shall be turned into darkness, and the moon into blood'.

'For in mount Zion and in Jerusalem shall be deliverance'.

'The sun and the moon shall be darkened ... the Lord also shall roar out of Zion ... the Lord your God dwelling in Zion' (Joel 2:31,32; 3:15 -17).

This gathering of the nations is comparable with the revelation of Matthew 25:32 and this takes place

'When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations' (Matt. 25:31,32),

and just as that is an inquisition into the way in which the nations have treated Israel (Joel 3:2 -8), so there will be an inquisition as to the way the nations have treated the Lord's brethren (Matt. 25:35 -44). For as Joel 3:12 declares 'there will I sit to judge all the heathen round about'. The 'mighty ones' of Joel 3:11 refer to the 'holy angels' who come with Him (Matt. 25:31 and 2 Thess. 1:7).

So far we have limited our investigation to those passages which employ either the word 'scatter' or 'gather'. We must, however, take the subject a stage further and consider the bearing that certain other features have on this great issue. We commence this second aspect of our study with Isaiah 27:12:

'And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel' (Isa. 27:12).

'Beat off' translates the Hebrew word *chabat*, the first occurrence of which reads 'when thou beatest thine olive tree' (Deut. 24:20), and the second 'and beat out that she had gleaned' (Ruth 2:17). In Judges 6:11 it refers to 'threshing wheat' and in Isaiah 28:27 to beating out fitches with a staff. The statement 'Ye shall be gathered one by one' (Isa. 27:12) seems to

indicate that the reference here is to the harvesting of the olive berry. Twice, Isaiah speaks of the 'shaking of an olive' (Isa. 17:6; 24:13), and the figure used in Isaiah 27:12 is that Israel shall be gathered 'one by one' as olives are beaten off the boughs, not gathered indiscriminately, mixing wheat and tares together in one sheaf.

Two rivers are indicated in Isaiah 27:12. 'The river', Hebrew nahar, refers to the river Euphrates. (See Gen. 2:14; 15:18; Deut. 1:7; Jer. 46:2). The 'stream' of Egypt refers to a brook, Hebrew nachal, usually translated 'brook' as in the references to 'the brook of Eshcol', 'the brooks of Arnon', 'the brook Kidron' (Num. 13:23; 21:14; 2 Sam. 15:23). Dr. Lightfoot says 'this is not the Nile in Egypt, but Sihor in the way to Egypt, (Josh. 13:3; Jer. 2:18). In the LXX it is rhinokoura'. Dr. Young, in the map contained in his Analytical Concordance, places 'the stream of Egypt' south of Gaza, a strip of territory much in the news as these words are written. The word Mesopotamia 'between the rivers' is aram naharaim, retaining this word nahar 'the river', i.e. the Euphrates. The 'channel' of the river is the translation of the well-known word shibboleth, used as a test by the men of Gilead to discover the Ephraimites, who at the passages or fords (Jud. 12:6) of Jordan asked permission to go over, the test word 'shibboleth' being one of the names in Hebrew given to a ford, a channel or a wady. The gathering 'one by one' not only alludes to the method of gathering olives, but suggests that there will be no possibility of anyone 'gate crashing' as in Matthew 22:12. This 'one by one' discriminate gathering is compared with the way in which the tithe of the herd was counted, as in Leviticus 27:32, 'whatsoever passeth under the rod'. In Ezekiel 20, the prophet says of Israel, that they will say: 'We will be as the heathen, as the families of the countries, to serve wood and stone'. To this the Lord replies:

'As I live, saith the Lord God ... I will bring you out from the people, and will gather you out of the countries wherein ye are scattered ... and I will cause you to pass under the rod, and I will bring you into the bond (or the "binding obligation", only occurrence of this word) of the covenant: and I will purge out from among you the rebels' (Ezek. 20:33 -38).

In Jeremiah 33, where Israel's desolations are to be restored, the same figure is used:

'In the cities of Judah, shall the flocks pass again under the hands of him that telleth them' (Jer. 33:13).

It is not without purpose that the Psalmist associates 'the gathering of the outcast of Israel' with the fact that the Lord:

'Telleth the number of the stars; He calleth them all by their names' (Psa. 147:4).

This insistence by the Prophets on the 'one by one' gathering, the passing under the rod, the telling of the names, is all against a mass movement crashing into Palestine at the impulse of fear, or of the satisfaction of political purposes. When Israel enter their land, the tares will be discriminated from the wheat.

The names Cain, Lot, Ammon, Moab and Ishmael come to the mind at once. When Israel left Egypt on the night of the first Passover, we read 'a mixed multitude went up also with them' (Exod. 12:38), and Nehemiah uses the same

word and refers to this same strange event in Nehemiah 13:3, where he also recorded his indignation and sorrow at a similar 'mixture' which threatened to undo all that he had been led to do for the returned captives:

'In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me' (Neh. 13:23 - 28).

We read that Esau married two women who were Hittites (Gen. 26:34). Seeing that these wives pleased not Isaac and Rebekah and that Jacob was charged not to take a wife of the daughter of Canaan, he married a daughter of Ishmael, thus adding still further to the mixture of his descendants. One may interpose here, and say, even so, but as Esau was not in the line either of the Covenant nor of the Messiah it does not matter so much. But here we are mistaken, for in the days of David, Edom became a subject people (2 Sam. 8:14), and in 1 Kings 11:1 we read that Solomon loved many strange women ... of the Moabites, Ammonites, Edomites, Zidonians and Hittites. During the time of Elisha, Edom revolted from under the hand of Judah, and made a king over themselves (2 Kings 8:20). But later, under the Maccabees, 'the children of Esau finally lost their independent existence, and became substantially merged in the house of Israel' (Imperial Bible Dictionary).

Josephus informs us that about 125 b.c., Edom was finally subdued by John Hyrcanus, who permitted the Idumeans to stay in that country, if they would submit to circumcision and other Jewish rites 'that they were hereafter No Other Than Jews' (Jos. Ant. xiii. 9. 1).

Here then is a 'mixture'. Those called 'Jews' even by so aristocratic a Pharisee as Josephus could include Edomites, whose mothers were Hittites and Ishmaelites! We do know that at the time of the end there will be those who 'say they are Jews, and are not' (Rev. 3:9), and it is certain that when the Jews were dispersed during and at the close of the Acts, they were 'a mixed multitude', tares mingled with wheat, not to be segregated until the harvest. Israel is to be sifted among the nations as corn is sifted in a sieve (Amos 9:9). The word translated sieve is the Hebrew kebarah, a network, but the word 'sift' is not the verbal form of this word, but the Hebrew nua a word meaning 'to wander up and down', 'fugitive', 'vagabond', 'scatter', and other terms which graphically picture the 'wandering Jew', and suggests one way in which this 'sifting' will be accomplished. This element of mingling and mixture, necessitates the purging and the refining that must take place before Israel can be given their land at the opening of the day of the Lord:

'For he is like the fire of smelters and the acid used by fullers; He will sit down to smelt and purge, purging the sons of Levi, refining them like silver and gold' (Mal. 3:2, Moffatt).

'Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in Mine anger and in My fury, and I will leave you there, and melt you ... as silver is melted in the midst of the furnace' (Ezek. 22:19 -22).

To go outside the pages of Scripture for our information is fraught with danger, we are neither historians nor ethnologists, we simply refer to a further evidence of this great intermingling that has taken place since a.d. 70. There is evidence in hand to show that another nation was incorporated into the Jewish faith, a people called the Khazars, who occupied the south eastern corner of Europe in the eighth century. About the end of the seventh century, the Khazars became converted to Judaism, and Rabbis were brought over from Spain to minister in their synagogues. Later on this Khazar kingdom became incorporated in Southern Russia, and this accounts for the great Jewish population of Poland, Rumania and adjacent countries. All this, however, we take 'on trust', knowing little more from history than that such a kingdom existed.

If to the Edomite intermixture we add the Khazar, and other additions, we can well understand that the 'all Israel' that God is pledged to 'save' (Rom. 11:26) cannot include many who are 'of Israel' or who can call Abraham their 'father' (Rom. 9:6 -8), such are not the children of the promise who are counted for the seed. If we have represented the character of the 'Jew' aright, it makes it simply impossible, that to such a mixture, the blessed words should be addressed, 'Arise, shine; for thy light is come'; such an unholy mixture could never be used by God as a pre -Millennial kingdom, for their melting and refining, the ridding of their dross, takes place on the eve of the Lord's return at His Second Coming. Jerusalem will be trodden down by the Gentiles until the end of Gentile time. Gentile time will end when the Stone cut without hands smites the image of Daniel 2. The people that become a blessing to all nations will be those who at long last will look upon Him Whom they have pierced, and who will say:

'Unto Him that loved us, and washed (or loosed) us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen' (Rev. 1:5,6).

In line with all that we have seen, is Peter's appeal immediately following Pentecost:

'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord' (Acts 3:19).

The word presence, prosopon, is generally translated 'face' and Cannot possibly mean 'absence'. In verse 13 we read of the 'presence of Pilate', and in 5:41 identical language is used for departing 'from the presence' of the council, and in the reference to the Second Coming in 2 Thessalonians 1:9. The promised 'refreshing' and the threatened 'destruction' flow alike from the immediate personal presence of the same Lord. This 'Scattered People' will at last become the Lord's 'Gathered People', and that gathering

will take place on the eve of the Second Coming. At that gathering a great sifting and refining will take place, which shows that before that time Israel will be in no position to become a blessing in the earth; they stand in need evidently of a personal blessing themselves.

Let us rejoice that:

'He that scattered Israel will gather him' (Jer. 31:10).

### **The Prophetic Earth**

As an appendix to this study, we draw the reader's attention to a series of articles in Volumes 36 and 37 of The Berean Expositor under the title 'The prophetic earth', which suggest that the prophetic earth does not extend further than that ruled over by Nebuchadnezzar and his successors; in other words from the Indus to the Straits of Gibraltar. We quote:

'It seems a sound argument to affirm that by reason of Israel's lo - ammi condition at Acts 28, the time element in the history of the successive rulers from Nebuchadnezzar should cease to have a place, and it seems reasonable to believe that, when the prophetic clock again begins to tick, the parenthesis will be closed and the powers indicated by the two feet and the ten toes (which toes are symbols of the ten kings yet to reign with the Beast, at the time of the end) will reign, in the first place, over the same territory as was governed by their predecessors' (The Berean Expositor vol. 37, p. 17).

'The reference to "the kings of the East" in Revelation 16:12, does not refer to the Far East as we speak of it today. The Greek word anatole is used of the home country of the wise men (Matt. 2:1). The corresponding terms in the Hebrew are mizrach which means 'from the rising (of the sun)' (Josh. 4:19) or qedem, a land, comprehending Arabia Deserta (Arabian Desert), Ammon, Armenia, Assyria and Mesopotamia. This is the anatole of the Hebrews. To this region belong the kings of the East, for the Hebrew words melchi qedem are found in Isaiah 19:11 and are there translated "ancient kings"; but Pharaoh may be boasting here that he is descended from the kings of the East' (The Berean Expositor vol. 37, p. 19).

Psalms 83:4 refers to 'crafty counsel' taken by those who are 'confederate against' Israel, and have said:

'Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance',

words that have been unconsciously repeated by Arab leaders and reported in our newspapers in our time. Then, we ask, is it accidental that Ten Nations of the Middle East are immediately enumerated?

Edom, Ishmaelites, Moab, Hagarenes, Gebal, Ammon, Amalek, Philistines with Tyre, Assur and Lot (Psa. 83:6 -8).

'The great powers outside the limits of the prophetic earth naturally play their part and exert a great influence, but just as the reference to the new heavens and the new earth in Isaiah is localized, and our attention is focused upon "Jerusalem" (Isa. 65:17,18), or Millennial blessings are peculiarly associated, in the first place, with "all My holy mountain", before the earth is full of the knowledge of the Lord (Isa. 11:9), so the

doings of the nations in the limited zone of the prophetic earth precede and anticipate the wider activities and judgments that follow' (The Berean Expositor vol. 37, p. 19).

We make no pretence to being 'prophets' and can only be guided by what is written, realizing that much is still 'sealed'; nevertheless in 1952 -3 we wrote:

'Two items of peculiar interest are Oil and The Suez Canal, the oilfields of Iran and Irak (Persia and Mesopotamia, so including Babylon) and the canal which passes through Egypt. It may well be that a "corner" in oil and a command of the Suez Canal will make the rest of the world say of the last dictator: "Who is able to make war with him?" (Rev. 13:4)'. (The Berean Expositor, vol. 37, p. 20).

## Gog

### Gog, Magog, Meshech and Tubal

The following is an extract from a booklet entitled The Gaggling of Gog by Dr. Zevi Ben Avraham of the Jewish Evangelical Witness, whose personal testimony we cull from a letter sent to us by an American reader:

'I am not a "professing Christian". But I will assure you that I am a possessing believer in the Person and Atoning Work of Him Who was with God and was God and Who became very Man as our Jewish Messiah and Who bore in His own body our sins on the tree; Who was buried and Who rose again bodily from the dead, and Who is coming again personally, bodily, visibly and gloriously. I guess this disqualifies me from mere "profession" but it does, I think, indicate something better. Of course I do not make mention of "Jesus Christ our Lord". If I uttered those words over the radio to my extensive Jewish audience, they would switch me off instantly and I would have lost the golden opportunity of bringing Him to their knowledge by the "more excellent way" beginning at Moses and the Prophets. But for your comfort, I do not have to use literally the words "Jesus Christ our Lord", for they know full well about Whom I speak'.

For this alone, our readers will give heartfelt thanks. The leaflet from which we quote deals with the prophecy of Ezekiel and chapters 13 to 48 are subdivided thus:

- (1) The Messianic Kingdom imminent (ch. 13 to 39).
- (2) The Messianic Kingdom incorporated (ch. 40 to 48).

He speaks of the

Peaceful Nation	A fool's paradise	(Ezek. 13:10,16).
Predatory Nations		(Ezek. 38:11,12).
Parleying Nations		(Ezek. 38:13).
Peremptory Nemesis		(Ezek. 38:18 -23).
Present Nomenclature		(Ezek. 38:1 -6).

We extract here, the comments made by Dr. Ben Avraham on the identity of the nations named in Ezekiel 38.



## The Present Nomenclature

'You will now remark that since we are justified in relating Ezekiel's prophecy to a time yet future to the present, can we discover the identity of all those nations as they exist to-day?

'Before I venture into this most alluring inquiry I must be emphatic in drawing a clear line of positive distinction between the actual revelation of Holy Scripture and the accumulated results of human speculation. Let me say with every emphasis that Holy Scripture is one thing and human speculation is another. Where Scripture statement is concerned, we dogmatize. Where human speculation is concerned we deduce. With regard to what I have said so far, in the degree that I have been faithful to the Scripture, I am justified in just that degree of dogmatism. Now, however, I venture out on to quite a different ground. That is why I call your attention to it. Not dogmatism but deduction constitutes the concluding section of my address. If my deductions prove to be incorrect, they are merely my deductions and I make no claim to infallibility. My incorrect inferences, however, do not render the Scriptures unreliable. The Scriptures remain uninjured by any false conclusion at which I have arrived.

'You still have your touchstone, the Scriptures, by which to test any opinions I may venture.

'Well, to begin, I commend to your private study the nations, enumerated in Bereshith (Genesis, chapter 10). Amongst them you will find some to which reference is made in the Ezekiel prophecies.

'Let us marshal before us in Scripture nomenclature these nations that relate to the gargantuan Gog in "the end of days".

'We begin with Gog. The Caucasus Mountains stretch from the Caspian Sea to the Black Sea. I am informed that the word "Caucasus" is derived from two Oriental words meaning "Gog's Fort" or "Gog's Fortified Place". It is interesting to observe that the Caucasian Mountains constitute a natural fortress guarding present -day Russia. Of Magog, Pliny says "Hierapolis taken by the Scythians was afterwards called 'Magog'". The Scythians and tribes beyond the Caucasus were known to the Arabs as "Rus", and to the Greeks as "Ros". Again modern Russia seems indicated. I have, of course, studied the Hebrew text of the Scripture relative to the translation of the Hebrew word "roch" in Ezekiel 38:3. I simply quote Bishop Lowther who says "Rosh, taken as a proper name in Ezekiel, signifies the inhabitants of Scythia, from whom the modern Russians derived their name".

'Meshech is related to the Moschi, east of Black Sea. Hence the appellations "Muscovy", "Muscovites" and the modern "Moscow", a city together with Leningrad, in the very same longitude as Jerusalem. Examine your map.

'Josephus says the Thobelites were founded in Tubal. A conjecture later than Josephus attributes the derivation of the modern Tobolsk from this word. Scripture says Gog, Magog, Rosh, Meshech and Tubal. Human opinion deduces these ancient designations as having current reference to modern Russia, certainly a "great anti-theocratic power" in the world today. Gog's partisans Paras, Cush and Put appear to be a regular Mohammedan Pan -Islamic confederacy if these three ancient names have current application to Persia, Ethiopia and Libya. And what of Gomer and Togarmah? The country populated by the descendants of Gomer was anciently called "Cimmeria". These people

moved from the Crimea along the Danube and populated Gomerland, identical with modern Germany. Togarmah appears to have been an area in modern Armenia, later swallowed up by Russia and Turkey. Here, then, are the predatory nations in their suggested nomenclature. Russia and satellite Germany with a Pan -Islamic Mohammedan Arabic Confederacy which will embrace, probably, Turkey, constitutes a formidable menace to the peaceful nation of Israel dwelling in wealth and false security.

'There remain to us the nations who parley either in protest or profit. Sheba and Dedan are named as the sons of Raamah, grandsons of Cush, the son of Ham. The descendants of Ham are likely to be those who settled in the countries south of Edom near the Red Sea. There were two others who bore these names as descendants of Abraham by Keturah, but modern Syria will most likely discover these peoples. The question of the identification of Tarshish is a study in itself. Tarshish is of Japhetic origin, not Shemitic, and in Scripture bears the character of a maritime, merchant, mineral, market and manifold people. If we are provided with a Tarshish garment made of ancient Scripture description and measurements and seek today for national entities fitting to the garment, I imagine the British Commonwealth of Nations and the United States of America could best wear the Tarshish garment without tailoring. Incidentally, if Tarshish be United States of America and Britain, the axe is laid to the very roots of the Anti -Semitic "British - Israel" speculation, inasmuch as Tarshish, as I mentioned before, is of Japhetic origin. The twelve tribes of Israel, the Jews, are all of Shemitic origin.

'If my interpretation of the pertinent Ezekiel Scriptures coincides with the revelation of those Scriptures, and I think it does; and if my speculations regarding the identification of the nations and peoples mentioned therein is correct, and I think they might substantially be so; then we have moved into a strip of time more potent than anything conjured to the mind by the atomic age. Russia created the Anti -God Movement which had its origin in Moscow. Zinovieff is reported to have said -- "We will grapple with the Lord God in due season: we shall vanquish Him in His highest heaven and wherever He seeks refuge, and we will subdue Him for ever"'.

Another writes, 'It will be recalled that Stalin signed the official decrees in 1932 ordering the Almighty to pack His few remaining belongings and get out of the Soviet Empire. The sign of the Soviet is the clenched fist. The sign of the Godhead is the pierced palm. If God's calling is spurned, Gog's challenge is accepted and this can be translated into a principle which has individual, as well as national application. Our consideration of this wonderful prophecy of Ezekiel, admittedly brief, is yet adequate to give us a deeper sense of reality as we obey the Divine wish to "Pray for the peace of Jerusalem" for it is abundantly true that "they shall prosper that love thee"'.

### **The Grammar of Prophecy**

R.B. Girdlestone, M.A., in his opening chapter, says:

'An ideal Biblical prophecy may be expected to have the following characteristics:

- (1) It plainly foretells things to come, and is not clothed in the ambiguities which we observe in heathen oracles and vaticinations.

- (2) It is designed and intended as a prediction, and is not like the suggestion of Caiaphas, which might be called an unworthy prophecy.
- (3) It is written, and published, and proclaimed before the event to which it refers, and which could not be foreseen at the time by ordinary human sagacity.
- (4) It is subsequently fulfilled in accordance with the original utterance, due regard being had to the recognized laws of prophetic speech and interpretation.
- (5) It does not work out its own fulfilment, but stands as a witness until after the event has taken place.
- (6) It is not an isolated utterance, but is more or less correlated with other prophecies, and is practically one of a long series of 'predictions'. (The Grammar of Prophecy).

He remarks that these are the marks of what we call an 'ideal' prophecy. Some will be found that do not come up to this humanly devised standard. But some, notably those that have to do with the destiny of the seed of Abraham, and the mission of the Son of God, do. Isaiah 41:22,23; 46:9 -11 and Amos 3:7 clearly emphasize the predictive element, which is the first and most important aspect of prophecy, to us who live long after the immediate purpose has passed away together with the people and the circumstances that called for its utterance.

Girdlestone adds a further five ideas concerning God, which are implied in Biblical prophecy. We summarize them as follows:

- (1) The personality of God lies at the foundation of this as of all else.
- (2) The Eternity of God is a necessary corollary ... He was, He is, He is to come.
- (3) The existence of Purpose in the Divine mind follows next.
- (4) Divine Omnipotence is the fourth element. 'Hath he said, and shall He not do it?'
- (5) He is capable of making known His purposes beforehand.

While these are the findings of a man, as frail and as liable to error as the best of us, they are nevertheless valuable in that they point the way to a full and reasonable apprehension of this most wonderful feature in the Inspired record.

### **Haggai**

#### **'From this day will I bless you'**

Haggai was the first prophet by whom God spoke after the return from captivity. His prophecy is dated 'in the second year of Darius the king', which, according to the chronology worked out by The Companion Bible, was

'sixteen years after the decree of Cyrus' and occupied a period of about four months. The prophecy is fourfold.

- (1) The prophecy given on the first day of the sixth month (1:1 -11).
- (2) The prophecy given on the twenty -first day of the seventh month (2:1 -9).
- (3) The prophecy given on the twenty -fourth day of the ninth month (2:10 -19).
- (4) The prophecy given on the twenty -fourth day of the ninth month (2:20 -23).

The name Haggai means 'My Feast', and the feasts of the Lord are linked with the house of the Lord, worship being the prime reason for the Temple.

Zerubbabel, the name of the governor of Judah at this time, means 'Scattered, or Sown in Babylon'. He was of the seed royal, and is usually called 'The son of Shealtiel, or Salathiel' (Ezra 3:2,8; Hag. 1:1). In 1 Chronicles 3:19 he is called the son of Pedaiah, who was the brother of Salathiel (1 Chron. 3:17). The name Salathiel comes in both of the genealogies of Christ as given in Matthew and Luke, for at the repudiation of Jeconiah the succession passed from the line of Solomon to the line of Nathan his brother. It appears that Matthew gives the strict line of relationship whereas Luke gives the legal line, which would include sons by 'adoption', even as it includes Joseph in the genealogy of Mary, whose genealogy is given by Luke. While living at Babylon, Zerubbabel, who bore the name of Sheshbazzar (Ezra 5:16), was made governor and laid the foundation of the house of God in Jerusalem. Sixteen years previous to the opening prophecy of Haggai, Cyrus the king of Persia had made the proclamation recorded in Ezra 1:2 -4, which charged the people of God to go up to Jerusalem and to build the temple which had been destroyed. The third chapter of Ezra records the beginning of the work under Joshua and Zerubbabel. At the laying of the foundation of the house of the Lord most of the people 'shouted with a great shout', but many of the older men, who had seen the glories of the first house, mingled tears with their rejoicing (Ezra 3:10 -13).

Sixteen years after this, the temple was still unfinished, and chapter 4 of Ezra supplies part of the reason for the long delay. The adversaries of Judah came to Zerubbabel with offers of help, saying 'Let us build with you: for we seek your God, as ye do: and we do sacrifice unto Him since the days of Esar -haddon king of Assur, which brought us up hither' (Ezra 4:2). These were Samaritans, and the refusal of their offer by Zerubbabel, finds an echo in the Samaritan's question, recorded in John 4:20. Upon being refused, the people of the land began a campaign which ended in a command by the Persian King for the work to cease. 'So it ceased unto the second year of the reign of Darius king of Persia. Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel' (Ezra 4:24; 5:1), and once more under Zerubbabel and Joshua the work of rebuilding began. When Haggai arose to speak to the people, he makes no reference to the opposition of the Samaritans, or to the edict of the king, but rather charges the returned exiles with self -seeking and indolence. It is, alas, too easy to shield oneself behind opposition, prophetic forecasts and the like, but these do not in any sense alter our responsibility. The people had allowed the opposition of their enemies to provide a substitute for the command of the Lord. They

said 'the time is not come, the time that the Lord's house should be built', yet Haggai as the mouthpiece of the Lord asked:

'Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?' (Hag. 1:4).

Dispensational truth must run on all fours. If we live in a dispensation characterized by 'All Spiritual blessings', dispensational truth demands that we shall not, at the same time, expect or aim at 'blessings in basket or store'. If dispensational truth tells us to set our affection on things above, and teaches us that our Citizenship is there, it will expect us to react, as did Abraham, and confess that we are 'strangers and pilgrims on the earth'. We cannot have things both ways.

Haggai calls upon the people to 'consider' their ways, or as the Hebrew has it, 'set your heart' on your ways, a call which the prophet makes five times over:

'Set your heart on your ways' (1:5). 'Ye have sown much, and bring in little' (1:6).

'Set your heart on your ways' (1:7). 'Ye looked for much, and, lo, it came to little' (1:9).

'Set your heart from this day' (2:15). 'Before a stone was laid' (2:15).

'Set your heart now from this day' (2:18). 'From the day that the foundation of the Lord's temple was laid, set your heart to it ... from this day will I bless you' (2:18,19).

What had their self-seeking and fearfulness brought?

'He that earneth wages, earneth wages to put it into a bag with holes' (1:6),

a text that could be used with profit at many a conference claiming higher wages today. The value of a wage is to be computed in what it will buy, any other computation is uneconomic. In the newspaper on this day of writing is a headline 'The Little Man's Budget' and shows how a steelworker with a wife and one small child spends his weekly wage of  $\text{æ}7\ 0\text{s}\ 5\text{d}$ . ( $\text{æ}7\ 2$  newpence), a sum of money if it had been earned in the days of our own boyhood would have spelled wealth and affluence!

'Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house' (Hag. 1:9).

It is a noteworthy feature in the outworking of the purpose of God, that Israel's fortunes are linked with the 'house of the Lord'.

In Part 2 of this Alphabetical Analysis, the reader will find an article entitled House2 which is devoted to the evident relation which Scripture reveals, of this association of the house of the Lord, and the nation of Israel. Also a complete survey of history from David (1 Chron. 28) to the edict of Cyrus (2 Chron. 36) is set out in structure form in this same

article. All we can do is to indicate the teaching which the structure emphasizes.

A 1 Chron. 28 David Command to build (10). Writing (19)  
The Lord be with thee (20).

\* \* \* \* \*

M 2 Chron. 26. Uzziah Sacrilege. A leper

\* \* \* \* \*

A 2 Chron. 36. Cyrus Charge to build. Writing  
The Lord be with him (22,23).

The words 'Then spake Haggai the Lord's messenger in the Lord's message' (1:13) strike a note that will find a response in the hearts of those who appreciate the distinction known as dispensational truth. These words could be applied to 'Paul the prisoner of Jesus Christ for you Gentiles' where 'the messenger' and 'the message' are closely inter-related, as is evident from 1 Timothy 2:6,7,

'A testimony in its own peculiar season, whereunto I am ordained a preacher' (Author's translation).

A month later, the word of the Lord came by the prophet who called attention to the contrast that was evident, between the glory of the first house and the insignificance of this the rebuilt house of the remnant:

'Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?' (2:3).

This prophecy, uttered in the seventh month, is made to revolve around the comparative glory of the two houses, and reveals that, even though Solomon's temple was 'exceedingly magnificent', and the house built by the returned exiles was 'in comparison of it as nothing', yet 'the glory of this latter house shall be greater than of the former' for 'The Desire Of All Nations shall come' and in that place the Lord said 'I will give peace' (2:1-9). The Authorized Version translation 'the glory of this latter house' is, however, misleading, for the Saviour Himself came to Herod's temple, and will come again to the yet future Millennial temple (Ezek. 48). The Revised Version reads 'the latter glory of this house' and The Companion Bible reads 'Greater shall be the last glory of this house than the first'. 'This house', moreover, is used irrespective of the fact that one building had been destroyed and another built (Hag. 2:3). The 'first glory' of this house will be as nothing to the 'last glory'.

The prophet now swings over again to the moral condition of the people. 'So is this people, and so is this nation before Me'. Again they are called to 'consider' and again the prophet reminds them that the scarcity under which they suffered, the 'blasting and mildew' that neutralized all the labour of their hands, was associated with their delay in rebuilding the Lord's house. 'Consider now,' continued the prophet, 'from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it' (2:18). With

one more glance at the empty barn, and the fruitless trees, the prophet adds the words 'from this day will I bless you'.

The fourth and final prophecy of Haggai reverts to the central theme of the second prophecy, namely:

'Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land' (2:6).

Here the wording is changed, but the theme is the same:

'Speak unto Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth' (2:21).

This shaking overthrows the throne of the kingdoms of the nations, for when the day of Israel's glory dawns, the time of the Gentiles will have been fulfilled.

The prophecy concludes with the symbol of a 'signet' and looks back to the judgment that fell upon Coniah (Jer. 22:24). Here, however, is assurance, for the Lord says, 'I will make thee as a signet: for I have chosen thee, saith the Lord of hosts' (2:23).

### **The Holy City**

#### **(1) -- A New Earth**

'We are now walking on a terrestrial surface, not more compact, perhaps, than the one we shall hereafter walk upon, and are now wearing terrestrial bodies, not firmer and more solid, perhaps, than those we shall hereafter wear. It is not by working any change upon them that we could realize, to any extent, our future heaven. The spirituality of our future state lies not in the kind of substance which is to compose its framework, but in the character of those who people it. There will be a firm earth, as we have at present and a heaven stretched over it, as we have at present; and it is not by the absence of these, but by the absence of sin, that the abodes of immortality may be characterized'. -- Dr. Chalmers.

#### **(2) -- A Promised Home**

'It will exist as a real city, the glorious home and capital of a glorified humanity. There are many things in the description that have their most natural (their normal) application to such an abode, as is evident upon the bare perusal. (1) A material dwelling place is as necessary for resurrected saints as was Eden for Adam, or Canaan for Israel. (2) It should occasion no surprise if the same loving care that will raise and glorify the body should prepare a fitting and glorious abode for it. (3) It should be regarded as no strange thing if He Who prepares for the body should grant us an inspiring, though general, description of its future abode. (4) On the contrary, the giving of such a description would be but in accordance with Jehovah's dealing with Israel before leading them into Canaan, and in continuance of the information given by the prophets concerning the Palingenesia\*, and especially by the apostle Paul (Rom. 8:20,21)'. -- E. R. Craven, D.D.

\* Palingenesia = regeneration; see Titus 3:5.

### (3) -- A Real City

'That a real city, as well as a perfected moral system, is here to be understood, I see not how we can otherwise conclude. All the elements of a city are indicated. It has specific dimensions. It has foundations, walls, gates, and streets. It has guards outside and inhabitants within, both distinct from what characterizes it as a real construction. It is called a city -- "the Holy City". It is named as a city "the Holy Jerusalem". It is called "the New Jerusalem", as over against an old Jerusalem, which was a material city. Among the highest promises to the saints of all ages was the promise of a special place and economy answering to a heavenly city, and which is continually referred to as an enduring and God -built city. And whatever difficulty we may have in taking it in, or in reconciling it to our prepossessions, I do not see how we can be just and fair to God's Word, and the faith of the saints of former ages, and not see and admit that we here have to do, not with a mere ideal and fantastic city, but with a true, real, God -built city, substantial and eternal; albeit there has never been another like it'. -- J.A. Seiss, D.D.

### (4) -- Its Composition

'This is "the Jerusalem which is above". All glorious is the city, for such must be whatever comes from God out of Heaven. Splendid in its attire, i.e., its construction and materials, for it is like the splendid dress of a bride adorned for her husband. When the body is raised, and united once more to the soul, the natural consequence is that a new world is necessary for its abode. The paradise in which pious souls had hitherto been, was a place of happiness fitted for them when separated from their respective bodies. But now a new state of being commences. It is not altogether and merely spiritual, for the body is again united with the soul; it is not a material state, for the body by its resurrection has become a spiritual body. This new state of being demands, of course, a new world for its appropriate development. It is not the mere fiction of a poetic imagination, but there is a corresponding reality. -- Prof. Moses Stuart.

### (5) -- Its Gravity

'The sudden coming into sight, from heavenly space, of a glittering object, unknown to astronomers, self -luminous, above the brightness of the sun, steadily approaching, till it enters our atmosphere, and comes into close proximity to this globe, transcends all human experience, and defies all natural philosophy. But the epoch is an epoch of miracles; the Almighty God is visibly interposing and is not bound by natural laws which He made, and which He can interrupt or counteract at His pleasure. The suspension of a non -rotating cubic mass, fifteen hundred miles every way, in our atmosphere, composed of gold and gems, inhabited by glorified human beings, would surely throw out of bearing the specific gravity of the earth, so alter its relations to the sun, moon, and other planets, as to be inconceivable. Nay, I dare not say so. What compensations the Upholder of all things may make for the anticipated disturbances I cannot conjecture. My business is with His Word. Hath he spoken, and shall He not make it good? I am sure He will, though I do not know how'. -- P. H. Gosse, F.R.S.

### (6) -- Its Dimensions



'This cubic city is fifteen hundred miles in length, and fifteen hundred miles in breadth, and fifteen hundred miles in height. (It is the probable enormosity of the earth which reduces to its true relative proportions the immensity of its metropolis). This one city would cover all the land from Maine to Florida, and from the Atlantic to Colorado. It would cover all the countries of Britain, Ireland, France, Spain, Italy, Germany, Austria, Prussia, European Turkey, and half of European Russia. Suspended with its centre over Jerusalem, its boundaries would reach to the shore of the Euxine northward, to Nubia and the middle of Arabia southward, to the Caspian and Persian gulf eastward, and to Greece and Sahara westward'. -- A. Sims.

#### (7) -- Its Site

'The New Jerusalem, like the old, is a mountain -city. "Jerusalem, which is now", is some two thousand five hundred feet above the sea. In millennial days, "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. 2:2). The eternal city of God, then, is set upon a mountain: the mountain is composed of the twelve foundations of precious stones. It was on the ledge of the topmost foundation that John was set by the angel (Rev. 21:10). What proportion the height of the foundation bears to the height of the city is not given us. It is the absence of this which has caused the difficulty'. -- Govett.

#### (8) -- Its Value

'You may spiritualize that, but I do not. An amethyst is an amethyst. I have seen the crown jewels of England, and I admire precious stones. When I go to the office of a merchant in precious stones, he will say to me, "Doctor, would you like to look at the stones?" Then he spreads out a great, dark, purple velvet cushion. Locking the door, he goes to his enormous safe, and takes out his diamonds and rubies and emeralds and amethysts, and throws them down, and there before my eyes is, oh such beauty, such glory. I feast my eyes upon them, and say, "how beautiful". Then I remember the Devil would tempt me to covet them, and I say to him, "Buhler, these are only chips of the great foundations of the City of God"' -- Buhler.

#### (9) -- Its Foundations

'No man has seen the sard, the topaz, the beryl, and the emerald blaze as the great stones of the Holy City in the vision of the Apocalypse. We have only known the little dust of the vast treasures of the earth, and we prize these tiny shreds and splinters of the hidden wonders. Does it not show that what we can have now is nothing as compared with the unmeasured treasures which the God Who made the glittering dust can grant to those to whom His honour is all in all?' -- Duke of Argyll.

#### (10) -- The Vision

In a police court some years ago, thirty men, red -eyed and dishevelled, were brought up as drunk and disorderly. Some were old and hardened; others hung their heads in shame. During the momentary confusion of the entry, a strong, clear voice from below began singing:

Last night I lay a -sleeping,  
There came a dream so fair.

Last night had been for them all a nightmare and a drunken stupor. The song continued:

I stood in old Jerusalem,  
Beside the Temple there.

The judge made a quiet inquiry. It was a member of a famous opera company, awaiting trial for forgery, singing in his cell. The men began to show emotion. One or two dropped on their knees. One boy, after a desperate effort at self-control, broke down sobbing. At length one man protested: 'Judge', he said, 'have we got to submit to this? We're here to take our punishment, but this --'. He, too, began to sob. It was impossible to proceed with the business of the court; yet the judge gave no order to stop the song. The song moved to its climax:

Jerusalem! Jerusalem!  
Sing for the night is o'er,  
Hosanna in the highest!  
Hosanna for evermore!

In an ecstasy of melody the song died. The judge looked into the faces of the men. Not one was untouched. With a kind word of advice he dismissed them all. No man was fined or sentenced that day.

'And there shall in no wise enter into it anything unclean, but only they which are written in the Lamb's Book of Life' (Rev. 21:27).

(Compiled by and published in *The Midnight Cry*, Nov. 1956. 216, Cranbrook Road, Ilford, Essex).

## Hosea

### **The Restoration of Israel in symbol and in promise**

The prophecy of Hosea follows those of Jonah and Amos so far as chronological order is concerned, but stands at the head of the twelve minor prophets in the Hebrew canon. The name Hosea is the Hebrew word for 'salvation' and appears in chapter 1, in the promise:

'But I will have mercy upon the house of Judah, and will Save them by the Lord their God, and will not Save them by bow, nor by sword, nor by battle, by horses, nor by horsemen' (Hosea 1:7).

This promise might well be taken as the key promise of the prophecy. The word reappears in the closing section of the prophecy:

'Thou shalt know no god but Me; for there is no Saviour beside Me' (Hosea 13:4).

'I will be thy King: where is any other that may Save thee in all thy cities?' (Hosea 13:10).

'Asshur shall not Save Us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy' (Hosea 14:3).

The reader will not fail to observe how this last reference perfectly balances the first, even to the inclusion of the word 'mercy'. This insistence upon the word 'salvation' and 'save' suggested by the name of the Prophet, is a feature that is noticeable in another grouping of the Prophets in the Hebrew canon.

The term 'Prophet' covers some books which are historical rather than predictive, and opens with the book of Joshua and closes with the minor prophets considered as one book. The 'Prophets' therefore of the Hebrew canon open with 'Joshua' the salvation of the Lord, the Captain, and close with 'Joshua' the salvation of the Lord, the High Priest, the whole prophetic section of the Old Testament being bounded by the name borne by The Saviour, for 'Jesus' is but the Greek spelling of Joshua, as a reference to Acts 7:45 and Hebrews 4:8 will show. A disquisition on such a theme as 'The nature of God' is naturally outside the scope of studies such as this, but no one should be able to read the words 'I will ... save them by the Lord\* their God' (1:7) without being struck by its peculiar phraseology. It is 'The Lord' Who is the speaker (verse 4), 'And the Lord said ... I will avenge ... I will break ... And (God the word supplied by the Authorized Version) said ... I will no more ... I will utterly ... I will have mercy ... and will save'. If the passage had read 'I will save them Myself' it would have been readily understood. It must be remembered that of 'God, Absolute and Unconditioned' we know, and can know, nothing. He, Himself, is greater than all His names, and His very nature unnameable. In this verse in Hosea we see, as it were, God Himself referring to Himself in the realm of the manifest and conditioned. He is 'Jehovah Their God' Who in fulness of time became Man and was known as 'The Man Christ Jesus'. (See God6)

\* The same problem meets us in Psalm 110:1, but Matthew 22:44 leaves us in no doubt as to the One Who is intended. Some readers may have been disturbed by an exposition of Psalm 2:2 where it is denied that 'His anointed' refers to the Lord Jesus Christ in spite of Acts 4:25 -28. This note seems called for in the circumstances.

The first three chapters are chiefly characterized with the fact that the Prophet enacts in his own family life, the message that he has to tell, and this is followed in the remaining chapters where the Prophet, still using symbol, gives the message by word of mouth.

'Go take unto thee a wife' (1:2). 'Go yet, love a woman' (3:1). This is 'the beginning of the word of the Lord by Hosea'. 'Hear the word of the Lord, ye children of Israel' (4:1). This is the continuance of the prophecy of Hosea. The word translated 'beginning' is not the same as that found in Genesis 1:1. It is the Hebrew chalal, (some texts read techillah) and is found again in the margin of Hosea 8:10, where the text reads 'sorrow'.

It may appear strange to the casual reader that a word can mean either 'beginning' or 'sorrow' but the fact is, that the idea of a 'beginning' is a derived meaning, the primary idea of chalal being 'to perforate', thence by steps 'to lay open', 'to give access and so profane or defile' and eventually 'to begin' in the sense of 'opening'. While a verbal connection between the word 'beginning' and the subsequent strange episode in the life of the prophet would not be evident to the English reader, Hosea, who was commissioned by God to 'take a wife of whoredoms' (1:2) would scarcely fail to note that the word 'beginning' was derived from the word meaning 'to lay

open, profane, defile', and employed by Moses and other writers for the very pollution and profanation he was called upon to exhibit (Lev. 21:7,9,14; 19:29). It does not necessarily follow that Gomer, the daughter of Diblaim, was an immoral woman. It means she was of 'Israel' as distinct from 'Judah', for Israel, that is the ten tribes, had become idolaters, having their own sanctuary at Beth -el. We have already learned about the 'altars of Beth -el' from the prophet Amos, and Hosea refers to Beth -el in 10:15 and 12:4 in a markedly contrasted manner. The two marriage contracts into which Hosea entered are highly significant, and must now be examined. (See structure overleaf).

It is evident by this disposition of the subject -matter, that these two marriage contracts entered into by the prophet were intended to set forth in symbol the relationship of the Lord to Israel, their defection, the long period of estrangement and their final restoration. The names of the three children which were born were most certainly given because of their typical meaning.

The name of the wife, Gomer, does not appear to have been chosen because of its meaning, but because of its association. Gomer was the name of a northern people, of Japhetic origin (Gen. 10:2). Some believe that from these descended the Cimeru, the ancestors of the Cymry or the Welsh. Israel by their sins and idolatry had put themselves in the position of the far off Gentiles. The three children of this marriage were named at God's instruction Jezreel, Lo -ruhamah and Lo -ammi (Hos. 1:4,6 and 9).

### Hosea 1 to 3

A 1:2-. 'Go take a wife of whoredoms'.	
B 1:-2. Meaning, the departure of the land from the Lord.	
C 1:3. Hosea takes Gomer.	
Prophetic significance.	D 1:4 to 2:23.   e 1:4 -9. The three children.   a Jezreel 'I will avenge'. b Lo -ruhamah 'Not ... mercy'. c Lo -ammi 'Not My people'.
	f 1:10 to 2:1. Prophetic import of the three names.
	f 2:2-22. Prophetic fulfilment of the three names.
	e 2:23. The three children.   a Jezreel 'I will sow'. b Ruhamah 'Mercy'. c Ammi 'My People'.
A 3:1-. 'Go yet, love ... an adulteress'.	
B 3:-1. Meaning, Israel who look to other gods.	
C 3:2. Hosea buys her, with the price of a slave.	
Prophetic significance.	D 3:4,5.   e1 3:4-. Many days. f1 3:-4. Abide ... without a king etc. e2 3:5-. Afterward. f2 3:-5-. Return ... Lord ..., and David their king. e3 3:-5. Latter days.

Jezreel. First it should be observed that there is in this name a paronomasia between Israel (Yisrael) and Jezreel (Yizreel). Then, it must be

remembered that two words similar in sound provide a further prophetic foreshadowing. The Hebrew word 'to sow' is zara, the Hebrew word 'to scatter' is zarah, so that the expressions 'May God sow' and 'May God scatter' appear very similar to the eye and ear in the original. Israel were to be 'scattered' among the nations (Lev. 26:33; Jer. 31:10) but eventually they were to be 'sown' again in their own land (Jer. 31:27). The prophet Zechariah uses the word 'sow' with the meaning equivalent to 'scatter' (Zech. 10:9). The scattered tribes of Israel were known as 'the dispersion' (Ezek. 12:15; John 7:35) or 'the twelve tribes scattered abroad' (Jas. 1:1) where the Greek word for 'seed', spora, enters into the composition of the word diaspora, 'the dispersed or scattered'.

In this name of Hosea's first -born son, therefore, the whole of Israel's history is compressed. They shall be scattered, but they shall at last be gathered. The names of the two children that follow are prophetic of the condition of Israel during this scattering, Lo -ruhamah meaning 'not having obtained mercy', Lo -ammi meaning 'not My people'. The 'Lo -ammi' period of Israel's scattering is of the utmost importance to the right understanding of the dispensational place of the Mystery and the Church of the One Body. Israel became 'lo -ammi' at Acts 28:28, when for the first time in history it could be said 'the salvation of God is sent unto the Gentiles', independently of Israel. The verb is literally 'was sent' and refers to some particular point in time. This point we believe to be indicated in Acts 26:17, consequent upon the second appearing of Christ to Paul. In God's good time, a complete reversal will be made of all the conditions that are now associated with Israel's blindness, which reversal is the subject of Hosea 2:23:

- (1) 'I will sow' Jezreel, the second meaning attaching to the Hebrew name;
- (2) 'I will have mercy', removing the negative 'lo' from the name Lo-ruhamah; and
- (3) 'My people', removing the negative 'lo' from the name Lo-ammi. Great shall be the day of Jezreel when this blessed reversal takes place (1:11).

The second marriage relationship of Hosea is given in chapter 3. The word translated 'friend' in Hosea 3:1 is the Hebrew rea, which differs from the word translated 'evil' only in the vowel points, and is usually written ra. This verse is translated in the LXX 'Go yet, and love a woman that loves evil things, and an adulteress', and it is in line with the truth for which this symbol stands that these words should refer to the same woman Gomer, who had acted unfaithfully even as Israel had done. We sincerely hope that by so concluding we have not said evil of an innocent person, and must of course leave the matter to the judgment of 'that day'. The woman in view had evidently become seriously involved, for the price paid by Hosea was the price demanded for the liberation of a slave. The symbolism of this new marital transaction is then explained:

'For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

'Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days' (Hosea 3:4,5).

The interval of 'many days' is to be characterized by a mutual 'abiding' or 'waiting'. The woman was to 'abide' without further unfaithfulness, the man would abide and wait also. This waiting negative attitude is explained by the sixfold negation of verse 4. Israel has had no 'king' since the days of their captivity. On the other hand, their very scattering among the nations had made it impossible for any foreign 'prince' to rule over them. Since the destruction of Jerusalem, Israel has been deprived of the right to offer sacrifice, but, since the days of their captivity, they have never again fallen under the old spell of idolatry; they have had no priest in the true sense of the word, but neither have they teraphim. The Bible student needs no explanation of these terms, except perhaps the last.

Teraphim. -- This word is variously explained, but always with a consciousness that much to do with its origin and intention is unknown. Dr. J. E. Shelley contributed a suggestive article to the Bible League Quarterly in 1939 in which he speaks of the 'Generations' which compose the bulk of the book of Genesis, and suggests that these 'ancestral tablets' were called teraphim by association with Terah the father of Abraham, and says that 'certain Jewish legends represent Terah as actually a maker of idols'. The word 'teraphim' occurs but six times in the English of the Authorized Version, all the references apart from Hosea 3 being in Judges 17 and 18. The word occurs, however, fifteen times altogether in the Old Testament, being translated 'image', 'idolatry' and 'idol'. It was the teraphim that Rachel stole and hid (Gen. 31:19 -35). It was the teraphim that Michal placed in the bed vacated by David (1 Sam. 19:13,16). In 1 Samuel 15:23, Ezekiel 21:21 and Zechariah 10:2, it will be seen that the teraphim were consulted and associated with witchcraft and divination:

'When the temple in Jerusalem was burned in a.d. 70 all the genealogical records of Israel's tribes were utterly destroyed. There is no man among the Jews today who can prove definitely of what tribe he is, by giving his genealogical records' (Dr. J. E. Shelley).

Israel had long been without a king when they entered their lo -ammi condition at Acts 28. The last thing to go at the destruction of the temple would have been the genealogical records. Since that date Israel has 'waited' and must wait until a priest stands up with Urim and Thummim -- in other words, until the Lord Himself returns. The words of Hosea 6:1,2 suggest that the period covered by this 'abiding' will be 'two days', which in the symbolic use of the term covers the two thousand years that may intervene before their complete restoration. As we have no certain knowledge as to when this period actually started, it is useless to attempt to compute the date of Israel's restoration. The return of Israel, with the confession that they will make, constitutes the closing chapters of this prophecy. All is graciously reversed. Instead of being lo -ammi and lo -ruhamah, the fatherless find mercy (14:3). Their backsliding is healed, and this restored people grow as the lily, have the beauty of the olive, the odour of Lebanon, with their fruit derived alone from the Lord.

The reader will be as conscious as the writer of these notes that the bulk of prophecy has been left unexplored. To attempt a fuller exposition would demand a lengthy presentation, but sufficient, we trust, has been lifted out to provide a guide to the reader who supplements the comments given here, by his own Berean -like studies.

## IMAGE OF DANIEL 2

Just as Genesis 3:15 contains all prophecy in embryo, so the Image of Daniel 2 covers all Gentile dominion, from the appointment of Nebuchadnezzar until the ten toes symbolizing the ten kings in the final stage of Gentile dominion is reached, when without a moment's interval, the Stone cut out without hands strikes the feet of the image with utter destruction, fills the whole earth, and is set up by the God of heaven as a kingdom which shall never be destroyed. We believe that all prophecy, which is future to Daniel 2 must fit into the overall pattern foreshadowed by the Image therein depicted and interpreted. If there be periods of blessing to this earth either with or without Israel as a factor before the Millennial kingdom (which immediately follows the striking of the feet of the image), we must find a place for it indicated by the sure word of prophecy. To substantiate this idea, we would draw attention to Luke 21:24 where the 'times of the Gentiles' coincide with the 'treading down' of Jerusalem by the Gentiles. This passage as it stands is fatal to any idea of a pre-Millennial kingdom in which an enlightened Israel has a central place, for a people cannot be trodden down and at the same time function as a kingdom of priests, there is no place for a regathering of Israel and a time of blessing and illumination that will last for years, followed by a fresh dispersal and another gathering at the time of the end. The image is seen as a whole when the stone strikes the feet.

The translation 'treading down' has been questioned, and a much more modified idea substituted. We have discussed this, and provided a concordance of the Greek word so translated in Millennial Studies<sup>9</sup> No. 17, a short article entitled Treading Down of Jerusalem, which should be consulted.

Coming to Daniel 2, we observe that at verse 4, the language in which the prophecy is written changes from Hebrew to Syriac (Aramaic), the language of the Gentiles. The words 'in Syriac' mark the place where the language changes and Hebrew is not resumed until the opening of chapter 8. This of itself shows that during these visions, the Gentile is prominent. Before going into detail it may be well to consider one or two interpretations that have been put forward, so that the way may be cleared, and our study pursued unhindered.

(1) Four kingdoms.-- One school of interpretation speaks of the image as representing four kingdoms only -- Babylon, Medo -Persia, Greece and Rome. The legs represent the two divisions of the Roman Empire, the eastern and western, and the ten toes, the kingdom into which it will finally be divided, thus making Rome's dominion, either in its full power or in its divided form, cover the whole period from before Christ to the present time, and necessitating a revival of ancient Rome at the time of the end. Some who endorse this view believe Rome to be the Babylon of the Apocalypse, whilst others still believe that literal Babylon will be rebuilt.

(2) The fourth kingdom regarded as Satanic. -- Another view of the purport of the vision does not include Rome at all. This view is that Babylon, Medo -Persia and Greece followed one another, but that by the time the Lord was here upon earth, the devil could claim that the kingdoms of the world had been delivered unto him (Luke 4:6). Moreover, another objection to Rome having a place in Nebuchadnezzar's vision is said to be the fact that she never really had possession of Babylon itself. We would add, however, that this is not strictly true.

These two points of view are maintained with some recognition of the principles of prophetic interpretation. There are other views, but they are too far removed from the way of truth to justify space for consideration here.

We do not propose analysing the two methods of interpretation mentioned above, but shall proceed at once to definite exposition, and where such exposition causes us to depart from the views expressed in these interpretations, we shall make any necessary criticism. All that we would say here is that we believe neither to be correct.

### **The latter days**

To quote the verses that record both the vision and the interpretation would occupy more space than we can afford, but we trust that the reader will not be satisfied to read these notes without personal reference to the Scriptures themselves. Keep the Book open.

From the urgency with which he demanded the interpretation, and the extreme measures he adopted to punish inability to comply with that demand, it is clear that Nebuchadnezzar considered the vision to be of supreme importance. It is blessed to see Daniel and his friends confidently laying the matter before 'the God of heaven', and to read the gracious answers given.

After a passing reference to the utter failure of the wise men of Babylon to help the king, Daniel said:

'But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days' (Dan. 2:28).

Evidently the king himself had been seriously thinking about the future of the dominion committed to him, for Daniel continues:

'As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter' (2:29).

Now while, in one sense, the succession of Medo -Persia to the dominion was something that should come to pass 'hereafter', as also was that of Greece, these successive monarchies are, nevertheless, not in mind, except as steps leading to the goal. In 2:45 Daniel becomes more explicit:

'Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter'.

'The latter days' and 'hereafter' have particular reference to 'the days of these kings' of verse 44, when the stone shatters the image and the kingdom of the Lord is set up.

When we come to study chapter 7, we shall find the same concentration on the 'end' and a rapid passing over of the steps leading to that end, as witness the words: 'I would know the truth of the fourth beast' (7:19).



The student should be informed as to the occurrences of these expressions, 'latter days' and 'hereafter' in the book of Daniel, and we therefore give them and the other renderings where the same words occur in the original.

#### Hereafter

'What should come to pass hereafter' (2:29).  
'What shall come to pass hereafter' (2:45).  
'Another shall rise after them' (7:24).

#### Latter Days

'What shall be in the latter days' (2:28).  
'What shall be in the last end of the indignation' (8:19).  
'In the latter time of their kingdom' (8:23).  
'What shall befall thy people in the latter days' (10:14).  
'What shall be the end of these things?' (12:8).

Daniel stood at the end of a long line of prophets, and the expression 'latter days' and 'last days' had by then a very clear meaning. Their use can be studied in Genesis 49:1; Numbers 24:14; Deuteronomy 4:30; 8:16; 31:29; 32:20,29; Isaiah 2:2; Micah 4:1, and other passages.

#### Gentile Dominion

The succeeding kingdoms symbolized in the great image of Daniel 2 show a marked depreciation. Gold gives place to silver, silver to brass (or copper), brass to iron, iron to clay. (See Feet of Clay p. 219). Because we are far more likely to have handled a solid piece of lead than a bar of gold, many of us would place lead as the heaviest of metals. This, however, would be inaccurate, the specific gravity of lead being 11.4, whereas that of gold is as high as 19.3. Gold is the heaviest metal mentioned in Daniel 2 and it is of this metal that the head is constructed, so that the image of Gentile dominion is top-heavy from the commencement. This can be seen by observing the relative specific gravity of each material:

Gold	...	...	19.3	
Silver	...	...	10.51	
Brass	...	...	8.5	(Copper 8.78)
Iron	...	...	7.6	
Clay	...	...	1.9	

The arrangement of these metals in the structure of the image indicates depreciation not only in weight, but also in the characteristics of the kingdom. The kingdom of which Nebuchadnezzar was the head of gold was an absolute monarchy. Of him it could be said, 'whom he would he slew; and whom he would he kept alive'. The Medo-Persian kingdom, represented by silver, was not absolute, as was Nebuchadnezzar's. Darius was limited by the president and princes, and by his own laws 'that could not be broken'. The Grecian kingdom of brass was a military kingdom, and consequently lower still in the scale. We will not here speak of Rome, as we have not yet dealt with the question of the fourth kingdom. We see enough, however, to realize that this prophetic image prevents us from ever believing that the kingdom of heaven will come upon earth as a result of Gentile rule; rather we are clearly told that Gentile rule must be ground to powder before the Kingdom of the Lord can be set up.

## Principles of Interpretation

Let us now seek the key to the understanding of the unexplained portions of the image. For this we will first examine what is clearly revealed. Babylon was succeeded by Medo -Persia, Medo -Persia by Greece, and Greece by some kingdom unnamed. Babylon passed off the scene, but the kingdom of Persia has remained to this day, and so has Greece. This leads us to our first point. It is not a necessity that the dispossessed kingdom should be either destroyed or absorbed by its successor, and therefore the idea that Rome is still existing in a weakened condition, and that the ten kings at the end must be found in the Roman earth, is on this ground, without foundation. Some other principle is at work and must be discovered.

We have discussed in Millennial Studies<sup>9</sup> the question of the 'Times of the Gentiles' and we there show that these were characterized by one essential feature, indicated by the Lord in Luke 21:24: 'And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled'. (See Millennial Studies<sup>9</sup>). Here is the essential prophetic character of the times of the Gentiles. Babylon dominated Jerusalem, and every power that has succeeded to the control of Jerusalem has taken its place in the image of Daniel 2. Does Rome take its place according to this canon of interpretation? Let us see. Who was it that sent out a decree that all the inhabited earth should be taxed, and so unwittingly compelled the birth of the Lord Jesus to take place at Bethlehem? It was Caesar Augustus (Luke 2:1). Who was exercising dominion over Jerusalem when John the Baptist pointed out the Messiah of Israel? The answer is Tiberius Caesar (Luke 3:1). Who was Governor of Jerusalem, with the power of life and death, when the Lord Jesus was crucified? Again, it was a Roman, Pontius Pilate (Luke 23). To whom did the Jewish nation pay tribute at this time? To none but Caesar (Luke 23:2). It is, then, very evident that the Roman Empire is in the line of Gentile succession, and if historians are true and Rome's sovereignty over the earth lasted for the space of 666 years, we may, in its typical character, find food for further thought.

This brings us to another important point. Believers in the Word of God are as certain that God knew the rise and fall of Rome as that He knew the rise and fall of Babylon or Persia. Why did He not then, definitely name Rome as he had Persia and Greece? For the selfsame reason that, in Old Testament prophecy, He veiled the rejection of Christ by Israel, the ensuing long interval between the 'suffering' and the 'glory' and the 'times and the seasons' of Israel's restoration (Acts 1:6).

The principle is brought out in Matthew 11:14: 'If ye will receive it, this is Elias, which was for to come'. Now John the Baptist declared most emphatically that he was not Elias (John 1:21). The Lord declared that Elias must first come and restore all things, as Malachi had already prophesied (Matt. 17:11; Mal. 4:5,6), and that this should herald the great and dreadful day of the Lord. At the birth of John the Baptist it was said of him that he should go before the Lord 'in the spirit and power of Elias' (Luke 1:17). If Israel had received the King and the kingdom, then Rome would have rapidly developed into the Beast, and Herod was already at hand, a potential anti-christ (see Acts 12:20 -23). We are not, however, called upon to discuss what might have been, for that leaves God out of the question. What actually took place was foreknown and provided for: Israel rejected their King and postponed their own restoration. In consequence of their folly a dispensation of hitherto unrevealed grace to an election from among the

Gentiles was instituted and no dominating power in the line of Gentile dominion could be revealed which would cover this period. Indeed, such would conflict with the fact that, while Israel are not reckoned as God's people, the prophetic calendar is in abeyance, and the prophetic voice is silent. (See Lo -Ammi2).

Nebuchadnezzar's vision, however, spans the whole period from his own accession until the Coming of the Lord, and Rome, by its manifest sovereignty over Jerusalem, falls into line with the other powers. Rome's dominion over Jerusalem, however, has not lasted throughout this long period. We therefore ask what power succeeded Rome in its hold upon Jerusalem? We know that at the time of the Crusades, in which one of our own kings, Richard the First took part, the city of Jerusalem was held by the Mohammedan power, and so, though unnamed, that power succeeded Rome in the line of Gentile dominion.

It has been objected that the Mohammedan power was never a 'kingdom' in the same sense as were Babylon, Persia or Greece. This is so, but instead of that fact being against its inclusion, it is rather in favour of it, because from the time of Israel's rejection, and the revelation of the dispensation of the Mystery, the image of Daniel enters a protracted period of indefinite length and character, and not until the time of the end does the image emerge with any precision. The same feature characterizes Gentile dominion at the present moment. The next development will be tragic in its reality.

Does the Mohammedan power still dominate Jerusalem? No, another change has taken place in our own days. When General Allenby received the keys of Jerusalem on 9th December, 1917, the dominion passed from the Mohammedan power to the present divided condition of Jerusalem. Let us now see what these events mean, and how far they coincide with the prophetic interpretation of the course of Gentile dominion given by Daniel:

(1) Head of gold	Babylon (Dan. 2)	}	'Five are fallen' (Rev. 17:10).
(2) Breast of silver	Medo-Persia (Dan. 5:31)		
(3) Belly and thighs of brass	Greece (Dan. 8:21)		
(4) Legs of iron	Rome (Luke 2:2) (Rev.		
(5) Feet of iron and clay	Turkey (a.d. 636 -- 1917)		
(6) Toes of clay	The decision of UNO in 1949 to place Jerusalem under international control and its inherent 'indecision' which has become more and more evident will lead to the final phase, the Ten Kings.	}	'One is' (Rev. 17:10).
(7) The Stone cut out without hands.			

Here we have the whole Gentile dominion represented as being sixfold, stamped with the number of man and of the beast. We stand today at the junction of the feet and the ten toes, which are ten kings, and which, presumably, will arise out of the national turmoil that is growing in the East. When John wrote the book of the Revelation he was 'in spirit' writing from the, then future, Day of the Lord; consequently he could say, 'five are fallen', namely, Babylon, Persia, Greece, Rome and Turkey, and 'one is', viz., the dominion of the ten kings. The true seventh is the kingdom of the

Lord, but Antichrist, active, true to character, will present himself as the seventh -- 'the other is not yet come'; 'he is of the seven, and goeth into perdition'.

Much that is mysterious in these verses is to be understood only in the light of the fact that at the time of the end the human merges into the superhuman and the Satanic. Although we have already occupied considerable space in this article, the solemnity of the subject and need for clearness forbids undue brevity, and we shall therefore continue for a little to consider more closely:

#### **The ten toes of the image**

The word 'broken' in Daniel 2:42 should be 'brittle' ('to shive, shatter', Young's Analytical Concordance), and shows that the 'clay' is pottery. Pottery of sufficient thickness would stand the weight of the image, but would shiver to pieces at a blow. It is impossible to fuse iron and pottery together in the same way that two metals may be fused, yet when we reach the feet of the Gentile image, metal gives place to pottery. Some radical change is here indicated. The feet are composed of both iron and clay:

'But they shall not cleave one to another, even as iron is not mixed with clay' (Dan. 2:43).

This does not mean that the communist will not mingle with the monarchist or the democrat with the autocrat, as some schools of interpretation suggest, for this same verse in Daniel 2 contains a deeper explanation:

'They shall mingle themselves with the seed of men: but they shall not cleave one to another'.

'The seed of men'. Are not communists and kings the seed of men? Are democrats only the seed of men and the ruling classes not? To ask the question is to answer it. Gold is a metal superior to silver, but of like nature. So also silver is superior to brass, brass to iron, yet all are metals. But at the feet of the image the altogether different material used indicates that the 'they' of 2:43 and the 'seed of men' are beings of two different orders.

Now the Lord revealed that at the time of the end it should be as it was in the days of Noah. Genesis 6 contains enough to enable us to see in the clay feet of the image the revival of the seed of the wicked one. There are two seeds in view, and the book of Revelation makes it clear that at the end demon-possessed rulers under the Satanic Beast and Antichrist will have full, though brief, sway.

In Daniel 2:44 the prophet says: 'In the days of these kings shall the God of heaven set up a kingdom'. In the days of what kings? Are they Nebuchadnezzar, Darius, or Alexander? Any one of the three is historically impossible. What kings reign when the kingdom of the Lord is set up? We find from Daniel 7:24 that ten kings shall arise at the time of the end. We read in Revelation 17:12:

'The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast'.

The ten horns of the beast and the ten toes of the image speak of the same ten kings:

'And as the toes of the feet ... in the days of these kings' (Dan. 2:42-44).



We have said nothing of the seventh feature, the stone cut out without hands. This foreshadows the kingdom of the Lord. As members of the Body of Christ with a calling, hope and inheritance, 'far above all', these things only remotely touch us. They belong, however, to the Christ we delight to honour, and, though far removed from the scene of His earthly triumphs, we can, with full heart, pray: 'Thy kingdom come, Thy will be done on earth as it is in heaven'.

The reader is referred to the article entitled Feet of Clay (p. 219), for fuller exposition of the meaning of the terms. We draw attention to the chart on the preceding page. It will be observed that, following the rejection of their Messiah by Israel, and their own lo -ammi condition, an undefined period is entered, the figure emerging again as the time draws near for the resumption of God's dealings with Israel. At the right -hand side of the chart, the image is aligned with the Prophecy of the Seventy Weeks of Daniel 9, the unrecorded gap corresponding with the indefinite drawing of the legs of the image. For a fuller exposition see the article Seventy Weeks<sup>9</sup>.

## **ISAIAH**

### **(1) The Unity of Isaiah demonstrated**

We believe we can safely assume that none of our readers will wish for a lengthy disquisition on the so -called 'assured results of the Higher Criticism', nor would they feel that the space at our disposal has been used to profit by filling it with 'arguments' for and against the modernist theory of two or more 'Isaiah's'. When we can turn to no less than ten passages in the New Testament that quote Isaiah by name as the author of the so -called 'former' portion (1 to 39), and eleven passages in the New Testament that just as emphatically quote him by name as the author of the so -called 'latter' portion (40 to 46), and when we discover also that six different writers are responsible for these statements, namely the Lord Himself, Matthew, Luke, John, John the Baptist and Paul, then, for the believer, the matter is at an end. These twenty -one references to Isaiah by name are not, of course, the total number of references to his prophecy. Isaiah is quoted eighty -five times in the New Testament from sixty -one separate passages (some are repeated by more than one writer), and there are only seven books out of the twenty -seven that form the New Testament canon that are without a reference to his prophecy. Twenty -three of these citations are from Isaiah 1 to 39, and 38 from Isaiah 40 to 66. The unity of the authorship is further demonstrated by the occurrence of certain words in both portions, which, according to the so -called critics, are to be found in one portion only. A selection of these will be found in The Companion Bible (Appendix No. 79), but a much more exhaustive list is given in the commentary by T.R. Birks (see The Berean Expositor, Vol. 30, pp. 42 and 86).

Turning from the question of the authorship of the prophecy to matters far more helpful, it is important at the outset that we should bear in mind the two great sections of the book -- namely, chapters 1 to 35 and chapters 40 to 66.

### **The Relation of Isaiah 35 to the latter portion of the Prophecy**

The former portion of Isaiah ends with chapter 35, but this closing chapter is so woven into the fabric of the latter portion that neither can be looked upon as complete without the other.

### Isaiah 35

(1) 'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God' (1,2).

(2) 'Strengthen ye the weak hands, and confirm the feeble knees. Say to them of a fearful heart, Be strong, fear not' (3,4).

(3) 'Behold, your God will come with vengeance, even God with a recompence; He will come and save you' (4).

(4) 'Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped' (5).

### Isaiah 40 to 66

'The glory of Lebanon' (60:13).

'Sharon' (65:10).

'They shall come, and see my glory' (66:18).

'He hath no form nor comeliness' -- hadar, the same word as 'excellency' (53:2).

'They that wait upon the Lord 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' (40:31).

'The young men shall utterly fall' (40:30).

'That they should not stumble (63:13) -- the same word as 'feeble' in 35:3.

'I will strengthen thee' (41:10) -- the same word as 'confirm' in 35:3.

'He put on the garments of vengeance' (59:17).

'The day of vengeance of our God' (61:2).

'The day of vengeance is in Mine heart' (63:4).

'Recompence to His enemies; to the islands He will repay recompence' (59:18).

'The Lord that rendereth recompence to His enemies' (66:6).

'To open the blind eyes' (42:7).

'I will bring the blind by a way



that they knew not' (42:16).

'Hear, ye deaf; and look, ye blind'  
(42:18). See also 43:8.

(5) 'For in the wilderness shall  
waters break out, and streams in  
the desert' (6).

'I will open rivers in high places,  
and fountains in the midst of the  
valleys: I will make the wilderness  
a pool of water, and the dry land  
springs of water' (41:18).

'I give waters in the wilderness,  
and rivers in the desert' (43:20).  
See also 44:3 -5 and 48:21.

(6) 'And an highway shall be  
there, and a way, and it shall be  
called The way of holiness' (8).

'I will bring ... by a way ... in  
paths' (42:16).

'I will even make a way in the  
wilderness' (43:19).

'I will make all My mountains a  
way, and My highways shall be  
exalted' (49:11).

(7) 'And the ransomed of the  
Lord shall return, and come to  
Zion with songs and everlasting  
joy upon their heads: they shall  
obtain joy and gladness, and  
sorrow and sighing shall flee  
away' (10).

Therefore the redeemed of the  
Lord shall return, and come  
with singing unto Zion; and  
everlasting joy shall be upon  
their head: they shall obtain  
gladness and joy; and sorrow and  
mourning shall flee away' (51:11).

It will be seen that the climax which is reached in chapter 35 is expanded and amplified in the chapters of the prophecy that constitute the second part.

Let us now take another line of thought. Running through the former part of the prophecy is a sevenfold prediction concerning the 'forsaking' of the land and city. In the second part we find a sevenfold reversal of these judgments.

#### **The Predicted Judgment (the former half)**

- (1) 'A great forsaking in the midst of the land' (Isa. 6:12).
- (2) 'The land ... forsaken of both her kings' (7:16).
- (3) 'The cities of Aroer are forsaken' (17:2).
- (4) 'In that day shall his strong cities be as a forsaken bough ...'  
(17:9).
- (5) 'Which they left because of the children of Israel' (17:9).
- (6) 'The habitation forsaken, and left like a wilderness' (27:10).
- (7) 'The multitude of the city shall be left' (32:14).

#### **The Predicted Blessing (the latter half)**

- (1) 'I, the God of Israel, will not forsake them' (41:17).
- (2) 'These things will I do unto them, and not forsake them'  
(42:16).

- (3) 'The Lord hath called thee as a woman forsaken' (54:6).
- (4) 'For a small moment have I forsaken thee; but with great mercies will I gather thee' (54:7).
- (5) 'Thou hast been forsaken ... I will make thee ... a joy' (60:15).
- (6) 'Thou shalt no more be termed "Forsaken"' (62:4).
- (7) 'Thou shalt be called, Sought out, A city not forsaken' (62:12).

The former prophecy is divided into three great groups, the first group ending with 10:33 to 12:6, the second with chapters 24 to 28, and the third with chapter 35. These three closing portions of the three groups contain a special prophetic message, which finds an echo in the latter part of the prophecy. Taking the earlier chapters first, we have the following:

- (1) 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ... the lion shall eat straw like the ox ... they shall not hurt nor destroy in all My holy mountain' (Isa. 11:6 -9).
- (2) 'The Lord God will wipe away tears from off all faces' (25:8).
- (3) 'Everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away' (Isa. 35:10).

These early promises are found, in inverse order, in the latter portion of the prophecy:

- (3) 'Everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away' (Isa. 51:11).
- (2) 'The voice of weeping shall be no more heard in her, nor the voice of crying' (65:19).
- (1) 'The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord' (65:25).

The forsaking of Israel was consequent upon Israel's own forsaking of their covenant with God; their restoration will be based upon a New Covenant of grace. The word 'covenant' occurs twelve times in Isaiah, and its distribution is in complete harmony with the trend of the prophecy.

The first and last occurrences are in chapter 24 and chapter 61:

- 'They have ... broken the everlasting covenant' (Isa. 24:5).
- 'I will make an everlasting covenant with them' (Isa. 61:8).

The full list of occurrences is as follows:

## 'Covenant' In Isaiah

The first part of Isaiah Desolation (1 to 35)	{	A 24:5. Covenant broken. B 28:15. Covenant with death.  B 28:18. Covenant with death annulled. A 33:8. Covenant broken.
Historic Interlude (36 to 39).		
The second part of Isaiah Restoration (40 to 66)	{	A 42:6; 49:8. Messiah given as Covenant. B 54:10. Covenant of My peace. C 55:3. I will make an everlasting Covenant.  A 56:4,6. Take hold of Covenant. B 59:21. This is My Covenant. C 61:8. I will make an everlasting Covenant.

We have already observed that the Assyrian invasion casts its shadow over the prophecy and occupies the central historic interlude. The connection between this invasion and the covenant is made clear in 2 Kings 18:

'And the king of Assyria did carry away Israel unto Assyria ... because they obeyed not the voice of the Lord their God, but transgressed His covenant' (2 Kings 18:11,12).

We have sought to demonstrate something of the oneness of this great prophecy of Isaiah, and in so doing have been led to see a little of the way in which its glorious theme is unfolded.

### (2) The Structure of the Prophecy of Isaiah

Before we can hope to appreciate the teaching of a book of this length (it has sixty -six chapters), it is incumbent upon us to discover its structure. This is not an easy task, and yet our experience over the last forty years and more compels us to attempt it, for we have so often in the past been richly rewarded for the hours that the investigation has entailed. Some readers may perhaps be inclined to ask 'why not accept the structure already set out in The Companion Bible?' Our reply is that, valuable as these structures undoubtedly are, we are under a self -imposed obligation to live up to the title of a true Berean and 'search and see' for ourselves. In the course of our studies we have obtained over a period of years, a few helpful books on various parts of the Old Testament and among them one or two commentaries on Isaiah. One of these was responsible for starting us off on the present investigation, and although the author, the Rev. T. R. Birks, does not carry his own suggestions to their conclusion, the hint that he throws out with regard to the structure of Isaiah was enough to provide the incentive and direction. The final result we present to the reader. A detailed analysis of the sixty -six chapters of the book would obviously not be practicable at this stage, and we must therefore ask the reader to be satisfied with the following outline.

**The sevenfold Prophecy of Isaiah**

**A Pre-Assyrian Invasion Isaiah 1 to 35.**

A	Isa. 1 to 12.	(1)	1.	Zion like a lodge (melunah)
	The	(2)	2 to 4:6.	Zion's future glory
	Remnant	(3)	5.	Zion, the Lord's vineyard
	Shall	(4)	6.	The Tenth It shall return
	Return.	(5)	7 to 9:7.	Virgin's Son. Immanuel
		(6)	9:8 to 10:34.	Remnant shall return
		(7)	11 & 12.	The root and offspring of David
B	Isa. 13 to 27.	(1)	13 to 14:23.	Babylon and Jerusalem
	Burdens	(2)	14:24 to 17:14.	Palestina, Moab, Damascus
	and	(3)	19 & 20.	Egypt
	Blessings.	(4)	21.	Desert. Dumah. Arabia
	.	(5)	22.	Valley of Vision
		(6)	23.	Tyre
		(7)	24 to 27.	The earth like a cottage (melunah)
C	Isa. 28 to 35.	(1)	28.	Ephraim. Instruction
	Woes	(2)	29.	Ariel Redemption
	and	(3)	30.	Egypt Grace
	Glories.	(4)	31,32.	Apostates Righteous King
	.	(5)	33.	Assyria King in His Beauty
		(6)	34.	Idumea Recompenses
		(7)	35:1 -10.	Wilderness Glory and Excellency

**B Assyrian Invasion and Deliverance Isaiah 36 to 39.**

**A Post-Assyrian Invasion Isaiah 40 to 66.**

A	Isa. 40 to 48.	(1)	40:1 -11.	Good tidings to Zion
	Comfort	(2)	40:12 to 42:17.	My Servants (Israel and Messiah)
	and	(3)	42:18 to 45:15.	My Witnesses (Israel)
	Controversy.	(4)	45:16 -25.	God and none else
		(5)	46.	Israel My glory
		(6)	47.	Babylon said, I am and none else
		(7)	48.	His servant Jacob, redeemed
B	Isa. 49 to 60.	(1)	49:1 -12.	A light to lighten the Gentiles
	Light	(2)	49:13 to 52:12.	Sold for nought
	and			Redeemed without money
	Peace.	(3)	52:13 to 56:8.	The Lamb of God
		(4)	56:9 to 58:1.	Peace No Peace
		(5)	58:2 -14.	Ceremonialism
		(6)	59.	Redeemer shall come to Zion
		(7)	60.	Gentiles shall come to thy light
C	Isa. 61 to 66.	(1)	61.	Priests of the Lord
	Acceptable	(2)	62.	A city not forsaken
	Year and	(3)	63:1 -6.	The day of vengeance
	Day of	(4)	63:7 -14.	The days of old
	Vengeance.	(5)	63:15 to 64:12.	Our Father
		(6)	65:1 -16.	Recompense
		(7)	65:17 to 66:24.	New heavens and new earth.

The focal point in this sevenfold analysis is the Assyrian invasion under Sennacherib and the deliverance of Jerusalem in the days of Hezekiah.

Three great sections lead up to this point, and three follow, each section being sevenfold in composition. Each one of these forty-two subsections is complete in itself, as also is the central section, Isaiah 36 to 39.

### (3) The Prophetic Vision and Commission (Isaiah 6)

While we do not suggest that one chapter of this mighty prophecy may be of greater importance than another, we can assert that Isaiah 6 contains material demanding profound attention. The chapter marks a spiritual crisis in the prophet's own life; it throws light upon the purpose of the ages; it contains a passage that is quoted by the Lord at the time of His rejection by Israel in the Land (Matt. 13), and by Paul at Rome of Israel at their rejection (Acts 28). Moreover it concludes with a pledge of Israel's restoration couched in terms that demand careful analysis.

First we will examine the chapter to discover its place in the ministry of the prophet. Are we to understand that after he had uttered the prophecies of chapters 1 to 5, he saw the vision of Isaiah 6 and confessed his uncleanness? That is the considered opinion of some. We learn from the opening verse of chapter 1 that Isaiah's prophetic ministry was exercised in the reigns of Uzziah, Jotham, Ahaz and Hezekiah. The total period of the last three of these reigns is sixty-one years, so that it is extremely improbable that Isaiah prophesied during many years of the first of the Kings. There are Scriptural reasons for believing that this sixth chapter of Isaiah discloses the call and commission of the prophet, and that the call was received in the last years of Uzziah's reign.

If we compare the account of this call with the features that are recorded in connection with the call and commission of Jeremiah and of Ezekiel, we shall find confirmation of the opinion that Isaiah 6 is the initiatory vision of the prophet's commission. Let us see this:

Jeremiah's Commission.-- The touched lips. 'Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth' (Jer. 1:9).

Ezekiel's Commission.-- The Cherubim. 'The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar ... the likeness of four living creatures ... every one had ... four wings' (Ezek. 1:3 -6).

Isaiah's Commission.-- The touched lips and the Seraphim (Isa. 6:1 -7).

It is probable that the vision of Isaiah 6 was not made public during the lifetime of Isaiah; it was initially for his personal satisfaction and was not made known until the whole of Isaiah's prophecies were written. In the same way we do not read in Acts 9 what the Lord said to Paul himself on that occasion, but only what the Lord said to Ananias about Paul, the actual words uttered by the Lord to Paul himself not being made known until Paul was imprisoned (Acts 26:16).

Before we proceed to the examination of this most important section of Isaiah's prophecy it will be well for us to get a measure of its structure, so that we may be guided in our study in the direction of inspired intention. No existing structure appears to give the true place to the two references to the eretz (earth, land), nor the threefold response of Isaiah, 'Then said I'. Accordingly, we approach the chapter afresh, and present to the reader what

we believe comprehends the essential features in their structural relationship.

### Isaiah 6

A 6:1.	Uzziah.	Type of Israel.	Failure.
B 2,3.	The thrice Holy Lord.		
C 3,4.	Eretz (earth).	Fulness of it,	the glory of the Lord.
D1 5 -8.	a1	Then said I	Confession Unclean.
		b1	And He laid Cleansing Eyes, lips, hearing.
D2 8 -10.	a2	Then said I	Consecration Send me.
		b2	And He said Commission Hear, eyes, heart.
D3 11.	a3	Then said I	Commiseration Lord, how long?
		b3	And He answered Commination* Until wasted, desolate.
C 12.	Eretz (land).	Forsaking in midst of it.	
A 13.	Sacred Tithe.	Type of Remnant.	Return.
B 13.	The holy seed.		

\* Commination = threatening of divine vengeance.

In The Berean Expositor Vol. 29, p. 208, we have given the whole history of the kings of Israel and Judah as they are associated with the House of God, and it will be seen that the central member of the outline is occupied with the reigns of Uzziah and his son Jotham. The history of the Kingdom reaches its lowest level at the presumption and leprosy of king Uzziah who, in his presumption and in his doom, himself foreshadowed the future Antichrist. This gives point to the opening words of the vision:

'In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple' (Isa. 6:1).

Here we have a solemn contrast drawn between Uzziah, the king, stricken with leprosy because of his own sin, and the Lord, the King, Who was treated as a leper by the very people for whom He came to die (Isa. 53:3), and Who will accomplish all that is implied in the office of King and Priest.

John 12 leaves us in no doubt that the 'King' seen by Isaiah in this vision was Christ, for after quoting Isaiah 6:9,10, the Evangelist adds:

'These things said Esaias, when he saw His glory, and spake of Him' (John 12:41).

In Isaiah 6:2 the holy beings that stand above the throne are called Seraphim, which has led many to believe that a different order of celestial being from the Cherubim is indicated. But that is by no means a necessary deduction as we will seek to show.

Primarily, the word seraph means 'to burn', and anything that burns may be a seraph, even if it be a city (Isa. 1:7), or an idol (Isa 44:16). Consequently, if it suited the purpose of Isaiah 6 to call the Cherubim by a distinctive feature, that of itself would not prove a distinction of being. The description given in the book of Revelation of the four 'zoa', or 'living

ones' (wrongly translated 'beasts'), shows the Cherubim of Ezekiel to be identical with the Seraphim of Isaiah:

'And the first living one was like a lion, and the second living one like a calf, and the third living one had a face as a man, and the fourth living one was like a flying eagle. And the four living ones had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come' (Rev. 4:7,8).

This is of prime importance, for the witness of the Cherubim, which commences so far as man is concerned at Genesis 3, continues throughout the Scriptures until its prophetic pledge is realized in the Revelation. Man's dominion being forfeited in Genesis 3, the Cherubim are placed at the east of the garden as a pledge that the dominion shall be restored. The fact that the next reference to Cherubim is in connection with the Mercy Seat is an added revelation indicating the process whereby this restoration shall be accomplished, and the fact that the prayer of Hezekiah, which occurs in the very centre and climax of Isaiah, is addressed to The Lord of hosts, God of Israel, that dwells between the Cherubim (Isa. 37:16) gives point to the theme of restoration, and intensifies the interest which Isaiah, and we with him, must have in the presence of the Seraphim at the beginning of his prophetic ministry.

The Seraphim are described as having six wings, yet only two were used for flying, the remaining four being used in the recognition of the holiness of the One they served. While not introduced to teach positive doctrine concerning the Godhead, their threefold ascription of holiness, together with the change of number in the person of the pronoun in verse 8, 'Whom shall I send, and who will go for Us?' cannot but be observed.

Before leaving the passage dealing with the Seraphim, it may help us to observe the way in which the Hebrew word is used in Isaiah.

#### Seraph in Isaiah

A	1:7.	Country desolate. Cities burned.	Not consider (3).
B	6:2,6.	Temple. Seraphim.	Live coal. No understanding (9).
C	9:5.	War. Burning.	Child born Prince of Peace (6).
C	44:16,19.	Idols. Burn in fire.	He that formed thee from the womb (24 -28).
B	47:14.	Babylon. Fire shall burn them.	Not lay to heart (7).
A	64:10,11.	Jerusalem desolate. House burned.	None call on Name (7).

This burning judgment, echoed in Isaiah 4:4, where the cleansing of Jerusalem is in view, gives point to Isaiah's selection in his opening vision of the name of 'Seraphim'. The very last words of his prophecy end in the same strain: 'neither shall their fire be quenched' (Isa. 66:24).

The cry of the Seraphim, 'Holy, holy, holy', is associated with a prophetic statement: 'The whole earth is full of His glory' (Isa. 6:3). Let us read once more the parallel passage in Revelation:

'And the four living creatures had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come ... Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created' (Rev. 4:8 -11).

In Isaiah the Hebrew word *eretz* is translated 'earth', 'land' and 'country', and it is consequently necessary to examine the context before drawing conclusions. There are seven undoubted references to 'the whole earth' in Isaiah which will illuminate the prophecy of the Seraphim. Let us observe both the references and their correspondence.

**'The whole earth' in Isaiah**

A	6:3.	The whole earth is full of His glory. A great forsaking (12).
B	12:5.	Excellent things (Heb. Geuth). Water. Salvation (3).
C	14:7.	Rest (blessing). The grave for king of Babylon (9,11).
D	14:26.	The purpose upon the whole earth. Assyrian broken (24,25).
C	25:8.	Rest (judgment, 10). Death swallowed up in victory (8).
B	28:22.	Crown of Pride (Heb. Geuth) (1,3). Water (17). Consumption (22).
A	54:5.	Husband, Redeemer. God of the whole earth. Forsaken for a moment (7).

The purpose of the ages, set forth in prophetic type by the Cherubim, and foreshadowed by the utterance of the Seraphim, is expressed in this sevenfold reference to the whole earth. The reader is urged to examine the context of each reference and to see the way in which all opposition is broken down; death swallowed up in victory, pride overthrown, and the Lord alone exalted in that day, and how, just as the Assyrian invasion occupies the centre of the whole prophecy, so the Assyrian occupies the centre of this sevenfold reference.

We observe that the Authorized Version gives in the margin of Isaiah 6:3 the note: 'Heb. His glory is the fulness of the whole earth', while Rotherham translates the passage: 'The fulness of the whole earth is His glory'. Isaiah observed that the train of the Lord's garment filled the temple (6:1), and that the house was filled with smoke (6:4).



The first occurrence of this phrase in Isaiah 6:3 is found in Numbers 14, where Israel so signally failed to follow the Lord and triumph over the Canaanites:

'But as truly as I live, all the earth shall be filled with the glory of the Lord' (Num. 14:21).

This initial promise strikes the keynote. The glory of the Lord and the fulness of the whole earth are connected with the overthrow of Satanic opposition and the full faith of His people. This is seen in the seven occurrences of the expression 'the whole earth' already reviewed.

At the close of that prayer which looks forward to the kingdom of Christ on earth, David said:

'Blessed be the Lord 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; Amen, and Amen' (Psa. 72:18,19).

Again, the triumphant twenty-fourth Psalm, which speaks of the entry of the King of glory and the lifting up of the age-abiding doors, opens with the statement: 'The earth is the Lord's, and the fulness thereof' (Psa. 24:1).

The subject is carried to its completion in the New Testament where the fulness is seen expressed and realized in Christ. It would take us too far afield to examine these New Testament references now, but the reader is directed to the article dealing with the Pleroma<sup>3</sup>.

In contrast therefore with the failing king Uzziah, Isaiah sees the pledge of final fulness in the Christ of God. There is a comparison also between Isaiah himself, the nation, and Uzziah, for he too confesses uncleanness.

'I Saw Also the Lord' -- In the year that King Uzziah died.  
'Also I Heard the Voice of the Lord' -- After Isaiah had confessed uncleanness.

This 'seeing' and 'hearing' is in direct contrast to the failure of Israel which is manifested in verse 10.

'Then said I, Woe is me!' (Isa. 6:5).

The effect of the vision of the Lord upon the beholder has ever been the same. Job the 'perfect' man, said that if he could stand before the Lord he would maintain his integrity, but when at last his wish was gratified, he said:

'I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes' (Job 42:5,6).

Daniel's comeliness turned to corruption in the presence of an angel (Dan. 10:8); Peter besought the Lord to depart from him because he was a sinful man (Luke 5:8); and John, the disciple whom Jesus loved, fell at His feet as one dead, when he beheld His glory (Rev. 1:17).

This attitude and confession of Isaiah is but a blessed anticipation of the attitude and confession of Israel when at last they shall look upon Him Whom they pierced:

'We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away' (Isa. 64:6).

Isaiah, in the course of his commission, stood before men and pronounced woe to them because of their sins. Twenty times does he pronounce this woe, but before he uttered one note of denunciation upon others, he bowed in the presence of the Lord and confessed:

'Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts' (Isa. 6:5).

Here is the true spirit of ministry. 'Considering thyself, lest thou also be tempted' (Gal. 6:1), is a New Testament equivalent.

Moreover Isaiah did not first speak of the unclean people among whom he dwelt; he spoke first of himself. This, too, finds parallels in such passages as Daniel 9, 'we have sinned etc.'; and Nehemiah 1, 'we have dealt very corruptly, etc.'.

There are times when we must preach wrath and speak of condemnation, but in doing so let us remember that we are ourselves but brands plucked from the burning. A preacher once told a friend he was going to preach 'hell' to a certain congregation; 'I hope you will preach tenderly' was the rejoinder. This is the attitude expressed in the reply of Isaiah after his commission of judgment, 'Lord, how long?' (6:11). This attitude of mind and heart must have pleased the Lord that sent him.

The threefold 'Then said I' of the commission of Isaiah speaks for itself. The structure shows that they include his confession and his cleansing, his consecration and his commission, as well as his commiseration with his people, and the message of commination that he had to pronounce. His confession was specific, 'unclean lips'. His cleansing was equally specific, 'This hath touched thy lips', and Isaiah then heard the voice of the Lord saying: 'Whom shall I send, and who will go for Us?' (Isa. 6:8).

Let us pause. God had the sovereign right to command the service of any of His creatures. He could have sent an unclean or an unwilling Isaiah to do His service; He could, we say, if might be the only criterion. But God is holy, and He therefore uses clean vessels. He could have ordered Isaiah to take up his commission, He could, we say, if omnipotence were His only attribute, but He had made man after His Own image, and therefore, instead of commanding Isaiah, he says in Isaiah's hearing: 'Whom shall I send, and who will go for Us?' And Isaiah's service becomes willing service.

'Then said I, Here am I; send me' (Isa. 6:8).

Yet again, notice Isaiah's reply. He, on his side, might have said, 'Here am I, I am going,' but he did not. Instead, as a child of redeeming grace, he begins to reflect the image of his Lord, and says with a beautiful blend of willingness and submission, 'Here am I, send me'.

'And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed' (Isa. 6:9,10).

Here we have the intensely solemn message entrusted to the prophet. Even though we allow for the figure of speech, the expression 'make the heart of this people fat' signifying 'declare that it will be so', must have impressed upon the prophet the great solemnity of his charge.

This passage in Isaiah 6 is quoted in the New Testament five times and on three different occasions:

- (1) Matthew 13:14; Mark 4:12; Luke 8:10.  
King and kingdom rejected.
- (2) John 12:40.  
The King and the kingdom. Hosannah. Yet rejection.
- (3) Acts 28:25 -27.  
Israel as a nation rejected.

We read in verse 9, 'Go, and tell this people'. No longer does the Lord say 'My people', for the passage prophesies that Israel were to become 'Lo -ammi' -- 'not My people'. In the opening chapter of Isaiah, Israel are referred to as 'My people', who 'do not consider', 'a people laden with iniquity', and 'ye people of Gomorrah' (Isa. 1:3,4,10). In the opening chapter of the restoration section, on the other hand (Isa. 40 to 66), the very first verse reads: 'Comfort ye, comfort ye, My people' (40:1), while in the closing references to Israel as His people, the Lord says that they are a people that have sought Him, that they are a joy, that His joy is in them, and that their days shall be 'as the days of a tree' (65:10,18,19,22).

Let us now consider a little more closely the words used in Isaiah 6:9 and 10:

'Understand not'; 'perceive not'; 'make the heart of this people fat'; 'make their ears heavy'; 'shut their eyes' 'convert'; 'be healed'.

The word 'understand' is the Hebrew bin, which is rendered 'consider' in Isaiah 1:3: 'My people doth not consider'. The word 'perceive' is the Hebrew yada, which occurs in the same verse (Isa. 1:3) in the sentence: 'The ox knoweth his owner ... but Israel doth not know'. The Hebrew word translated 'to make fat' is shaman, and is connected with the word shemen, 'ointment' (Isa. 1:6). It occurs but five times in the Old Testament and always in a bad sense, rather in the same way as we speak of the fatty degeneration of the heart. The five occurrences are as follows:

'Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God' (Deut. 32:15).

'They ... became fat ... nevertheless they were disobedient' (Neh. 9:25,26).

'Make the heart of this people fat' (Isa. 6:10).

'They are waxen fat ... they overpass the deeds of the wicked' (Jer. 5:28).

If the judicial fattening of the heart is connected with the same word that gives us 'ointment', and the anointing of the Messiah, 'the making heavy' of Israel's ears seems to be associated with their failure to recognize and further the Lord's glory, for the word that gives us 'glory' in Isaiah 6:3 (kabod) also gives us 'heavy' (kabad). The underlying link between the words is the conception of 'weight'. Riches were conceived of in the terms of weight as in Genesis 13:2, and Paul, who had been a 'Hebrew of the Hebrews', uses the same idea when he speaks of the 'weight of glory'.

The expression 'shut their eyes' in Isaiah 6 is rendered, in Young's literal translation, 'And its eyes declare dazzled'. In its various forms, the verb shaa is translated 'delight' (Psa. 119:16,47,70; 94:19), and 'cry ye out, and cry' (margin: take your pleasure, and riot: Isa. 29:9). Once again it seems that, as Israel did not 'delight' or 'take their pleasure' in the glorious purposes of the Lord, the very glory dazzled their eyes, just as the glory of the risen Lord on the road to Damascus resulted in the apostle's three days' blindness.

The word 'convert' (Isa. 6:10), is the translation of the Hebrew shub, which appears again in Isaiah 6:13 with special emphasis. The same word (shub) occurs several times in Isaiah 1:

'And I will turn My hand upon thee, and purely purge away thy dross ... and I will restore thy judges as at the first ... Zion shall be redeemed with judgment, and her converts with righteousness' (Isa. 1:25,26,27).

The word 'heal' in Isaiah 6 is the Hebrew rapha, which occurs in Isaiah seven times, as follows:

#### The word 'heal' in Isaiah

No hope in themselves.	A 6:10.	The Judgment upon the people ... healed.
The blessing of only hope in Messiah.	A a 19:22.	Egypt. Smite and heal. Intreated and heal.
	b 30:26.	Heal the stroke of their wound.
	b 53:5.	With His stripes we are healed.
	a 57:18,19.	Israel. I will heal, restore.

The reader will see from the brief notes we have given above that these verses in Isaiah 6 contain, in a condensed form, much that illustrates the progress of the Lord's purposes in relation to Israel. Peter evidently refers to this usage of 'healing' when he explains the typical character of the healing of the lame man:

'Neither is there The Healing (A.V. salvation) in any other' (Acts 4:12).

We must now pass on to the prophet's answer to this great commission:

'Then said I, Lord, how long?' (Isa. 6:11).

The prophet does not draw back or refuse to utter the solemn words of judgment committed to him, but he manifests the true spirit of service when

he asks 'how long?' It was fitting that the man who was to utter woe after woe against his own people should first of all be brought to say of himself 'woe is me'; and so here, even though he perceived the judgment to be just, the prophet must have pleased the Lord by his evident pity. The Lord's answer is twofold, first, the desolation of judgment, and then the pledge of restoration:

'And He answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof' (Isa. 6:11,12,13).

Here is no small disturbance among the people, but a laying waste and depopulation that was to reduce the land to 'utter desolation'.

The removing 'far away' of verse 12 was but the sequel to Israel's moral and spiritual separation from the Lord:

'Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me' (Isa. 29:13).

In contrast to this, when at last Israel are restored and their forsaking is for ever past (Isa. 54:7), then we read:

'In righteousness shalt thou be established: thou shalt be far from oppression' (54:14).

The verses we are considering in Isaiah 6 foreshadow not only the Assyrian and the Babylonian captivities, but also the great dispersion that followed the overthrow of Jerusalem in a.d. 70, for at the end of the Acts, Isaiah 6:10 is quoted for the last time.

The Lord's words in verses 11 and 12 indicate a long and severe judgment, but the chapter ends with a note of hope. If we turn back to Isaiah 1, we learn there that Israel was saved from utter destruction 'as Sodom and Gomorrah', because of a 'remnant' (Isa. 1:9). Similarly in Romans 9 to 11, we find that the apostle uses the same argument, the remnant saved in Romans 9:27 were a first -fruits, pledging the salvation of all Israel in the future (Rom. 11:16,26). So here, it is this same idea of a first -fruits that we find in the last verse of Isaiah 6.

We must now pay careful attention to the wording of this last verse. We observe first of all that the words 'their leaves' are in italics, and therefore added by the translators. The word 'cast', which precedes the italics, refers to the felling of a tree rather than to the falling of leaves. Moreover there is no 'substance' in leaves that can in any sense be regarded as a pledge of restoration, especially when we learn that the Hebrew word for 'substance' is usually translated 'pillar'. This latter word suits the idea of the stem of a tree, and this is undoubtedly the intention of the passage.

Some translators have looked upon the words 'shall return' in verse 13 as giving the idea of repetition, as though to imply the thought of repeated

destruction. This, however, ignores the way in which the Hebrew word shub is used by the prophet. We have already seen its use in Isaiah 1:27, 'her converts', and it is also found in Isaiah 6 itself: 'And return, or convert, and be healed' (6:10). The prophetic name given to Isaiah's firstborn, Shear-jashub (7:3), or 'the remnant shall return' as Isaiah 10:21 renders it, also indicates that the words 'shall return' must be given their primitive meaning.

If the words 'But yet in it shall be a tenth' are put into parenthesis, we can then read straight on from the end of verse 11 to the second clause of verse 13:

'And the land be utterly desolate (but yet in it shall be a tenth) and it shall return, and shall be eaten ...'.

Even though this returning remnant should again be 'eaten', it is likened to the teil and the oak tree, that in falling, have substance in them, so that, even though cut down to the ground, they will again send forth new shoots and in time produce a new tree. The tenth or tithe is the Lord's portion, a beautiful title for the remnant according to the election of grace.

So ends this vision of Isaiah. It begins with utter failure, as does the prophecy itself, but, after desolation and forsaking have done their work, it at last reaches restoration and blessing. The vision that Isaiah saw in the year that king Uzziah died is therefore practically an epitome of his life's ministry.

The reader will readily understand that to attempt a detailed exposition of the prophecy of Isaiah is entirely beyond the scope of the present volume, but if he can consult The Berean Expositor volumes 30 to 35 (under 'Fundamentals of Dispensational Truth') he will find a fairly exhaustive examination of the bulk of the book.

We accordingly acknowledge our limitations, and pass over to the opening of the great section which commences with chapter 40. A reference back to the structure of the prophecy given on page 335 will show that we have headed this section, Isaiah 40 to 66, Post -Assyrian Invasion. It will be seen that the sub -titles are not only 'Comfort', 'Light' and 'Acceptable year' (that would be but half the truth, and false to fact); but that 'Comfort' is not divorced from 'Controversy', 'Light' is associated with 'Peace', and 'The acceptable year of the Lord' cannot be fully appreciated or understood if separated from the concomitant 'Day of vengeance of our God'. Throughout this prophecy, as throughout the Bible, or throughout any and every single one of its books, sin is in the background, and the unfolding of the Divine plan of the ages shows that plan to be occupied with the righteous removal of sin. This characteristic unites every book of Scripture, and every phase of the Divine purpose.

The prophet does not speak 'comfortably' to Jerusalem in words of sentiment or mere pacification, but distinctly associates that part of his message with the results of redeeming love when he says, 'Her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins' (Isa. 40:2). This close association we shall discover throughout the chapters that await us, so we leave the examination of such terms until we meet them in the progress of exposition, when we can acquaint ourselves more intimately with the subject -matter as it comes before us. The section which

occupies Isaiah 40 to 48, which we have entitled 'Comfort and Controversy', is, like every other section of Isaiah, sevenfold.

### Comfort and Controversy

#### Isaiah 40 to 48

(1)	40:1 -11	Good tidings to Zion
(2)	40:12 to 42:17	My Servant (Israel and Messiah)
(3)	42:18 to 45:15	My witness (Israel)
(4)	45:16 -25	God and none else
(5)	46	Israel My glory
(6)	47	Babylon said, 'I am, and none else'
(7)	48	His servant Jacob redeemed.

Our subject, therefore is Isaiah 40:1 -11, 'Good tidings to Zion'.

Before we can proceed to the structural analysis of these verses there is one item that must be settled. In verse 9 we read:

'O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!' (Isa. 40:9 A.V.).

'O thou that tellest good tidings to Zion, get thee up into the high mountain; 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!' (40:9 R.V.).

As an alternative, the Authorized Version places, in the margin, the rendering subsequently adopted by the Revised Version, while contrariwise the Revised Version places in the margin the translation found in the Authorized Version. It is evident, therefore, that the passage is one of considerable ambiguity, and where so many authorities differ it would be temerity on our part to assume anything like finality in coming to a judgment.

Among those who favour the Authorized Version rendering are Aquila, Theodoret, Symmachus, Calvin, Vitringa, Ewald, Umbreit, Drechsler and Stier. Among those who favour the Revised Version rendering may be enumerated the LXX, Chaldean, Vulgate, Grotius, Lowth, Gesenius, Hitzig, Maurer, Knobel, Henderson and The Companion Bible. The balance, if anything, is in favour of the Revised Version. But the reader may find counterbalancing arguments from Young's Literal Translation or Rotherham's Version, and this balance and counterbalance of opinion might be pursued indefinitely, leaving us still in a state of indecision. There is, however, one appeal that we can make, and that is to an obviously parallel passage where none of the great Versions allow of the existence of ambiguity. Such a passage is Isaiah 62:10,11,

'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 a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy Salvation cometh; behold, His reward is with Him, and His work before Him' (Isa. 62:10,11).

We observe the parallels:

'Prepare ye the way of the Lord' (40:3).

'Prepare ye the way of the people' (62:10).

'Make straight ... a highway for our God' (40:3).

'Cast up the highway' (62:10).

'The crooked shall be made straight, and the rough places plain' (40:4).

'Gather out the stones' (62:10).

'Lift up thy voice with strength; lift it up' (40:9).

'Lift up a standard for the people' (62:10).

'Say unto the cities of Judah, Behold your God ... will come' (40:9).

'Say ye to the daughter of Zion, Behold thy Salvation cometh' (62:11).

'His reward is with Him, and His work before Him' (40:10).

'His reward is with Him, and His work before Him' (62:11).

In the near context of Isaiah 62 is a parallel with Isaiah 40:2:

'She hath received of the Lord's hand double for all her sins' (Isa. 40:2).  
'For your shame ye shall have double ... therefore in their land they shall possess the double' (Isa. 61:7).

There is much in these parallels to lead us to conclude that the passage we are considering, namely Isaiah 40:9,10, is a proclamation of good tidings 'to Zion', as the Revised Version indicates, rather than one made 'by Zion', as the Authorized Version gives it, and so far as we are concerned, this parallel passage decides the matter for us.

We now turn our attention to the structure of the passage as a whole.

#### Isaiah 40:1 -11

A	40:1,2.	Message of comfort to Jerusalem.	Pardon.
B	40:3 -5.	The Voice.	The Forerunner. 'A highway for our God'. The mouth of the Lord hath spoken.
B	40:6 -8.	The Voice.	The Prophet. 'The word of our God'. The word of our God shall stand for ever.
A	40:9 -11.	Good tidings to Zion.	Protection.

'Comfort ye, comfort ye My people, saith your God' (Isa. 40:1). It is with such words that the glorious prophecy of restoration opens. The first chapter saw Israel in a condition in which neither bandage nor ointment were of use. Nothing but desolation and distress awaited this disobedient and gainsaying people. When the 'Voice' is first heard (Isa. 6:8) it is to commission the prophet to utter such words of desolation that he could only cry, 'Lord, how long?' Yet, the reader will remember, that, with all its



woe, the chapter does not conclude without a prophecy of 'return' and 'revival'. And now, with the opening of Isaiah 40, that blessed day of restoration dominates the prophetic vision. We shall at times descend into the valley of human frailty, rebellion and sin; we shall never be allowed to forget that restoration is by grace and not by law or works, but the true light has at length broken through the clouds, and nothing can dim its lustre or, for long, keep back the prophet's pæan of triumph.

While no better English word than 'comfort' can be found appropriate to translate the Hebrew word nacham, with which this prophecy opens, the word contains more than the English translation conveys. When we consider that nacham, here translated 'comfort', is elsewhere forty -one times translated 'repent', it is evident that the original has a fuller meaning than is generally understood by the English word 'comfort'.

The first occurrences of the word in Scripture are suggestive. They are found in Genesis 5 and 6, in reference to the flood, and there we meet with two conceptions, 'comfort' and 'repent'. The parents of Noah so named their son because, said they, 'This same shall comfort us' (Gen. 5:29). That Noah did not afford his parents individual and personal exemption 'from toil of their hands, because of the ground that the Lord hath cursed', is evident, for Noah did not accomplish the purport of his name until he was 600 years old. No, the 'comfort' was theirs by prophetic anticipation. In the account in Genesis 6, when the flood was about to come on the earth, the selfsame word occurs, this time translated 'repent': 'It repented the Lord that He had made man' (Gen. 6:6). The word has its basis in the idea of the intaking of the breath, and is used as a symbol of grief, pity, vengeance or comfort, according to circumstances:

'I will ease Me of Mine adversaries' (Isa. 1:24).

'Thy brother Esau ... doth comfort himself, purposing to kill thee' (Gen. 27:42).

While nacham occurs but three times in the first part of Isaiah, it occurs fourteen times in the second. These latter occurrences are near the very heart of this great prophecy of restoration, and we must see them together.

#### The occurrences of nacham in Isaiah 40 to 66

A	40:1.	Comfort ye, comfort ye My people. The Lord God will come. All flesh shall see salvation. All flesh is grass.
B	49:13.	Sing ... the Lord hath comforted His people. In an acceptable time have I heard thee. Say to prisoners go forth.
C	51:3.	The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden.
	51:12.	I, am He that comforteth you.
D	51:19.	By whom shall I comfort thee?      Question.
E	52:9.	The Lord hath comforted His people.

		How beautiful ... him that bringeth good tidings, that saith Thy God reigneth.
C	54:11.	O thou afflicted, tossed with tempest and not comforted. The waters of Noah shall no more go over the earth. (Noah = Heb. comfort).
	D	57:6. Should I receive comfort in these? Question.
B	61:1,2.	Preach good tidings ... comfort all that mourn. To proclaim the acceptable year of the Lord. The opening of the prison to them that are bound.
A	66:13.	As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.
		The Lord will come with fire. All flesh. The Lord shall plead with sword. All flesh shall come and worship. All flesh shall abhor the transgressor.

Even a superficial observer can hardly fail to see that these occurrences are joined together as links in a chain, and the earnest student who uses these notes in the right spirit, and is dissatisfied with a casual survey, will see the great desirability of a scrutiny of the passages and their contexts in order that the import of the opening cry of Isaiah 40:1 may be gathered up at something like its true worth.

What this 'comfort' implies, how far it is possible of attainment, what place human agency has in it, and many other features, may have to be left to the reader's own diligence. Meanwhile let us rejoice that there is room for such a word in the purpose of the ages, and that even though the Church of the Body of Christ be far removed in sphere from the kingdom of Israel, yet they are all one in their need of forgiveness and in being met in wondrous grace.

If we inquire what is the particular 'comfort' that the prophet would administer to Jerusalem, we may find help by considering his own expansion given in Isaiah 40:2:

'Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins'.

Here, to 'speak comfortably' is literally 'to speak to the heart'; it is the language of love.

'And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and he spake to the heart of the damsel' (Gen. 34:3 margin).

It was the language of Joseph, the great foreshadower of Christ, the Saviour, Preserver and Restorer of His people, when he said to his brethren in Egypt:

'Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake to their hearts' (Gen. 50:21 margin).

It is the language of God Himself when the day of Israel's restoration (Gen. 50:21) and betrothal (Gen. 34:3) is in view.

'Therefore, behold, I will allure her, and bring her into the wilderness, and speak to her heart (margin) ... I will betroth ... I will sow ... I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God' (Hos. 2:14-23).

The comfort of the people of Israel as intended by the prophet in Isaiah 40, touches, in the first place, two things:

- (1) The end of her warfare.
- (2) The pardon of her iniquity.

This twofold annunciation is followed by a prophecy concerning the One Who alone could terminate all conflict or pardon iniquity. 'The voice of him that crieth in the wilderness, Prepare ye the way of the Lord'. Then, facing the utter inability of human nature to accomplish such an end, for all flesh is grass, the prophet is assured that this glorious consummation shall be attained, 'for the mouth of the Lord hath spoken it'. The prophetic utterance is then rounded off by a vision of the coming of the Lord, and His twofold character of Ruler and Shepherd, uniting in His person and work the office of Kinsman -Redeemer, and the Avenger of blood.

The first expansion given by the prophet of what is intended by the ministry of 'comfort', with which this great section opens, is found in the words, 'Her warfare is accomplished'. The reader will note that for 'warfare' the margin reads 'appointed time'. The Hebrew word translated 'warfare' is familiar to the English reader in the Divine title, 'The Lord of Sabaoth' (Rom. 9:29), which is taken from the Hebrew word tsabaoth, 'hosts'. Tsaba occurs in the Old Testament 485 times, of which 394 occurrences are translated 'host', 42 translated 'war' or 'warfare', 29 translated 'army', and 6 translated 'battle'. The glad tidings that at length shall be proclaimed in Jerusalem is that her 'warfare' is 'accomplished'. This will be incomparably good news, for Israel's history is deluged in blood and soaked in tears. War, both on the physical and the spiritual plane, has been theirs, and is even threatened at the close of the Millennium (Rev. 20:8,9). The prophet Daniel was staggered by a vision that revealed 'warfare great' (Dan. 10:1) for the word translated 'appointed time' is tsaba. Peace, however, shall come; Israel's warfare shall one day cease; it shall be 'accomplished'. This word 'accomplished' is a translation of male, 'to fill', and is of frequent occurrence in the Scriptures. Isaiah uses the word in a very forceful manner when he speaks of hands being 'full of blood' (1:15); loins 'filled with pain' (21:3); lips 'full of indignation' (30:27); but in Isaiah 40:2 he uses the word in a slightly different sense, indicating that Israel's experience of war will at length be 'filled'. It will indeed have been a full measure, for the prophet's own comment is that Israel has received of the Lord's hand 'double' for all her sins.

The prophet Ezekiel, referring to the punishment of Israel at the hands of the King of Babylon, says, 'Let the sword be doubled' (21:14). The prophet Jeremiah says, 'First I will recompense their iniquity and their sin double' (16:18); and again, 'Bring upon them the day of evil, and destroy them with double destruction' (17:18). In all probability there is a literal fulfilment of the law in all this, for failure to keep faith was punished by restoring the amount involved 'double' (Exod. 22:4,7,9). This same principle is seen at work at the judgment of Babylon:

'Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double' (Rev. 18:6).

This, however, would be no word of 'comfort' to Jerusalem, but there is another side to the matter. The same Isaiah when he looks forward to 'the acceptable year of the Lord' and the day of Israel's restoration, says:

'For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them' (61:7),

and the prophet Zechariah says:

'Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee' (9:12).

In these references we have, however, been dealing with two different Hebrew words and two different ideas. The word used in Isaiah 40 means 'full', 'thorough', 'complete', whereas the word used in Isaiah 61:7 refers rather to the double portion that belongs to the firstborn (Deut. 21:17).

The prophet therefore comforts Israel by announcing that her warfare is accomplished, that she has received double, or full measure, for her sins, and that now she is to receive the firstborn's portion, 'possess double', and that 'everlasting joy' shall be with them.

'Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee ... the Lord will make thy plagues wonderful ... the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land ... the Lord shall scatter thee among all people, from the one end of the earth even unto the other ... And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!' (Deut 28:48 -67).

The inquisition, the ghetto, the gabardine, the pogrom, the concentration camp, all are included in the dreadful curse that was pronounced upon disobedient and gainsaying Israel.

The reader may wonder why we have not elaborated the evangelical doctrine of the forgiveness of sins, seeing that the very words 'her iniquity is pardoned' await us, and seem to be the prophet's own added explanation. Israel are to be pardoned, yea, they are to be justified, their iniquity being laid upon Him Who bare our sins and carried our sorrows, but, wondrous as the theme of redeeming love may be, faithfulness prevents us from introducing the subject here. We are sensitive of the reader's surprise and possible displeasure, and for the truth's sake, not for our own, we depart from our rule, and quote an authority.

Dr. Robert Young, in his literal translation, reads, 'that accepted hath been her punishment'. This translation will be found in the margin of the Revised Version and merits examination. To the evangelical mind, there is something extremely objectionable in this new translation, and if intruded into the epistles of Paul would indeed be intolerable, but we must not forget that, however full of evangelical grace this most glorious of prophecies may be, it was originally uttered, 'concerning Judah and Jerusalem' (Isa. 1:1), and doctrines that are foreign to the gospel of the grace of God may be in perfect harmony in the dealings of God with Israel. If Israel knew the law of Moses with reference to the 'warfare' through which they had passed, they also knew the conditions that were attached to its cessation and their restoration to favour. The passage that illuminates Isaiah 40:2 is found in Leviticus 26. Here the word 'accept' is the Hebrew word ratsah, and the word 'punishment' is the Hebrew avon, which two words appear respectively as 'pardon' and 'iniquity'. This same word ratsah supplies us with 'the acceptable year of the Lord' (Isa. 61:2), and the acceptance of the offerer because of the vicarious sacrifice (Lev. 1:4), which facts have their place in the final and complete acceptance, in grace, of this disobedient and gainsaying people.

We have not yet arrived at Isaiah 53, and must therefore expound Isaiah 40:2 by principles of truth, and not by feelings and wishes. If the reader will read the prayer of Nehemiah (Neh. 1), and of Daniel (Dan. 9), he will perceive that these two men of God knew and understood the principles of God's dealings with His ancient people that are implied in the translation of Isaiah 40:2 offered in this article. Moreover, the reader may be glad to see another example of the dual meaning that attaches to such words as 'iniquity', 'acceptance', 'punishment', and 'pardon', by referring to Genesis 4:13, 'And Cain said unto the Lord, My punishment is greater than I can bear', and consulting the margin which reads: 'Or, mine iniquity is greater than that it may be forgiven'. We do not propose, however, to enter into the question of Genesis 4 and its interpretation, but merely draw the reader's attention to the fact that these dual meanings are recognized by all Hebrew scholars. We can at least learn one lesson from this feature, namely, that, in the eyes of the Lord, 'iniquity' and 'punishment' are but two sides of one subject, even as are 'pardon' and 'acceptance'.

Referring back to the structure of Isaiah 40:1 -11, given on page 353, we have the voice of him that 'crieth' in the wilderness, in correspondence with the voice of the Lord that bids the prophet to 'cry' and, unless we are careful here, we may be confused by the interchange of speakers.

'The voice said, Cry'. The voice is the voice of the Lord, addressing the prophet and urging him to take up the glad message of Isaiah 40:1,2, 'Cry unto her, that her warfare is accomplished'. But the prophet can hardly believe his ears, for the gladness and graciousness of the message. He looked at the people: a people of whom he had said, in the opening vision of his prophecy, 'Ah sinful nation, a people laden with iniquity; a seed of evildoers, children that are corrupters' (Isa. 1:4), and his heart failed him. Can restoration be anything more than a dream, a vision, a hope; but a hope doomed to perpetual disappointment?

'The voice said, "Cry", and Isaiah replied, "what shall I cry?" (or what is the use of crying?) for "all flesh is grass", destined to wither away'.

Back comes the word of the Lord, which, to make clear the meaning, we take the liberty of expanding a little:

Yes, Isaiah, the grass withereth, the flower fadeth; but you have been looking in the wrong direction. Israel's restoration will not be accomplished by the arm of flesh, or by the wisdom of the world. No leagues or covenants or movements will ever plant Israel back into the land of promise; that is the glorious prerogative of the Lord Himself. He that scattered Israel, shall gather him; He will watch over His word to perform it. Isaiah, for the moment, you have forgotten one thing:

'The mouth of the Lord hath spoken it'

'The word of our God shall stand for ever'.

In this 'green and pleasant land' of England there is nothing so ubiquitous and persistent as 'grass'. It shows everywhere, enduring the cold of winter and the heat of summer, but, in Bible lands, grass is a fitting symbol of that which is transitory. When He would speak of something that was passing, our Saviour referred to the grass of the field 'which to day is, and to morrow is cast into the oven' (Matt. 6:30).

Peter quotes Isaiah 40:6 and places the symbol of frailty between references to the incorruptible seed of the Word of God and that enduring Word of the Lord which, by the gospel, was preached by the apostles (1 Pet. 1:23 -25).

When he would speak of the fleeting character of riches, James also uses the same figure, saying, 'So also shall the rich man fade away in his ways' (Jas. 1:10,11).

Allusions in the Psalms also indicate this same tendency of the grass to wither and fade; 'for they shall soon be cut down like the grass, and wither as the green herb' (Psa. 37:2). Again the figure is used in that magnificent Psalm of Moses, where he calls upon men to number their days, and describes them as spending their years as a tale that is told:

'They are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth' (Psa. 90:5,6).

In another Psalm we are told that,

'He knoweth our frame; He remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But The Mercy Of The Lord Is From Everlasting To Everlasting' (103:14 -17).

If, despite the frailty of the flesh emphasized in his prophecy, Isaiah had no cause to doubt but that the Lord would fulfil His promise, he is nevertheless inspired later in the same prophecy to enforce the lesson, saying, concerning the return of the redeemed to Zion:

'I, even I, am He That comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass' (Isa. 51:12).

Consequently we may learn from Isaiah 40 and 51 that the frailty of man will neither accomplish nor frustrate the purpose of God. 'The Voice said Cry', and we now see that the basis of the blessed proclamation to be cried and the hope of its glorious fulfilment are found in the words: 'The mouth of the Lord hath spoken it'.

'Word of God, hath He then spoken,  
And shall He not make it good?  
Never can His word be broken  
Ever faithful it has stood'.\*

\* From our book Hymns of Praise.

Having heard the voice of the forerunner and the voice which called upon the prophet to cry and declare the good news of Israel's restoration, the theme returns to those words which were spoken to Jerusalem:

'O thou that tellest good tidings to Zion, get thee up into the high mountain; 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!' (Isa. 40:9 R.V.).

What was the 'gospel' that brought comfort to Zion? It was one of few words of vast import, 'Behold your God'. This is expanded in the verses that follow, but all that these verses can say, and much more, is implicit in these three words. Let us examine this all-embracing evangel.

'Behold!' -- This is an interjection, and such particles of language are illusive words, difficult to trace to their origin, but it appears that here, 'behold', is derived from the verb *hena*, 'to be ready' (Deut. 1:41), which in turn means 'to be present'. The particle 'behold' or 'lo' generally indicates the presence of anyone or anything, and the evangel of Isaiah 40 opens with the exhortation to behold, and gives the assurance that the Lord is present.

One has only to call to mind the condition of the people that resulted in, and from, the loss of the presence of God, to become conscious that Isaiah's 'Behold!' indicates the end of separation and suffering and the beginning of nearness and blessing.

'Your'.-- While God is God, quite independent of all human or angelic recognition, Isaiah's evangel is not so much the fact that 'God is' as that 'God is yours'. The *lo-ammi* conditions being at last reversed.

A part of the covenant of circumcision made with Abraham is expressed in the words, 'To be a God unto thee ... I will be their God' (Gen. 17:7,8). The title 'The God of Abraham, Isaac and Jacob', carried with it the very essence of the covenant relationship. When the time came for Israel to be delivered from Egypt, Moses was sent to tell the people that God had remembered His covenant, and that He was about to redeem and deliver them, saying: 'I will take you ... I will be to you a God' (Exod. 6:7).

Coming to Isaiah's prophecy itself we have abundant testimony to the importance of this possessive pronoun:

'Should not a people seek unto their God' (Isa. 8:19).

'Lo, this is our God; we have waited for Him' (Isa. 25:9).

'O Lord our God; (other) lords beside Thee have had dominion over us' (Isa. 26:13).

'Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you' (Isa. 35:4).

We will not multiply references; the subject is one that can be explored by all.

We cannot conclude this part of our study without referring to the parallel in Isaiah 52:7:

'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!'

**'Behold your God!' 'Thy God reigneth!'**

But there is the other side to the matter that must not be forgotten. The fact that Isaiah could say to Israel, 'Behold your God' suggests what is found to be so in fact, that God can say of Israel, 'My people'.

So, in the Exodus, God is said to see the affliction of His people, to demand of Pharaoh the release of His people, and Hosea condenses into one brief verse the great day of restoration, saying:

'I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou Art My People; and they shall say, Thou Art My God' (Hos. 2:23).

We could, of course, have found the whole matter expressed for us in the opening words of Isaiah 40: 'Comfort ye, comfort ye My people, saith Your God'. Verses 10 and 11, with which this first section of Isaiah 40 closes, are but an expansion of this blessed evangel of restored fellowship and relationship. It is expressed in a number of propositions, not set out formally, but nevertheless there. These may be visualized as follows:

- (1) This God who is 'your God' is 'The Lord God'.
- (2) This God 'will come'.
- (3) This God will come with a strong hand (or against the strong).
- (4) He is accompanied by both 'reward' and 'work'.
- (5) He is likened to a Shepherd, feeding, gathering, carrying and gently leading.

We can do little more than point the way through the remainder of this great prophecy, and set out the main outline of Isaiah 42 to 45:15.



### Restoration Promised, Conditioned and Foreshadowed

- A1 42:18 to 43:9  
Restoration  
Promised. 'This is a people robbed and spoiled ... and none saith, Restore' (Isa. 42:22).
- 'Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth' (43:5,6).
- A2 43:9 to 44:27  
Restoration  
Conditioned. 'Return unto Me; for I have redeemed thee' (44:22).
- 'That saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof' (44:26).
- A3 44:28 to 45:1 -15  
Restoration  
Foreshadowed. 'That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid' (44:28).
- 'He shall build my city, and he shall let go my captives' (45:13).

In like manner we are sad to think that Isaiah 53 cannot be given the consideration that is its due, but it were better to say nothing, than spoil this magnificent passage by undue haste or brevity. The following outline, however, may be helpful to those willing to use it as they 'search and see'.

Before studying any passage in detail we seek the literary structure, for by so doing we discover the scope and the argument of the passage, and without either structure, scope or argument, our comments must degenerate to a mere list of unconnected notes on individual words. The desire to present to the reader the structure of this great passage, and our ability to satisfy that desire are, however, two widely differing propositions. We do not propose asking the reader to share with us in this arduous task, neither can we expect any who have not pursued this path to be able to enter into the joy of its discovery. We give a few indications as to how the structure grew, and leave it with the earnest reader to test, to use and to enjoy as grace may be given. In the first place, we noted the passage opens with the words, 'Behold, My Servant' (Isa. 52:13) and we remember that after the record is given of His substitutionary sufferings, this blessed Servant is again brought before us:

'By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities' (Isa. 53:11).

A moment's meditation brought another feature to light. The Hebrew word translated 'to bear' is *nasa*, and means primarily 'to lift up'. The word 'extolled' is also a translation of *nasa*. Concerning these and other Hebrew words we do not offer any explanation, we are but noting the

beginnings of the structural arrangement of material, and record our first note.

'My Servant' 'Extolled' nasa.  
 'My Righteous Servant' 'Bear' nasa.

We now observe that nations and kings are referred to in 52:15, and we read of them being astonished at something totally unexpected. We find something equally unexpected after the sorrow, the humiliation and the meekness in 53:4 -10; division of the spoil with the great and the strong, (53:12). These features, however, we kept in reserve, while examining the remaining verses. We knew that the words 'The Lord hath laid on Him the iniquity of us all' (53:6), and 'He made intercession for the transgressors' (53:12) employed the same Hebrew word paga, and this is noted in the first volume of The Berean Expositor (1909/10) in an article entitled 'Wondrous Meeting Places', where these passages are translated:

'The Lord hath made to meet on Him the iniquity of us all' and 'He bare the sin of many, and made a meeting place for transgressors'.

We have now two focal pairs of correspondence:

A	Servant -- extolled -- nasa.
B	Meeting place -- paga.
A	Servant -- bear -- nasa.
B	Meeting place -- paga.

**Isaiah 52:13 to 53:12**

A	52:13 to 53:11 -. my servant. extolled (nasa). many startled.		
B	52:14 to 53:3. nations and kings.	c	Visage (mareh).
		d	Form (toar).
		e	Heard (shamea).
		e	Report (shemuah).
		d	Form (toar).
		c	Beauty (mareh).
C	53:4-11 -. substitutionary Sufferings.	D	e Grief (choli, noun).
			f Stricken (naga, verb).
			g Bruised (daka).
			h Like sheep
			i Astray. } The
			j Made to meet
			(paga).
			k Iniquity.
		D	h As sheep } The
			i Dumb. } Saviour.
			f Stricken (nega, noun).
			g Bruised (daka).
			e Grief (chalah, verb).
A	53: -11,12. my servant. he bare (nasa).		

	many justified.		
B	53:12 -. great and strong.	c	Divide portion.
		d	With the great.
		c	Divide spoil.
		d	With the strong.
C	53: -12. substitutionary sufferings.	e	He poured out His soul,
		f	unto death.
		e	He was numbered.
		f	With transgressors.
		j	He made a meeting place (paga).
		k	Transgressors.

We observe that both the sinner and the Saviour are likened to 'sheep' which, together with the most evident emphasis upon His sufferings for the people, filled the remainder of the space with the wonder of His 'Substitutionary sufferings'. Returning to 52:14,15 and 53:1 -3 we discovered that the word 'visage' and the word 'beauty' were translations of the same Hebrew word, as also are the two words 'heard' (52:15) and 'report' (53:1). We have set out before the reader and commend to his prayerful study and service the structure of this glorious passage.

As may have been expected, a number of quotations are made in the New Testament from Isaiah 52 and 53, and we will conclude this opening survey of the material before us by indicating the passages quoted.

Isaiah 52:15            'For that which had not been told them shall they see; and that which they had not heard shall they consider'.

This verse is quoted in Romans 15:21 in connection with the desire of the apostle to 'preach the gospel, not where Christ was named, lest I should build upon another man's foundation' (Rom. 15:20).

Isaiah 53:1 'Who hath believed our report? and to whom is the arm of the Lord revealed?'

This passage is quoted by John in his Gospel, 12:38; and the first sentence is quoted by Paul in Romans 10:16. John 12 is the chapter which closes the witness of Christ in the world as a man, and reveals His rejection.

Isaiah 53:4 'Surely He hath borne our griefs, and carried our sorrows'.

This passage is quoted in Matthew 8:17 where it reads:

'Himself took our infirmities, and bare our sicknesses'.

Isaiah 53:5 'And with His stripes we are healed'.

This is quoted in 1 Peter 2:24, 'By Whose stripes ye were healed'. It is useful to note that Peter, by reason of the fact that he was writing an epistle changes the 'we' of Isaiah 53 to 'ye' in order to apply the passage to his immediate hearers.

Isaiah 53:7,8. This rather lengthy passage is quoted in Acts 8:32,33. A number of most important questions are raised upon comparing the Old Testament original with the New Testament quotations, which will be considered in their place. The one and most important contribution which we would emphasize here is in the sequel:

'Then Philip opened his mouth, and began at the same Scripture, and Preached Unto Him Jesus' (Acts 8:35).

Isaiah 53:9 'Because He had done no violence, neither was any deceit in His mouth'.

The Hebrew word translated 'violence' is translated anomia by the LXX, and this is adopted by Mark (15:28) and Luke (22:37). However, Peter uses hamartian, and adds the verb 'was found' (1 Pet. 2:22), which makes no material difference. These seven passages are quoted by different writers of the New Testament and reveal the importance that this chapter holds in their estimate, for although at first sight seven quotations do not seem many, yet no other chapter in Isaiah nor in the Old Testament is quoted so many times.

The limitations of our space compel us to bring this survey to a close by moving on to chapters 61 to 66, under the headings 'The Acceptable Year and the Day of Vengeance' and 'The New Heavens and New Earth'.

#### **The Acceptable Year and Day of Vengeance (Isa. 61 to 66)**

We have now reached the last of the seven great subdivisions of the prophecy of Isaiah which, as the reader is already aware, is like the sections already studied, sevenfold in character. It will not be considered vain repetition, we trust, to print them here, before we go forward in our quest for truth.

Isaiah 61 to 66

Acceptable Year and Day of Vengeance

- |     |                |                            |
|-----|----------------|----------------------------|
| (1) | 61             | Priests of the Lord        |
| (2) | 62             | A city not forsaken        |
| (3) | 63:1 -6        | Day of Vengeance           |
| (4) | 63:7 -14       | The Days of old            |
| (5) | 63:15 to 64:12 | Our Father                 |
| (6) | 65:1 -16       | Recompence                 |
| (7) | 65:17 to 66:24 | New heavens and new earth. |

This acceptable year of the Lord is the jubilee of the ages, foreshadowed at creation and in the types of Israel's feasts. It is a fitting heading for the seventh great section, the seventh subdivision of which asks 'Where is the place of My rest?' In the closing chapter of the preceding section, chapter 60, it is not definitely stated that restored Israel would be a kingdom of Priests, it is implied as we have seen. This, however, is the opening theme of the section now before us:

'Ye shall be named the Priests of the Lord: men shall call you the Ministers of our God' (Isa. 61:6).

This chapter contains that illuminating passage (Isa. 61:1) which in the opening of His ministry in Luke 4, the Lord 'rightly divides', stopping in His reading of Isaiah 61 at the opening sentence of verse 2, closing the book and declaring that 'This day is this Scripture fulfilled in your ears'

(Luke 4:21). Isaiah 61:1,2 therefore has been fulfilled. A great dispensational break occurs at the end of the sentence 'to proclaim the acceptable year of the Lord' for even now, nineteen hundred years later, that 'day of vengeance' has not yet dawned. When that day dawns, the Lord will come the second time as the Avenger of His people, and give beauty for ashes, and the oil of joy for mourning. The structure reveals this and briefly is as follows:

### Isaiah 61

A	Isa. 61:1,2-	To proclaim the acceptable year of the Lord.	
		The 1st Advent	
A	Isa. 61: -2 -11.	The day of vengeance of our God.	
		The 2nd Advent	
	B a	Garments of praise.	
		b Trees of righteousness.	
	C	They shall repair.	
	D	Isa. 61:6 -9.	c Priests Riches of Gentiles.
			d Everlasting joy.
			d Everlasting covenant.
			c Blessed Seed among Gentiles.
	B a	Garments of salvation.	
		b Bud, spring forth.	
	C	Before all the nations.	

The second subdivision, chapter 62, deals with the restoration of the city of Jerusalem:

'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 the Lord delighteth in thee, and thy land shall be married' (Isa. 62:4).

'They shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken' (Isa. 62:12).

This blessing, of course, awaits the Second Coming of the Lord:

'Say ye to the daughter of Zion, Behold, thy salvation cometh' (Isa. 62:11).

### Isaiah 62

A	Isa. 62:1 -3.	I will not rest.	For Jerusalem's sake.
	B	62:4 -.	No more be termed. Forsaken ... Desolate.
		C	62: -4-5. Marriage figures.
A	62:6 -11.	Give Him no rest.	Till Jerusalem a praise.
	B	62:12.	Sought out. A city not forsaken.

This structure, though much simplified, presents the essential features, the tireless pleading of the true watchmen, the complete reversal of such conditions as 'forsaken' and 'desolate' and the most blessed figures borrowed from marriage set forth the glory that awaits a repentant and redeemed Israel.

He Who comes as the Bridegroom and Kinsman-Redeemer, comes also as the Avenger (Isa. 61:2):

'The day of vengeance is in Mine heart, and the year of My redeemed is come' (Isa. 63:4).

Neither the restoration of Israel nor vengeance upon their enemies can be undertaken by the arm of the flesh. In vain they had said 'A confederacy' and leaned upon that broken reed, Egypt. In the Lord is their help.

'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 fury, it upheld Me' (Isa. 63:5).

This is He of Whom John writes in Revelation 19:

'And He was clothed with a vesture dipped in blood: and His name is called the Word of God' (Rev. 19:13).

Although the Lord will accomplish all His will, and the purpose of the ages must be attained, He nevertheless works with human instruments who are moral agents, conscious of right and wrong, and accordingly on the very eve of the great fulfilment of Israel's hopes, there is a glance back to the beginning, a reference to the 'days of old', showing by their history how far human responsibility is intertwined with Divine Sovereignty.

'He said, Surely they are My people, children that will not lie: so He was their Saviour' (Isa. 63:8).

He shared their burdens and sorrow 'and carried them all the days of old' (Isa. 63:9).

But this favoured people rebelled, they vexed His Holy Spirit, He turned away from them and became their enemy. Yet the 'days of old' could not be forsaken. 'He remembered the days of old, Moses ... that led them by the right hand' (Isa. 63:11,12). And so remembering His covenant, the Lord had mercy on a rebellious people, provided a ransom for their sins, and from being outcasts and forsaken, He called them Hephzi -bah and their land Beulah, so great is His kindness, so deep is His love.

**Isaiah 63:7-14**

A	7,8.	They are My people.
	B	9. The days of old.
	C	10. Rebellion.
	B	11. The days of old.
A	12 -14.	So didst Thou lead Thy people.

The structure sets this line of thought before the eye.

The Psalmist (Psa. 106, 107), Stephen (Acts 7), and Paul (Acts 13), adopted this same method of reviewing the past in their endeavours to call the people to repentance. Alas, while a few responded and repented, the nation as a whole continued on their road to ruin and apostasy. At last, however, Israel shall look upon Him Whom they have pierced. The One so long despised and rejected shall at length be acknowledged, but not until this rebellious people have sunk so low as to reckon that Abraham would be ignorant of them, and Israel acknowledge them not.

Here, too, Israel will enter into the true character of their calling and by so doing will enter more fully into the true character of their God.

It is the glory of the New Testament, whether it be in the Gospel of the Kingdom (Matt. 6:9) or in the Gospel of the grace of God that the richest and fullest title of the Almighty is therein made known -- 'The Father'. As the day of peace draws near, Israel look beyond the titles Jehovah and El Shaddai, for these titles shadow forth part of His character, they, as a kingdom as well as we as a church, must know Him as Father if our hope and our faith is not to be ashamed.

'Thou, O Lord, art our Father, our Redeemer; Thy name is from everlasting' (Isa. 63:16).

'But now, O Lord, Thou art our Father; we are the clay, and Thou our Potter' (Isa. 64:8).

The cry of the people is now:

'Look down from heaven' (Isa. 63:15).

'Oh that Thou wouldest rend the heavens, that Thou wouldest come down' (Isa. 64:1).

And so upon the ground of grace and sonship, the restoration of Israel is at length made squarely to rest. No boasting, no self-assertion, no empty pride can live in the light of grace, and even as they own the Father, this people acknowledge that their acceptance cannot possibly be grounded on their own merit:

'We are all as an unclean thing, and all our righteousnesses are as filthy rags ... Be not wroth very sore, O Lord ... Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire' (Isa. 64:6 -11).

We are very near the end. The glory of that day is flooding these chapters with light that cannot be extinguished, yet so vital is it that abounding grace should never be considered as indifferent to righteousness and truth, that privilege should not completely hide responsibility, that moral agents should not be made indifferent to moral issues by the overwhelming sovereignty of grace, that words of stern reproof mingle with most blessed assurances, and the closing section of this mighty prophecy blends what might appear on the surface, two incongruous themes, 'The new Creation' (Isa. 66:22) and 'Gehenna' (Isa. 66:24), were it not that we know that glorious as the Millennial kingdom will be, it is not the

perfect kingdom where God shall be all in all, it is rather the highest anticipation of that perfect day that earth has yet beheld, Israel fulfilling at last her destined place as model, type and teacher of the nations. Of this we shall learn more as we consider the last section of this prophecy (Isa. 65:17 to 66:24), which forms the theme of our next and closing study.

#### **The New Heavens and New Earth (Isa. 65:17 to 66:24)**

The purposes of God shall be fulfilled, none can stay His hand or say what doest Thou? The responsibility of the human agent remains, none can compel love or coerce him into holiness. In vain the conflicting schools of the theology range themselves on either side of this super-human problem, magnifying either the free will of man until he becomes a finite god, or magnifying the Sovereignty of God until He becomes amoral and a synonym for fate.

The goal of the age was in sight when the prophet cried 'Arise, shine; for thy light is come' (Isa. 60:1). It had most surely drawn near when the prophet proclaimed the jubilee of the ages, the acceptable year of the Lord (Isa. 61). It is before our very eyes, when this redeemed people are seen clothed with the garments of salvation (Isa. 61), and yet the story tarries; true to life, it does not go straight to its goal. Although the purpose concerning Jerusalem is sure of fulfilment, yet watchmen are urged to give the Lord no rest till He make Jerusalem a praise in the earth (Isa. 62).

The year of acceptance is introduced by the day of vengeance (Isa. 63), Israel, too, must have a poignant reminder of their waywardness and the loving kindness that has never let them go, and so a brief pause is made to consider 'the days of old' (Isa. 63). At last the desired effect is realized. The people themselves cry 'look down from heaven' (Isa. 63). 'Oh that Thou wouldest rend the heavens' (Isa. 64) and plead with the Lord under a title rarely found in the Old Testament. 'Thou art our Father' (Isa. 64). Even now with the goal in sight, there are things to be considered before the glory is entered.

'I am sought of them that asked not for Me; I am found of them that sought Me not: I said, Behold Me, behold Me, unto a nation that was not called by My name. I have spread out My hands all the day unto a rebellious people' (Isa. 65:1,2).

This passage is quoted by Paul in Romans 10, where the vexed question of Divine sovereignty and human responsibility are so wondrously interwoven. Israel most certainly had 'the adoption, and the glory, and the covenants' (Rom. 9:4), yet but a remnant had been saved. In reply to the suggestion that God had cast off His ancient people or had in any sense failed of His promise, this passage from Isaiah 65 is adduced to provide an answer.

'Such is My grace', said the Lord in effect, 'that Gentiles who never had promises or covenants as you have had, have been received of Me, how much more therefore would I have fulfilled all My Word if only you My people had turned to Me, the God of your fathers. I have said to you "Behold Me, behold Me"; and all the day I have spread out My hands to a disobedient and gainsaying people. The long delay in the fulfilment of My promise must be placed to your account, a people that provoked Me to anger continually to My face' (Isa. 65:1 -3).



Although Israel had so provoked the Lord that it would have been but a just compensation if they had been forever set aside, such was not His action or attitude.

'Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for My servants' sakes, that I may not destroy them all' (Isa. 65:8).

This figure has received many interpretations, but the suggestion made by T.R. Birks in his commentary commends itself:

'The contrast lies, perhaps, between an unripe cluster, and the same when fully ripened. New wine found in the cluster, belongs to it as the usual result, when vintage comes. "And one saith", even while it is unripe, and the grapes are sour and worthless, "Destroy it not, for a blessing is in it". The wise vine dresser restrains every rash hand that would destroy the cluster, because at present worthless, by reminding them of the blessing when the full ripeness is come'.

The Hebrew word translated 'cluster' is eshcol, a word that gave its name to the brook 'because of the cluster of grapes' which the spies brought back from the land of promise (Num. 13:23,24). This most surely has a bearing upon this passage. Although directly after 'Eshcol' Israel were condemned to their long wandering in the wilderness, where all that came out of Egypt above twenty years of age, perished, yet 'a blessing was in it'. In due time that rebellious people would repent and the Vintage be gathered, the days of their wandering draw to a close:

'Because the former troubles are forgotten, and because they are hid from Mine eyes' (Isa. 65:16).

And by so many devious ways, advancing and retreating, just as did Abraham their father, who though at last he stood upon Mount Moriah and received the Divine attestation, nevertheless knew what it was to turn aside to Egypt, just as did Moses or David; or to come closer and speak of lowlier yet more intimate acquaintances, just as you and I, dear reader, have passed along a similar path. At last, however, the goal is reached:

'For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying' (Isa. 65:17 -19).

Glorious and blessed as all this may be, we must not imagine that at this point we have reached the consummation. Every reader can see the parallel between the New Jerusalem of Isaiah 65 and the New Jerusalem of Revelation 21. In the prophecy of Isaiah the new creation is focused on Jerusalem on earth, and its blessings do not immediately cover the earth, they are first of all realized 'in all My holy mountain' (Isa. 65:25).

Not only may we gather from Isaiah 65:20 that we have not arrived at the perfect day, Isaiah 66:22 -24 shows that nations will still go up to Jerusalem to worship, and what is more, they will find awaiting them a terrible object lesson:

'They shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh'.

This is 'Tophet' of Isaiah 30:33, a place of burning in the valley of Hinnom, the 'Gehenna' and 'Hell' of New Testament passages. The words of Isaiah 66:24 are quoted in Mark 9:44 and distorted to teach 'eternal conscious suffering', whereas the plain fact is that 'carcasses' are the subject of both 'worm' and 'fire'. With this passage before us our conception of the character of the Millennium may need some revision.

Reverting for a moment to the opening of chapter 66, even though a wonderful temple (built according to the forecasted plan of the prophet Ezekiel) shall be the centre of that Holy Land, the Lord says to Israel:

'Heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? ... to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word' (Isa. 66:1,2).

Here we have an echo of Isaiah 57:15 and of the words of Solomon at the dedication of the temple, 1 Kings 8:27.

The strange and abrupt transition at Isaiah 66:3 reveals the worthlessness and the abomination that all sacrificial worship must be in the Lord's eyes, if offered by any but those of a poor and contrite spirit and by those who tremble at His word.

The closing chapters of Isaiah are a standing rebuke to all who have a cut -and -dried programme of the ages and who omit the disturbing interplay of Divine and human actions and ways. Israel 'chose' their own ways, they 'chose' that in which the Lord delighted not. As a consequence the Lord 'chose' their delusions, because when He called none answered, and when He spake they did not hear (66:3,4). It is to the man that 'trembleth' at the Word of God that He will look, and it is they who 'tremble' at His word, who had been hated and baited for His name's sake, who shall not be ashamed at His appearing (66:5,6).

The 'sorrows' of Matthew 24:8 are the pains especially associated with childbirth (see same word 1 Thess. 5:3), and a nation is born at once (Isa. 66:7 -9). Comfort long promised, at last is ministered to this people (66:13), while He comes with His chariots like a whirlwind to render His anger and His rebuke (66:13 -16). Scattered and outcast Israel shall be gathered for an offering unto the Lord, and shall be brought in chariots, litters, mules and any vehicle with wheels (swift beasts) (66:19 -20).

We give the structure of Isaiah 65:17 to 66:24, which though involved can be helpful to the patient reader.

**Isaiah 65:17 to 66:24**

A	65:17 -25.	a	Jerusalem a rejoicing.	}	Two
		b	Sinner accursed.		seeds
			Seed blessed.		at
	I create	a	Not hurt. Holy Mountain.		the
		b	Dust, the serpent's meat.	end.	

B	66:1 -6.	c	Throne.		
		d	Tremble at word.		
True		e	Abominations offered.		
worshippers		d	Tremble at word.		
		c	Temple.		
B	66:7 -21.	c	Travail, nation born.		
		d	Chariots -- flames of fire.		
True		e	Abominations offered.		
Priests		d	Chariots -- Israel restored.		
		e	Offering in a clean vessel.		
		c	Priests and Levites taken.		
A	66:22 -24.	a	Seed remains.		
		b	Worship. All flesh.	}	Evil seed destroyed 'No more Canaanites' or 'Tares'.
I make		a	Worm. Fire.		
		b	Abhorring. All flesh.		

So at the end we have the new heavens and new earth, the Holy Mountain on which none shall hurt nor destroy, the nation born at once, the chosen people regathered, a clean offering unto the Lord, and all flesh from one new moon to another, and from one sabbath to another, coming up to worship the Lord at Jerusalem.

Side by side with this blessed state we have the sinner accursed, dying an hundred years old; the serpent doomed to feed on dust; the abominable offerings detailed in Isaiah 66:3 and 17, and the abhorring unto all flesh of the carcasses being destroyed in Gehenna.

'O Jerusalem, City of the Lord, Mother eagerly desired of her children, radiant light to them that sit in darkness, and are far off, home after exile, haven after storm, -- expected as the Lord's garner, thou art still to be only His threshing floor, and heaven and hell as of old shall, from new moon to new moon, through the revolving years, lie side by side within thy narrow walls! For from the day that Araunah the Jebusite threshed out his sheaves upon thy high windswept rock to the day when the Son of Man standing over thee divided in His last discourse the sheep from the goats, the wise from the foolish, and the loving from the selfish, thou hast been appointed of God for trial and separation and judgment' (Geo. Adam Smith).

'The end is not yet'. The ancient Hebrew prophets saw as far as this, but knew there was much more. The phrase, we meet at times in the Old Testament translation, 'for ever and ever'. The Hebrew L'olam va ed, literally means 'unto the age and beyond', and is a vivid testimony to their expectation. Not until we enter the New Testament, and traverse its entire length, not until we ascend up beyond the heavens, and above the New Jerusalem, beyond the thousand year reign, not until we reach that day when God shall be all in all, will the goal of the ages be attained. Isaiah in his vision concerning Judah and Jerusalem has taken us some distance on the way; we are indeed glad for all the bright future that it predicts. We rejoice in its glorious testimony to an accepted sacrifice and a victorious Redeemer, but Isaiah is mainly concerned with one sphere of blessing, the

earth, and we know that there are three spheres of blessing, the earth, the heavenly city and far above all.

The New Heavens and the New Earth, relating the two passages in Isaiah with Revelation 21, and setting out their place in the Divine scheme, is the subject of a special article, to which the attention of the reader is directed. This article appears under the covering title Millennial Studies<sup>9</sup>.

#### ISRAEL'S RETURN

Before even Israel had been formed as a nation, when Abraham alone was before the Lord, the return of this nation from a future captivity was most solemnly guaranteed. The passage which sets this graphically before us is found in Genesis 15. Abraham had asked the Lord to give him some sign that would confirm his belief that he should inherit the land on which he then stood. The answer given to Abraham was not one that might have been expected. Had we no acquaintance with the pattern that the ages follow, namely a descent into darkness, before the ultimate realization of blessing, we might have imagined that the Lord would have said to Abraham, 'Abraham, you have responded to My call, and have come out of your fatherland to the land which I have promised you. You have also manifested implicit faith and have been thereby justified (Gen. 15:6,7). Now therefore stake out your claim, build your house, and as your children are born, and their children come into life in their turn, extend your borders, occupy the land as I have promised that you shall, until your descendants possess their possessions to the uttermost border'.

This is what might have been said, had there been no 'enemy'. We learn from Genesis 12:6 in a sad parenthesis '(and the Canaanite was then [that is, already] in the land)' that Satan had made his countermove; and so the purpose of God, though ultimately gloriously successful, takes a corresponding turn. The inheritance of the land by Israel must wait, 'for the iniquity of the Amorites is not yet full' (Gen. 15:16). Abraham is told that he must:

'Know of a surety (lit. knowing thou shalt know, a figure that emphasizes the fact), that thy seed shall be a stranger in a land that is not theirs, (and shall serve them; and they shall afflict them) four hundred years; and also (know of a surety) that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full' (Gen. 15:13 -16).

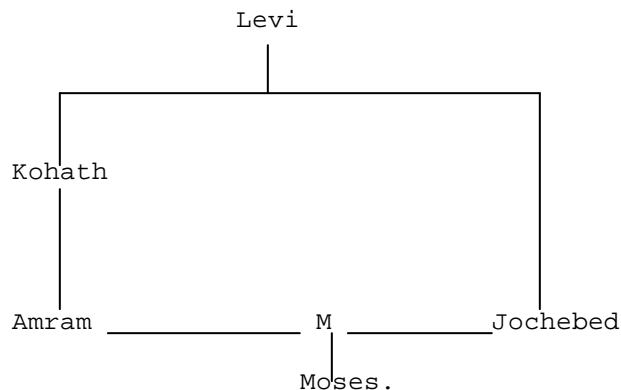
Israel shall return, but not until affliction has visited them. Israel shall return, but not until the great spiritual Amorite, Satan, reaches his term.

We must be careful to observe the parenthesis in Genesis 15:13 which is not indicated in the Authorized Version, Israel were not afflicted in Egypt for 400 years, that is the total extent of their absence from the land of promise. Again, care is needed when reading Exodus 12:40,41, for there the number of years is given as 430, not 400.

Periods	400 Years.	430 Years.
From call, promise and covenant of Abraham to the marriage of Hagar		10
From marriage of Hagar to birth of Ishmael		1
From birth of Ishmael to birth of Isaac		14
From birth of Isaac to his being weaned and becoming the seed at the casting out of Ishmael		5
From the weaning of Isaac to the going down into Egypt	185	185
		---
		215
		---
From the going down into Egypt , to make up the 400 years of Genesis 15:13 and the 430 years of Exodus 12:40,41	215	215
	---	---
	400	430
	---	---

'The method of fixing the date of the weaning of Isaac is strictly logical and mathematically exact. We begin with the call, promise, covenant or sojourning of Abraham, which took place immediately after the death of Terah, (An. Hom. 2083). There is the direct and positive testimony of the Hebrew text for the fact that the period from that point to the Exodus was a period of 430 years; therefore the date of the Exodus must be 2083 + 430. (An. Hom. 2513.). We have again the direct and positive testimony of the Hebrew text for the fact that the Seed of Abraham should be strangers and sojourners for the period of 400 years. That period ended with the Exodus. (An. Hom. 2513.). Therefore it began 2513 - 400 = 2113, and since Isaac was born (An. Hom. 2107), he was then 5 years old. But Isaac became the sole Heir (with whom we may connect the word Seed) of Abraham on the day he was weaned. On that day Abraham made him a great feast to celebrate the event. Ishmael was Abraham's heir no longer. Isaac had taken his place. He mocked, and was cast out' (Martin Anstey).

The four generations are those of Levi, Kohath, Amram and Moses (Exod. 6:16-20).



Here in this initial promise to Abraham the final return of Israel is foreshadowed. As in Genesis 15, this return is based upon sacrifice and covenant; as there, human agency is eliminated, for Abraham was put into a

deep sleep. There, resurrection is implied, and when Babylon falls, and Satan (the spiritual Amorite) is bound in the yet future day of the Lord, Israel shall rise and return to go out no more. The oppression suffered under Pharaoh, together with the plagues that fell on Egypt, foreshadowed the great tribulation and the plagues that are described in the book of Revelation under the oppression of a greater Pharaoh. Moses and Aaron in Egypt foreshadowed the Two Witnesses at the time of the end.

It will not be possible, nor is it necessary to consider in detail, all the promises made in Scripture, but a few outstanding passages seem to call for a consideration:

'Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the Lord' (Jer. 31:10 -14).

This great announcement to the nations, is approached in the earlier verses in a way that should be noted:

'Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before Me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto Me: for who is this that engaged his heart to approach unto Me? saith the Lord. And ye shall be My people, and I will be your God' (Jer. 30:18 -22).

Note the cancelling of the Lo -ammi condition of Israel indicated in Jeremiah 31:1:

'At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be My people' (Jer. 31:1; see Hos. 1:9; 3:4,5).

Note how this promise is based upon the unchanging love of God (Jer. 31:3), and note the assurance of blessing in verses 4 to 9, and then turn to Jeremiah 31:35 -40, after the announcement of the New Covenant, and ask, can this promise of the restoration of Israel fail without impugning the faithfulness of the Lord?

'Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name: if those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord' (Jer. 31:35-37).

Turning from Jeremiah we note the testimony of Ezekiel. Israel's grievous sin is fully recognized, yet in spite of all that they have done restoration is assured.

'And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against Me, therefore hid I My face from them, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid My face from them. Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against Me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide My face any more from them: for I have poured out My spirit upon the house of Israel, saith the Lord God' (Ezek. 39:23 -29).

Again, consider the vision of dry bones given in Ezekiel 37:1 -14 and the symbol that follows of the two sticks (37:15 -28) and ask whether the final restoration of Israel as 'one nation in the land' with 'one King to them all' is not as fully endorsed as is the Gospel message of John 3:16. In addition consider the promise of restoration found in Ezekiel 34:11 -31. These passages are too lengthy for quotation here, but they should be read and pondered.

Turning to the evidence of the New Testament, we consider the question of the apostles as recorded in Acts 1:6:

'When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?'

It is essential to keep in mind that during a period of forty days, the apostles had received instruction as to the Old Testament passages that spoke of Christ and His kingdom. Among these the following from Isaiah would make plain the connection between the outpouring of the spirit and the restoration of Israel:

'Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest ... My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places' (Isa. 32:15 -18).

A number of like passages would occur to any well taught reader of the Old Testament such as the apostles were, and until the reader is in possession of at least some of these passages, he cannot be competent to judge the matter of the rightness of the question in Acts 1:6. Coupled with this let us remember that He Who opened up the Scriptures during those forty days, at the same time 'opened their understanding'. In the face of such a comprehensive statement is it possible to maintain that prejudice and ignorance prompted the question of Acts 1:6?

Isaiah's prophecy divides into two great sections: the first, chapters 1 to 39, deals mainly with Israel's rejection; the second, chapters 40 to 66, deals with Israel's restoration. This second section opens with the words:

'Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned' (Isa. 40:1,2).

This prophecy of restoration makes immediate reference to 'the voice of him that crieth in the wilderness'. The apostles would know the close connection between John the Baptist and this prophecy, hence their pertinent question in Acts 1:6. Isaiah 43 contains the promise:

'I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth' (Isa. 43:5,6).

Jeremiah, too, is a prophet of rejection and restoration. First the Lord declares that He will:

'watch over His word to perform it' (1:12 author's translation) (which word, here, was a word of judgment and wrath).

In Jeremiah 31:28 the Lord says:

'And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord'.

These words refer to Israel as a nation, and not to 'a church' as verses 35 and 36 bear testimony:

'... If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being A Nation before Me for ever' (Jer. 31:36).

'Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah ... David shall never want a man to sit upon the throne of the house of Israel ... if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them' (Jer. 33:14-26).



Small wonder that the apostles said: 'Lord, wilt Thou at this time restore again the kingdom to Israel?'. We can go a little further and consider the testimony of the apostle in the Acts:

'And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise Our Twelve Tribes, instantly serving God day and night, hope to come' (Acts 26:6,7).

He that scattered Israel, will gather him.

'And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away' (Isa. 35:10).

We do not wish to 'flog a dead horse', but we do ask the reader who may have inclined to the suggestion put forth by those who teach that there will be a 'pre -Millennial kingdom', can you honestly place Isaiah 60:1 -22 at some period prior to this return of Israel, in the absence of their King, and while the Gentile power still treads down Jerusalem? See also Isaiah 59:20, and another presentation of the subject of Israel's restoration in the article entitled Gathered People (p. 275).

## **Jeremiah**

### **Restoration and New Covenant**

We 'open the book' and note that it commences with 'the words of Jeremiah', and that Jeremiah's prophetic office lasted until the fifth month of the eleventh year of Zedekiah, when Jerusalem fell (1:1 -3), and we note that the last verse of chapter 51 says 'Thus far are the words of Jeremiah' (64); we must believe that the record of the fulfilment of his prophecy which occupies chapter 52 and takes us also to the besieging of the city unto 'the eleventh year of king Zedekiah' (52:5) was added under the inspiration of God, by another hand. The record that fills Jeremiah 52 is practically a verbatim repeat of the record already written in 2 Kings 24 (18 -20) and 25 (1 -30), a few supplemental items only being added. The book therefore falls into two parts.

A 1 -51 'The words of Jeremiah', their beginning and their end -- 'thus far'.

A 52. Historic proof of the truth of his prophecy so far as it concerned Jerusalem.

At the beginning of Jeremiah's ministry, we meet two symbols, 'the almond tree' and 'the seething pot' (1:11 -16), and at the close we have the symbol of the little book specially written and sent to Babylon which was to be cast into the Euphrates (51:59 -64). The symbol of the almond tree gives assurance that the word of the Lord shall be fulfilled. The Hebrew word for 'almond tree' is shaqed 'the watcher', because it is the first to blossom in the spring. The point of the symbol is blunted by the Authorized Version translation of the corresponding Hebrew verb shaqad by 'hasten'. This is rectified in the Revised Version which reads 'I will watch over My word to perform it'. The second symbol of a seething pot which was 'from the north' (R.V.) is explained:

'Out of the north an evil shall break forth upon all the inhabitants of the land' (1:14).

This dreadful symbol finds its fulfilment in the siege of Jerusalem and the added chapter 52 is placed where it is, so that the word spoken by Jeremiah should be seen to be true. In like manner Isaiah 36 to 39 is past history, pledging the fulfilment of future prophecy.

Jeremiah's commission is given in chapter 1:4 -19, and includes the two symbols already referred to:

'See, I have this day set thee over the nations and over the kingdoms, to root out ... and to destroy, and to throw down, to build, and to plant' (1:10).

Reference is made to this in chapter 31:

'And it shall come to pass, that like as I have watched (same word as is translated "hasten" in 1:12) over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord' (31:28).

The first set of prophecies are addressed to the Jews at Jerusalem (2:1 to 20:18). The second set of prophecies are addressed to the Gentiles (46 to 51). There are also historical portions that deal with the times of Jehoiakim (21 to 35), and to Zedekiah (37 to 45), whilst central to the structure of the book is the mission of Baruch to Jehoiakim. Baruch acted as scribe to Jeremiah while he was a prisoner, and Baruch performed one or two important tasks, each of which had symbolic importance.

(1) He was charged by Jeremiah to preserve the evidences that the prophet had purchased a field in Anathoth which belonged to his uncle (32:14).

(2) He wrote the words of the Lord out of the mouth of Jeremiah, and took the roll and read it in the house of the Lord (36).

(3) He was warned in a special revelation against self-seeking and his life was granted to him 'for a prey' (45).

The import of the two charges entrusted to Baruch is the utter faithfulness of the Word of the Lord even in spite of all appearance to the contrary, and the importance of the word in the eyes of the Lord Himself.

The field in Anathoth.-- Isaiah 10:5 -32 speaks of the Assyrian invasion, and verses 28 to 32 give geographical details of the invasion. Among the towns listed is Anathoth, concerning which Isaiah utters the lament 'O poor Anathoth' (10:30). This town, three miles north of Jerusalem, was the birthplace of Jeremiah (1:1). The men of Anathoth were threatened with sword and famine in the year of their visitation, because they threatened Jeremiah the prophet (11:21 -23). Jeremiah had sent a letter to the residue of the elders which were carried away captive by Nebuchadnezzar, saying:

'Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them' (29:5),

for 'after seventy years' the Lord promised to visit them and perform His good word causing them to return. A false priest wrote to the people that were in Jerusalem, saying:

'Why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you' (29:27),

and in justification of this, Shemaiah quoted the exhortation written by Jeremiah to the elders in Babylon.

Jeremiah 32 records a great test for the prophet himself. He had advised those in the captivity to accept their punishment, and to arrange their lives in accord with the length of time this captivity was to last. Zedekiah the king had imprisoned Jeremiah, who had warned him that the king of Babylon would take the city of Jerusalem. At this time Jeremiah was told by the Lord that Hanameel, his uncle, would come and say 'buy thee my field that is in Anathoth: for the right of redemption is thine to buy it' (32:7). This Jeremiah did, paying the price and taking evidence of the purchase before witnesses. These evidences, Jeremiah gave into the safe keeping of Baruch, who was charged to keep them 'many days', indeed for fifty -two more years, until the completion of the seventy years' servitude, the warrant for such unexpected doings being the promise of the Lord:

'For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land' (32:15).

When, however, the transaction was over, Jeremiah reveals something of the strain under which he had laboured and prayed, saying 'there is nothing too hard for Thee ... Behold the mounts, they are come unto the city to take it ... and Thou hast said to me, O Lord God, Buy thee the field for money, and take witnesses' yet the city was given into the hands of the Chaldeans.

In the answer of the Lord to His tried servant, He takes up the words of Jeremiah, saying, 'Is there anything too hard for Me?' and assures Jeremiah that He would not only break down and destroy, but that He would build again and plant 'for I will cause their captivity to return, saith the Lord' (32:44).

The roll which was read to Jehoiakim.-- The second piece of ministry which Baruch did at the behest of Jeremiah was to write in a scroll all that Jeremiah had spoken against Israel and Judah and the nations, and to read these words in the house of the Lord 'in the ears of all the people' (36:10). This was reported to the princes and to the scribes, who bade Baruch to bring the roll and to read it to them. When they had heard all that Baruch had written they were afraid, saying, 'we will surely tell the king all these words'. The king heard three or four leaves of the roll, and then taking a penknife cut it into pieces and threw the pieces on to a fire 'until all the roll was consumed'. The princes and scribes were not afraid, nor rent their garments, nevertheless three men made intercession to the king that he would not burn the roll. Because of this treatment of His Word, the Lord sent the following dreadful message to Jehoiakim:

'He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost' (36:30).

In both of these transactions the attitude of heart and mind to the word of God is the crucial point.

In contrast with the doom pronounced against Jehoiakim, must be placed the promise of Jeremiah 33:17, 'David shall never want a man to sit upon the throne of the house of Israel'.

The heart of Jeremiah's prophecy, however, is the New Covenant, in which all the blessings of restoration are assured. This new covenant will be made with 'the house of Israel and with the house of Judah', and is in direct association with the original covenant made with the same people at Sinai, 'Which My covenant they brake' saith the Lord. This passage (Jer. 31:31 -34) is quoted in Hebrews 8:8 -12 and 10:16,17, and so reveals the intention of the apostle when he addressed this one epistle 'To the Hebrews'. How a Gentile, who is by nature an alien from the commonwealth of Israel, and a stranger from the covenants of promise, can claim the teaching of 'Hebrews' as truth for himself is beyond the ability of the writer to understand.

The new covenant began to operate during the early ministry of the apostle Paul, but came to an end with the dismissal of the covenant people at Acts 28, when the lo -ammi condition began.

Chapters 50 and 51 are of peculiar interest to the student of prophecy because of the statements made by the prophet concerning Babylon, and the light these statements throw upon the setting of the book of Revelation, which makes reference to these chapters.

We will conclude this very imperfect presentation of the prophecy of Jeremiah with a selection from the many parallels that are found between the references to Babylon in Jeremiah 51 and Revelation 17,18.

Jeremiah 51	Revelation 17,18
'O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness'(13).	'I will shew unto thee the judgment of the great whore that sitteth upon many waters' (17:1).
'Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad'(7).	'The inhabitants of the earth have been made drunk with the wine of her fornication' (17:2). 'And the woman was arrayed ... having a golden cup in her hand full of abominations' (17:4).
'My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord'(45).	'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues' (18:4).
'Her judgment reacheth unto heaven, and is lifted up even to the skies' (9).	'For her sins have reached unto heaven, and God hath remembered her iniquities' (18:5).
'Babylon is suddenly fallen and destroyed' (8).	'Babylon the great is fallen, is fallen' (18:2).

'When thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates:and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary' (63,64).

'And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all' (18:21).

These references should cause the reader to pause before committing himself to the idea that 'Rome' is the 'Babylon' of the book of Revelation. We say no more here, but take up the question of Babylon and its place in Prophecy in a separate study (see p. 63). More time and space can then be devoted to this most important key to the unlocking of Prophetic Truth.

### Jerusalem

Two cities dominate the prophetic teaching of Scripture, Babel, afterward called Babylon, built by Nimrod, the rebel, and Salem, afterward called Jerusalem, served by Melchizedek, Priest of the Most High God. As in so many other cases (i.e. Esau before Jacob, Saul before David, Antichrist before Christ) Satan's city is mentioned before the city of God. The first reference to Jerusalem is found in Genesis 14:18, where it is called Salem.

'Salem. Called, on the bricks of the ruins of an ancient city in S. of Palestine, Uru -salim = the city of Salim. The Tablets show that Palestine was at this time in possession of Egypt, and the Tablets are letters to the Pharaohs Amenophis III and IV. One is from Ebed -Tob, the successor of Melchizedek. Three times he says "not my father, not my mother installed me in this place but the Mighty King" (cf. Heb. 7:1-4), i.e. he did not inherit by succession, but by the gift and "the arm of the Mighty King (the deity)"' -- The Companion Bible.

Salem is the name given to Jerusalem in Psalm 76:2, and Josephus (Ant. 1.10.2) says, when speaking of Genesis 14: 'they afterward called Salem, Jerusalem'. Melchizedek was the King -Priest of Salem (Gen. 14), his name meaning 'King of righteousness', Adoni -zedek was the King of Jerusalem (Josh. 10:1), his name means 'Lord of Righteousness'. Adoni -zedek was an Amorite (Josh. 10:5), the city of God having fallen to the evil one in Joshua's day. When Abraham was called to make the supreme sacrifice on one of the mountains of Moriah (Gen. 22:2), he was led to the same place that was chosen afterward by Solomon as the site of the temple at Jerusalem (2 Chron. 3:1). These early references to Jerusalem associate the city with the King -Priest and with sacrifice, and in both passages Abraham is blessed. By the time Joshua entered the land, Jerusalem had become one of the cities of the Amorites (Josh. 10:1,5), and the battle and miracle that accompanied the taking of Jerusalem and execution of Adoni -zedek, set forth in symbol the final deliverance of Jerusalem in the day of the Lord. While this prophecy is sure, it yet awaits fulfilment, but Jerusalem was not then entirely freed from the Canaanite, for we read 'The Jebusites dwell with the children of Judah at Jerusalem unto this day' (Josh. 15:63).

By the days of Judges, Jerusalem had become 'the city of a stranger, that is not of the children of Israel' (Jud. 19:10,12). With the advent of David, the type of Christ the King, the restoration of Jerusalem took place. First, we read that David brought the evidence of his victory over Goliath to Jerusalem (1 Sam. 17:54), and then after the death of Saul, David reigned over all Israel and Judah in Jerusalem (2 Sam. 5:5).

Here in the history of Jerusalem from Melchizedek to David we have an epitome of its fall and rise again.

A	Salem.	Melchizedek.	King of Righteousness.
	B	Adoni -zedek -- Amorite	} Canaanite dominion, a type of this world.
	B	Goliath -- one of the giants	
A	Jerusalem.	David.	King of Israel.

The history of Jerusalem opens and closes with a Priest and a King of God's appointing, but the attainment of that goal will not be accomplished without great opposition from the enemy. In the overcoming of Adoni -zedek there is a foreshadowing of the ultimate triumph of the true seed over the evil seed, for all prophecy runs back at last to Genesis 3:15. When David slew Goliath he chose as his weapon a 'smooth stone out of the brook', and did so, apparently, because as a shepherd lad he had become skilful with sling and stone. Goliath represented the colossus of Daniel, and the smooth stone foreshadowed 'the stone cut out without hands, which smote the image' (Dan. 2:34). If we can but keep these tremendous issues in mind, then the chequered history of Jerusalem will become intelligible and the overthrowing of Babylon at the close of the Apocalypse essential. The usurpation and domination of Jerusalem by Gentile powers characterizes the history of Jerusalem, until, in the language of Zechariah 14:21, 'There shall be no more the Canaanite in the house of the Lord of hosts' and the treading down of the Holy City ceases for ever. Four sieges of Jerusalem stand out in history. Two being recorded as past events in Scripture, one foretold, but unrecorded in Scripture, and one future investment in the last days.

(1) The siege under Sennacherib (2 Kings 18:13 to 20:21). Isaiah places this story central in his prophecy (see Isaiah, p. 335, structure of the whole book), occupying chapters 36 to 39. This assuring record of deliverance from the Assyrian invader, gives encouragement to believe that in the last days a greater Sennacherib could and would likewise be smitten without hand.

(2) The successive sieges under Nebuchadnezzar:

- (a) Against Jehoiakim (2 Chron. 36:6,7).
- (b) Against Jehoiachin (2 Chron. 36:10).
- (c) Against Zedekiah (2 Chron. 36:11 -16).

(3) The destruction of Jerusalem, foretold in Matthew 23:37 -39; 24:1,2, which took place under Titus in a.d. 70.

(4) The future investment (besieging) of Jerusalem and its deliverance at the Coming of Christ, when His feet shall stand in that day upon the mount of Olives (Zech. 14:4).

Again we pause to exhibit another epitome of the prophetic story of Jerusalem.

A	Sennacherib	'The angel of the Lord went forth, and smote in the camp of the Assyrians'.	
B	Nebuchadnezzar --	Gentile dominion begins.	The test, and sign.
B	Titus --	Gentile dominion continues.	The treading down of Jerusalem Luke 21:24.
A	All nations	'Then shall the Lord go forth, and fight'.	

From this r, sum, it will be seen that Gentile domination of Jerusalem has always been under Divine control. Sennacherib is turned back by God. Nebuchadnezzar is appointed Head of Gold by God. The destruction under Titus was foretold and complete, yet the investment even by all nations will prove ineffective.

The story of Jerusalem cannot be told in these pages, the amount of material is too great. Perhaps no one book provides so clear and varied a light as does the prophecy of Zechariah. The name Jerusalem occurs forty times (the number of testing), and is related to both blessing and judgment. What was foreshadowed in Genesis 14 under the King -Priest, is at last seen to be fulfilled when Israel becomes a kingdom of Priests and the sacred words Holiness Unto The Lord will no longer be exclusively used on the high priest's mitre, but 'In that day shall there be upon the bells of the horses, Holiness Unto The Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be No More the Canaanite in the house of the Lord of hosts' (Zech. 14:20,21).

We direct the reader's attention to the article Zion, under the covering title Millennial Studies<sup>9</sup>, and to the summaries of the various prophetic books, such as most of the minor prophets, and of Daniel, Isaiah, Jeremiah and Ezekiel, most of which contribute considerable information on the history and ultimate glory of the city of God.

#### JOEL

And the Last Days of Acts 2

#### **A Brief Note on the Prophet Joel, with particular reference to Peter's quotation as recorded in Acts 2**

The Prophecy of Joel is undated, and we have purposely limited ourselves to the dated prophecies in this Analysis, but it contains references to the future that impinge upon New Testament times, and must be given a consideration here. Its outstanding thoughts are Repentance and Restoration, both of which form the groundwork of Peter's ministry in the early chapters of the Acts of the Apostles:

'Rend your heart, and not your garments, and turn unto the Lord your God ... Who knoweth if He will return and repent, and leave a blessing behind Him?' (Joel 2:13,14).

'And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you' (Joel 2:25).

The passage that demands our attention is that which follows this promise of restoration:

'And it shall come to pass afterward' (Joel 2:28).

The word 'afterward' cannot stand alone, we must supply mentally the answer to 'after what?' and here the answer is 'after the promised restoration, after the day comes when Israel as the people of God shall never be ashamed'. It is obvious to any student of Prophecy that this happy day of Israel's restoration has not yet come, and that consequently some Scriptural and logical reason must have justified Peter's quotation of Joel 2:28 -32, in Acts 2:17 -21. A few variations are observable in Peter's quotation, that depart both from the Septuagint and from the Hebrew original, but these do not constitute a problem. What does constitute a problem of interpretation is the reason for quoting Joel 2:28 -32 on the day of Pentecost. Peter most certainly called the people to repentance, and linked repentance with the time of restoration which had been the burden of prophecy since the world began, but if Pentecost was the restoration long hoped for, Peter could not have said what he did in Acts 3:19 -26. When we examine his quotation more closely we discover that he made a most important alteration. He Did Not because he Could Not say 'It shall come to pass Afterward' for the promised restoration was yet future, he could only say:

'It shall come to pass in the last days' (Acts 2:17).

It is an exegetical mistake of the first magnitude to assume that Peter is providing us with a basic text upon which we may erect a structure of 'the last days' here, he is simply accommodating the passage to answer a most simple and somewhat trivial objection. Upon twelve men had come the 'power from on high' with the result that the Jews who had come from the twelve specified nations (Acts 2:9 -11) heard them speak the words of God in the tongue in which they had been born. Some were amazed and said 'what meaneth this?' Others mocking said 'these men are full of new wine', but Peter said 'these are not drunken ... this is that which was spoken by the prophet Joel', and proceeds to quote the whole passage. His answer amounted to this: 'If you are going to attribute this initial outpouring of the Spirit which has endued these twelve men with power for their ministry, to the effects of wine and drunkenness, what will you say when the great outpouring of the Spirit takes place After the restoration actually comes?' For this reason, if for no other, Acts 2:16 -21 is the last passage to refer to in the construction of any scheme of the prophetic period known as the 'last days'; any other reference is preferable to this, for the simple reason that Peter was accommodating this passage to rebuke those that mocked.

We do not attempt an examination of the prophetic period known as the 'last days' here, but the subject is considered in the article Last Days (p. 416), but a word to the wise we trust will be sufficient. 'In those days', i.e. the days of which Joel was speaking, God said:



'For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations' (Joel 3:1,2).

If any are at all doubtful as to the fact that 'blood and fire and pillars of smoke', the darkening of the sun, and the turning of the moon into blood are judgments and not blessings,\* let him read Joel 3:15,16.

\* It has actually been expressed, that however strange it may appear, these dreadful occurrences must somehow be 'blessings'; such is the condition of mind into which a false interpretation of Peter's quotation can lead the most earnest seeker after truth.

## JONAH

### 'The Second Time'

The first of the Prophets, taking the 'predictive' prophets chronologically, is Amos, but the book of the prophet Jonah forms a link and a background that must be included. Jonah's prophecy is threefold. The prophecy he spoke, namely 'yet forty days, and Nineveh shall be overthrown', was not fulfilled, even though he himself was not a false prophet. His greatest prophecy is not found in the words he uttered but in the things he did and experienced. In his deeds he foreshadowed the culminating sin of Israel, and in his experience he foreshadowed the resurrection of Christ.

Jonah is mentioned in the Old Testament eighteen times, one reference being found in the book of Kings, where a record is made of the fulfilment of a prophetic word given by Jonah. Jeroboam the son of Joash king of Israel 'restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which He spake by the hand of His servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher' (2 Kings 14:25).

Practically nothing is known of this initial prophecy of Jonah except what is here recorded, but what little is said is like a straw that indicates the direction of a current.

Hamath is situated at the northern extremity of the Lebanon range and would be a natural gateway from Nineveh in any attempt to invade Palestine. The Sea of the Plain of course is known as 'The Dead Sea'. The phrase in 2 Kings 14:28, which in the Authorized Version reads 'And how he recovered Damascus, and Hamath, which belonged to Judah, for Israel', Dr. John Lightfoot translates as recovering these lost ramparts which originally belonged to Judah (2 Sam. 8:6; 2 Chron. 8:3,4), taking them over 'in Judah's title, as fitter to be subject to the seed of Israel, than to Syria'.

It was therefore something of a staggering blow for Jonah, the intensely patriotic prophet of Israel, to be sent with a message to Nineveh, and such a message as he suspected might turn to Nineveh's preservation and advantage. Jonah's remonstrance and disobedience is to us well nigh inexplicable, but there have been modern instances where the fear and the hatred of an invader has overridden the finest feelings and principles of Christians, acting in similar circumstances.

'Assyria had been laying her hand for some generations upon the nations on the Mediterranean coast, and it was a hand of fierce and ferocious mastery. No considerations of pity were permitted to stand in the way of Assyrian policy ... the kings seem to gloat in their descriptions over the spectacle presented by the field of battle ... this carnage was followed up by fiendish inflictions upon individual cities. The leading men, as at Lachish when Sennacherib had conquered the city, were led forth, seized upon by their executioners, and subjected to various punishments, all of them filled to the brim with horror ... No man in Israel was ignorant of these things. Jonah may have witnessed them ... Nineveh's cup then was full. The Judge had ascended the tribunal ... sentence was about to be pronounced ... If Nineveh perished, Israel was saved, there was only one thing to be feared. God's mercy might arrest the smiting of God's justice ... What if Nineveh were left without warning ... it was a choice between vengeance on him, a rebellious prophet, and vengeance on his people. He would sacrifice himself, but let Nineveh perish, and so save Israel ... when he is cast overboard, there is no prayer, no cry to the Lord, from the prophet's lips. He has himself counted the cost. He has put himself outside God's mercy. He has made himself a curse for his people's sake' (Urquhart).

In the New Testament the name Jonah is used nine times of the Old Testament prophet, four times of Peter under the name Simon 'son of Jonas', and once of Peter retaining the Aramaic 'Bar -Jonas'. Once, Jonah may have been in mind, when we read in John 7:52, 'Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet'. Yet Gath -Hepher, the birthplace of Jonah, is in Galilee, and it may have been prejudice that denied Jonah a place among the prophets, and not ignorance of geography; because Jonah went to the Gentiles.

Every one of the references to the prophet Jonah in the New Testament deals with either 'the sign' of the three days and three nights, or 'the preaching' which he made to the men of Nineveh. Jonah was not only a type of the resurrection of Christ, but he was a 'sign unto the Ninevites' (Luke 11:30).

The prophetic import of the book of Jonah seems to be gathered up in the words of the first verse of chapter 3, 'the second time', as in Isaiah 11:11 which speak of Israel's restoration, or as in Acts 7:13 where 'the second time, Joseph was made known unto his brethren', foreshadowing the day that is fast approaching when Israel shall look on Him Whom they have pierced, or as in Hebrews 9:28 when it is promised that the Saviour shall appear the second time without sin unto salvation.

Something of the dispensational teaching of the book of Jonah can be gathered by a reference to that other follower of the Lord, Simon son of Jonas, who at the selfsame place 'Joppa' (Acts 10:5; Jonah 1:3) hesitated and argued when warned by God at the sending of Cornelius the Gentile with a request that he might tell him words, whereby both he and all his house should be saved (Acts 11:14). Jonah, when questioned by the mariners, said 'I am an Hebrew' (1:9). Peter, when he met Cornelius, said 'Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation' (Acts 10:28) a sentiment shared by the church at Jerusalem (11:1 -3). Peter confessed that he had at length become convinced that 'In every nation he that feareth Him (God) and worketh righteousness, is accepted with Him' (10:35), and Jonah reveals that his disobedience was

prompted by the conviction that God being a gracious God, and of great kindness, would recall His threat of judgment and repent if there were any signs of repentance on the part of the enemy, the Gentile, at Nineveh.

Jonah's rebellion sets forth, moreover, the attitude of Israel, which filled up the measure of their iniquity. Paul, writing to the Thessalonians, said, 'Ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us: and ... are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost' (1 Thess. 2:14 -16).

It will be remembered how the angry mob of Jews listened to Paul as he spoke in the Hebrew tongue, making no protest until he reached the hated word 'Gentile'. 'Depart: for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live' (Acts 22:21 -22). Jonah, it will be remembered, said, 'It is better for me to die than to live ... I do well to be angry, even unto death' (Jonah 4:3,9).

Because Israel took such a definite line of antagonism against the extension of salvation to the Gentiles, they have been for the last nineteen hundred years blinded, scattered, and to all intents dead, for when the time comes (and the hour seems to have struck) for Israel to be restored, the figure used by the prophet Ezekiel is that of a valley of dry bones that are caused to live, or as Paul has written, 'What shall the receiving of them be, but life from the dead?' (Rom. 11:15).

When we examine the prophecy of Hosea we see that this interval in Israel's history is covered by the name given to Hosea's son Lo -ammi 'not My people', and by the interval of 'two days' after which, on 'the third' they shall once again 'live' in His sight. The period of Jonah's typical death while in the great fish and his return on the third day, not only foreshadowed the death and resurrection of Christ, but the spiritual death and resurrection of the people whose attitude to Gentile evangelism he so strongly anticipated. We do not feel that our readers need a lengthy defence of the record of 'Jonah and the Whale'.\* In the Old Testament narrative the word 'whale' does not occur, but the monster that swallowed Jonah is called 'a great fish' and not only so, but a great fish which the Lord had 'prepared'. The word 'whale' is found only in the New Testament record, which word is the Authorized Version translation of the Greek ketos, a word that indicates an order of marine animals called cetaceous.

\* Should 'evidence' be required, the reader should consult The Cruise of Cachalot by Frank Bullen.

The repentance of Nineveh was not lasting, but the revelation which this strange story gives of the character of the God of Israel is a standing witness for all time against the blasphemy of the Higher Critic who seems to delight to pour scorn upon the 'savage, primitive and local character of Yahweh or Jehovah'.

Here is the testimony of this earliest of the Prophets of Israel. The 'Lord' is, according to Jonah, 'the God of heaven, which hath made the sea and the dry land' (1:9). Here is no mere tribal god. Here is uncompromising witness to the fact that God was Creator.

'Now the Lord had prepared a great fish', 'The Lord God prepared a gourd', 'God prepared a worm', 'God prepared a vehement east wind' (Jonah 1:17; 4:6,7,8). The God of the book of Jonah was Personal. He could and did interpose in the affairs of men, He wrought miracles when it pleased Him so to do.

The structure\* of Jonah is an extended alternation:

\* We are indebted to Mr. E. A. Cater for suggestions in arriving at this structure.

### Jonah

A	1:1,2.	The word of the Lord, Arise, Cry.
B	1:3.	Jonah's disobedience.
C	1:4 -17.	Effect upon the heathen mariners, 'let us not perish'.
D	2:1 -7.	Jonah's prayer, 'life from corruption'.
E	2:8.	Reference to idols.
F	2:9,10.	Salvation is of the Lord.
A	3:1,2.	The word of the Lord, Arise, Preach.
B	3:3,4.	Jonah's obedience. The second time.
C	3:5 -10.	Effect upon heathen citizens, 'that we perish not'.
D	4:1-9.	Jonah's displeasure 'Take my life from me'.
E	4:10,11.	Reference to idolaters.

Jonah's God also was a God of Grace; there is nothing primitive or savage here:

'Then Jonah prayed unto the Lord his God out of the fish's belly'.  
'Salvation is of the Lord'.  
'The word of the Lord came unto Jonah the second time'.  
'And God saw their works that they turned from their evil way'.  
'I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil'.  
'Then said the Lord, Doest thou well to be angry? Should not I spare Nineveh?'.

Men bring up over and over again the passages of Scripture where Israel are commissioned to destroy another nation root and branch; they scarcely ever stop to consider the reasons offered in the Word for this 'surgical operation', but how many emphasize the extreme kindness of the Lord, as expressed in the closing words of Jonah's prophecy:

'Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?' (Jonah 4:10,11).

#### A KEY TO PROPHETIC TRUTH

The key to the prophetic teaching of the Scriptures, whether prophecies concerning Christ Himself, concerning Heaven and Earth, concerning Man, Israel or the Gentile nations, is Genesis 3:15.

'I will put "Enmity"'.-- The origin of evil is to us an unsolved enigma, but so far as we are concerned, and confining ourselves to Man and his world, enmity between the two seeds is a state introduced by God as an essential factor in the outworking of the purpose of the ages. This presence of enmity is the key to the Parables of the Mysteries of the Kingdom of Heaven, and a reason for the rejection of Christ at His first coming.

'An Enemy hath done this' (Matt. 13:28).

To ignore this explanation has led some to interpret, in another parable, 'leaven' as good. The same need that compelled the ignoring of the typical meaning of 'leaven' calling it 'good' in Matthew 13, in spite of the inspired meaning given in Matthew 16:6, and 1 Corinthians 5:6, is seen in the transfer of the whole seventy weeks of Daniel 9 to the future, the felt need to substitute the word 'government' for 'kingdom', and the suppression of the evidence of 'usage' when dealing with the translation 'feigned obedience'; the ignoring of the intention of the addition of the word 'iron' in the phrase 'the rod of iron', and other similar moves made under the compulsion of the primary false position taken up over a pre -Millennial Kingdom, is a warning to us all of the solemnity of any approach to the Scriptures that uses them to bolster up a theory rather than make all our theories conform to the usage of the terms employed. Dr. Bullinger once said: 'Let me be a bucket lowered into the well of Truth; not use the Scriptures as a bolster or a buttress'. It is a fatal exegetical mistake, with serious consequences, ever to mistake the kingdom of the Beast for the kingdom of heaven. The recognition of the place the 'enemy' occupies illuminates the purpose of the book of Job. One Greek translation adds to the book of Job the genealogy of the patriarchs, and declares that his name was originally 'Jobab'. Whenever a name is changed elsewhere in the Scriptures, we expect and find that its new meaning has a bearing upon the Scriptural record. Now 'Job' is the Hebrew word found in Genesis 3:15 'enmity', and the whole of the story of Job is an exhibition of the enmity of Satan to one of the true seed, concluding with a triumphant double blessing of Job at the end. (See our book, The Book of Job and the Enigma of the Ages).

The purpose for which Adam was created, and for which Christ the last Man and the second Adam, died and rose again, was among other things to:

'Still the Enemy and the Avenger' (Psa. 8:2).

This Psalm not only throws light upon the question 'what is man?' it throws a wonderful light upon the essential purpose of the Sabbath, for the word 'still' in Psalm 8:2 is the Hebrew shabath, the word used in Genesis

2:2,3 where it is recorded that God 'rested' on the sabbath day from all His work. This association of the six days' work followed by the seventh day rest, foreshadows the true sabbath yet to be enjoyed (Heb. 4:9), namely the Millennial kingdom when the Devil shall be 'stilled' and transgression 'restrained'; a sabbath before the day of God dawns. See Millennial Studies<sup>9</sup> for this element of restraint.

It is not without intentional parallel, that we find the same word shabath translated 'cause to cease' in Daniel 9:27. Here at the time of the end, anticipating as it were the day fast approaching when God will 'still' the enemy, we find the Antichrist causing 'sacrifice and oblation to cease' (Dan. 9:27). It is a far cry from Genesis 3 to Romans 16, but the apostle, who declares that Adam was a figure of Him that was to come, associates the redeemed with the ultimate triumph of the woman's seed, saying:

'The God of peace shall bruise Satan under your feet shortly' (Rom. 16:20).

The word 'put' in the prophecy 'I will put enmity' is the Hebrew sheth, which provided Eve with the name of her third son Seth. 'She called his name Seth (Heb. sheth): For God, said she, hath appointed (Heb. sheth) me another seed instead of Abel, whom Cain slew' (Gen. 4:25). Here we have both the enmity exhibited between the two seeds, 'Abel, whom Cain slew', and the way in which that enmity will be overcome, by the 'substitutionary' sacrifice of the Son of God 'appointed instead'. This stilling of the enemy gives point and purpose to the whole series of 'sevens' that are found in the Old Testament, from the initial six days with their sabbath of Genesis 1 and 2, up to the 70 x 7 of Daniel 9, and also to the recurring sevens that characterize the book of the Revelation. As we trace the purpose of the ages through the Scriptures, we find that two parallel and opposing lines of prophecy flow out from this primeval prophecy of Genesis 3.15. We must be satisfied here with a mere list of these parallels, but under different headings the reader will find a number of them are given exposition in the various articles of this analysis.

#### A Conspectus Of Prophetic Truth

##### 'I will put enmity'

The True	Two Seeds	The False
'Her seed'	(Gen. 3:15).	'Thy seed'
'Wheat'	(Matt. 13:25).	'Tares'
'Harvest ... gather barn'	(Matt. 13:24 -30; Rev. 14:15 -20).	'Harvest ... gather burn'

##### Two Cities

'Salem'	(Gen. 10:8 -10; 14:18;	'Babel'
'Jerusalem'	Rev. 14:8; Isa. 52:1).	'Babylon'

##### Two Mysteries

'Godliness'	(1 Tim. 3:16;	'Iniquity'
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'Manifest in the flesh'	2 Thess. 2:7).	'As God'
	Two Anointed Ones	
'His anointed'	(Psa. 2:2,6;	'The anointed cherub'
'The Lord hath anointed Me'	Isa. 61:1;	'I have set thee so'
'Set'	Ezek. 28:14 -19).	
	Two Dynasties	
'David'	(Luke 1:32;	'Nebuchadnezzar'
	Dan. 2:37,38;	
	Hos. 3:5;	
	Luke 21:24).	
	Two Fulnesses	
'Israel ... their fulness'	(Rom. 11:12; 11:25).	'Fulness of the Gentiles'
	Two Women	
'The Bride'	(Rev. 21:9;17:3).	'The Harlot'
	Two Sets of Miracles	
'Signs, wonders, divers miracles, and gifts of the Holy Ghost'	(Heb. 2:3,4;	'After the working of Satan with all power and signs and lying wonders'
	2 Thess. 2:8 -12).	
'To confirm'		'To deceive'
	Two Trinities	
The Father, the Son, and the Holy Ghost	(Matt. 28:19;	The Dragon, the Beast, the False Prophet
	2 Cor. 13:14;	
	Rev. 13:1 -18; 19:20).	
	Two Temptations	
'The kingdoms of the world'	(Matt. 4:8 -10;	'Power, throne, great authority'
'Worship'	Rev. 13:1 -4).	'Worship'
	Two Resurrections	
'Now is Christ risen'	(1 Cor. 15:20;	'His deadly wound healed'
	Rev. 13:3).	
	Two Parousias	
'His Coming'	(1 Cor. 15:23;	'Whose coming'
	2 Thess. 2:9).	

Two Sons		
The Son of God	(Matt. 3:17; 2 Thess. 2:3).	'The son of perdition'
Two Mystic Numbers		
'Jesus' 888	(Rev. 13:18).	'The Beast' 666
Two Names (in foreheads)		
The Father's name	(Rev. 14:1; Rev. 13:16,17).	The Beast's name
Two Building Materials		
'Precious stones' Jerusalem	(Gen. 11:3; Isa. 54: 11,12; Rev. 21:10 -21).	Brick for stone. Babylon
Two Covenants		
New Covenant kept	(Heb. 12:24; Dan. 9:27).	Covenant made and broken
Two Thrones		
God and the Lamb	(Rev. 22:1; Rev. 2:13; 16:10).	Satan and the Beast

Other significant pairs, the one a Satanic counterfeit of the other, will occur to the reader. The above list is sufficient to establish this counterfeiting move of the Devil as a fact to be observed and taken into account throughout all our studies.

## THE LAST DAYS

### (1) In the Old Testament

We preface our study of the 'Last days' with quotations from the writings of the Rev. Nathaniel West, D.D. Speaking of the vision of Daniel 8, he says:

'These great world movements like those afterwards between the north and the south are mirrors, of like collisions, yet to occur in the last days, marking the 'Time of the End' -- The East seeking to control the West, the West to control the East.\*

\* Dr. West wrote these words about the year 1900. We are quoting them in 1959, and are very conscious how the East -West conflict is deepening with evergrowing intensity.



'The great world movement of history is planetary motion. "It returneth again according to its circuits". The End -Time will renew the Old -Time, though under new conditions.

'It is with some providential intent the labours of a Curtino and Grote, a Stanley and Rawlinson, a Mueller and Weltzhofer, a Mayer and Brandis, have drawn attention to the "Laws of historical development" and show how the destiny of the Jews affects the destiny of all nations, and that "in the near future, the world may expect to see the operation of the law, more powerfully than ever"'.

Inasmuch as prophecy deals with 'things to come', it must have much to say about 'The End', 'The Time of the End', 'The Last Days' and 'The Latter Times' as well as the great periods called 'The Day of the Lord' and 'The Day of God'.

The Hebrew Old Testament employs the word acharith; the Greek New Testament uses the words eschatos and once only the word husteros. The verb achar means 'to tarry, to remain behind', and the adjective acher means 'other' (properly one coming behind). Other forms of the word are the adverb 'behind', the preposition 'after'. The words acharith and acheron are the two that concern us here, and particularly acharith, the feminine form. It can refer to the end of a year (Deut. 11:12) or the end or ultimate issue of a course of action (Jer. 5:31). 'In the end of the days' looks to the closing days of prophetic import, including the outcome, or as Dr. Nathaniel West has put it 'The Afterness', whether of Messianic hope, or the calamitous nature of the close of history.

The book of Job sets forth the Enigma of the Ages and its solution 'Ye have seen the end of the Lord' (Jas. 5:11).

'So the Lord blessed the latter end of Job more than his beginning' (Job 42:12).

#### **The Goal of the Ages foreshadowed**

The book of Job contains in dramatized form the problem of the ages, and in the opening and closing chapters, the key to the enigma is supplied. We who read the complete book have the advantage of Job and his friends, for we see that Job's trouble arose, not so much from his own doings or circumstances, but from the enmity that is inherent between the two seeds. Satan is seen attacking Job, whose name actually means 'The Attacked' or 'One at Enmity'. God's permission of the evil endured by Job was, as we learn, limited. His life could not be touched. We have also seen that there are two essential features in this great outworking of the Divine purpose. Patience, 'Ye have heard of the patience of Job', and End, 'and have seen the end of the Lord'. The fact that Job received 'double' for all his sufferings and loss is stressed at the close of the book. In the first chapter he is said to have had 'seven sons and three daughters', he also possessed 7,000 sheep, 3,000 camels, 500 yoke of oxen and 500 she asses. In chapter 42 we learn that the Lord turned the captivity of Job, and gave him twice as much as he had before. The Lord blessed the latter end of Job more than his beginning, for he had 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 she asses (42:12). The number of his children was not doubled, but he was given seven sons and three daughters as at the beginning. The names given to the three daughters suggest that Job had been entirely delivered from the loathsome disease that had been inflicted upon him, for Jemima probably means 'as the day', betokening Job's emergence from the shadow of

death. Kezia means 'fragrant as cassia' (Psa. 45:8) and Keren -happuch 'horn for paint', indicating rare beauty. The comment is added:

'And in all the land were no women found so fair as the daughters of Job' (Job 42:15).

The name of Job's third daughter is prophetic, for the Hebrew word puk, meaning 'paint', is found in Isaiah 54:11, where we read 'I will lay thy stones with fair colours'. The same word is used in 1 Chronicles 29:2, for the 'glistening' stones there described, anticipating as it does the splendour of the New Jerusalem, even as the 'painted' face of Jezebel anticipates the evil parody described in Revelation 17:1 -6.

Moreover Job is said to have lived 'after this' another hundred and forty years. If his age was doubled, as the number of his cattle had been, then Job's total age would have been 280 years. If, on the other hand, his age was repeated as the number of his children had been, then he would have been 70 at the time of his affliction and 70 + 140, namely 210, at the time of his death.

At the time of Job's experiences, Israel had not come into being, but the God of Job was also the God of Israel and of the ages. It is therefore entirely in harmony with the teaching of Scripture that the experiences of Job should be echoed by those of Israel. Thus we notice in the first chapter of Isaiah that Israel, like Job, is seen covered with incurable sores, and that in Isaiah 61, in the acceptable year of the Lord, we find this promise:

'For your shame ye shall have double'

'In their land they shall possess the double' (Isa. 61:7).

For the import of these words, see the article on Isaiah (p. 328).

In Job 42:10 we read the words 'the Lord turned the captivity of Job', and the reader will recognize in this phrase a recurring promise made to Israel through Moses and the later prophets. Over and over again we read the words 'bring into captivity', 'turn again, turn away or turn back captivity', all of which go back to Job's experience as their original. If it is true, that Moses is the one into whose hands the story of Job came, it is impossible to believe that he could write of Israel's future 'The Lord thy God will turn thy captivity' (Deut. 30:3) without associating Israel's age - time experiences with those of Job. This 'turning again of the captivity' of Israel is the burden of the Psalmist, 'Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad' (Psa. 14:7; cf. 53:6; 85:1 and 126:4). Jeremiah uses the phrase twelve times over, a number suggestive of Israel. Hosea 6:11, Joel 3:1 and Zephaniah 3:20 also should be read. In the strictly literal sense of the term Job was never in 'captivity', and in the prophetic references to the captivity of Israel, much more than physical bondage or exile is intended.

Did Balaam know the story of Job? We cannot tell, but he could easily have been acquainted with the life of this great man of the East, and might even have had him in mind when he said, 'Let me die the death of the righteous, and let my last end be like his' (Num. 23:10), for it is the same word that is translated 'latter end' in Job 42:12. Prophecy concerning Israel has much to say concerning 'the last days', 'the latter days' and 'the latter end'. Deuteronomy 8 opens with a reference to trials and chastenings,

but it has in view 'good at thy latter end' (8:16). 'There is hope in thine end', said Jeremiah to the captivity of his day (Jer. 31:17). In every way the book of Job is seen to take its rightful place in the forefront of revealed truth.

By the time that Moses had been raised up to be the deliverer and lawgiver of the chosen people, the testimony of tradition had become distorted and valueless as may be seen in the vain endeavour of Job's three friends to solve his problem by appeals to that source. The testimony associated with the stars had become corrupted, the day was drawing near when a great prophet should be raised up to give to Israel, and through them to the world, a written revelation of Truth. Moses opens the book of Genesis with the sublime words 'In the beginning God created the heaven and the earth'. If his own mind and that of others in Israel to whom he had shown the book of Job upon his return from the land of Midian had been prepared by the lengthy appeal to the wonders of creation that occupy the closing chapters of the book of Job, the epitome of Genesis 1:1 would come with even greater force. To us who read the book of Genesis and have not the knowledge supplied by the book of Job, the entry of the serpent in Genesis 3 is an enigma. Moses and those who had read the book of Job would have been prepared for such initial intrusion and would have seen the attack upon Adam and Eve in the light of the subsequent attack upon one of the woman's seed.

The lesson for us who are teachers or students, seems to be that wherever possible, students and teachers should make themselves acquainted with the book of Job as a necessary preparation for the greater study of all Scripture. Let us rejoice that we not only hear of the patience of Job, but also that we have 'seen the end of the Lord' wherein we find the solution not only of Job's problems, but also of the age-long problem concerning all who pass through the wilderness of this world, and the way which leads to the goal of the ages, when all tears shall be wiped away, Satan and his seed destroyed, and God All in all. Job's experience provides the pattern of all prophecy. Even the name 'Job' means 'enmity' or one 'attacked', and occurs for the first time in Genesis 3:15 (see Enmity1).

The earliest recorded forecast of the last days is found in Genesis 49, uttered by Jacob on his deathbed. When Jacob gathered his sons together to tell them what should befall them in the last days, those sons concerning whom most is said, and who include in their forecast references to either Christ or Antichrist, are Judah, Dan and Joseph; this will be most readily seen if we present the outline of Jacob's prophecy as follows:

**Genesis 49:3 -27**

A	3 -7.	a	Reuben	Water.
		b	Simeon	Scattered.
		c	Levi	Divided.
B	8 -12.	d	Judah	The Lion.
		e	The Sceptre	Shiloh.
A	13 -15.	a	Zebulon	Ships.
		b	Issachar	Rest.
B	16 -18.	d	Dan	The Serpent and Adder.
		e	Salvation.	
A	19 -21.	a	Gad	Troop.
		b	Asher	Bread.
		c	Naphtali	Hind.
B	22 -26.	d	Joseph	Fruitful bough.

Judah is the tribe whose latter day prophecy links it with the prevailing Lion, and with the sceptre, lawgiver and Shiloh. The One who had prevailed to open the scroll was, moreover, 'The root of David'. This title, taken together with that of Revelation 22:16, 'I am the root and the offspring of David' is often explained, by saying that Christ was not only the son of David (the offspring), but also as the root whence David sprang. We rejoice to know that He who was David's son was also David's Lord, but in what special way David sprang from Christ we fail to see in Scripture; neither is there any need for such an idea. The 'root' of David seems to be an allusion, if not a direct reference back to Isaiah 11:1, 'And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots'; the stem really means the stump of a tree after it has been cut down, and the figure exactly fits the apparent destruction of the royal line of David in our Lord's day. Christ is the Branch that grows out of his roots, for, in verse 10, the prophet continues, 'And in that day there shall be a root of Jesse ... to it shall the Gentiles seek'. If the title 'the root of David' denotes the source from whence David sprang, and not the same as the offspring of David, then 'the root of Jesse' indicates the same. All are agreed, however, that 'the root of Jesse' is but another way of speaking of Him Who should 'grow out of his roots'. Malachi 4:1 shows that 'root' as well as 'branch' is used to indicate posterity. The prophecy of the Apocalypse is far more concerned to show the fulfilment of the promise concerning the Seed of David, than it is to prove the deity of Christ.

The Lord is seen as the great King, prevailing as the Lion of Judah, concerning Whom alone a sceptre is mentioned, and as the root of David, Who, being raised from the dead, sits on David's throne.

One further and all -important truth is revealed in the vision concerning this kingly overcomer. The Lion of Judah and the root of David is the Lamb of God. When He first came amongst men as the sent One of God, He came not as a Lion, but was pointed out as the 'Lamb of God which taketh away the sin of the world'. When John beholds Him in His risen glory, he still sees Him not as a Lion, but as the Lamb; when the day of His wrath comes, and strikes terror in the breast of all, we read of the wrath of the Lamb, not the Lion; when the marriage of heaven's King is announced, it is the marriage of the Lamb, not of the Lion. More pointedly, perhaps, is Revelation 6:1, where it is the Lamb Who opens the seals, although the elder said it was the Lion that he saw. We are not to understand that He Who once was the Lamb has now become the Lion. No, the Lamb it is that is seen right through the prophecy, the Lion never. Christ as the Lamb fulfils all the prophecies that speak of Him as Lion and King, for the Lamb bears the marks of sacrifice, 'standing as having been slain'. Without the redemption concerning which the slain Lamb speaks, the throne of David would remain vacant, and the Lion of Judah would never be known. Heaven is about to burst forth in a new song, and it is to the Lamb they sing, and of His redemption, not to the Lion and of His strength.

Throughout the Scriptures there runs the teaching that is summed up in this vision of the enthroned Lamb. Man by nature would give the battle to the strong. God has throughout glorified humility and meekness, everything in fact that goes with a lamblike character. Those who suffer, overcome;

while those who appear before their fellows as the greatest conquerors have suffered the greatest of defeats.

'Through weakness and defeat,  
He won the mead and crown,  
Trode all His foes beneath His feet  
By being trodden down'.

Three features are emphasized in this prophecy:

**The Sceptre and Shiloh.    Salvation.    The Shepherd and the Stone.**

Up to this prophetic utterance of Jacob there is no hint that Royal dignity was to be associated with Judah. The words 'until Shiloh come', while being interpreted in a number of ways, must refer to a person. John seized upon the meaning of the word 'Siloam' in John 9:7, namely 'sent' and 'The Sent One' is a dominant title of Christ in that Gospel.

Previous to the coming of Christ, Judah enjoyed the pre-eminence, but after that event, the crown and the natural pre-eminence passed.

We find too that Simeon was indeed 'divided in Jacob, and scattered in Israel', the inheritance of Simeon falling within the bounds of Judah. Reuben the firstborn also, instead of enjoying a central position, finds his inheritance on the other side of Jordan.

The value of this initial prophecy of the last days is that we can see that some if not all of the forecasts have had a primary fulfilment, anticipating the fuller realization and the end of the days. Balaam also, even though unwillingly, looked down the ages and said, 'I will advertise thee what this people shall do to thy people in the latter days ... there shall come a Star ... and a Sceptre' (Num. 24:14,17). The Prophetic Song of Moses is recorded in Deuteronomy 32, and references to the last days are also found in Deuteronomy 4:30; 8:16 and 31:29.

Coming to the Prophets themselves, Isaiah 2:2 -5 opens the record, and Micah 4:1 -4 closes the list with almost identical words. The references to the latter days and the last end that intervene, are of secondary interest as an examination of the passages in Isaiah, Jeremiah and Ezekiel will show, leaving the references in the book of Daniel, and the one reference in Hosea to fill up the story of restoring grace thus:

A     Isaiah 2:2 -5.  
       The last days. The Mountain of the Lord's house. Many nations will go. The law shall go forth of Zion. Nation shall not lift up a sword against nation, neither learn war any more.

The house of Jacob is called upon to 'walk in the light of the Lord'.

B     The last end and latter times of Daniel.

B     The return of Israel after their long lo-ammite estrangement (Hosea 3:5).

The words quoted above are repeated in Micah, until we come to verse 4. Then it adds the peaceful figure of sitting under vine

and fig tree, and instead of the call to Jacob to walk in the light of the Lord, Micah says:

A 'For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever' (Micah 4:5).

This closing portion of Micah 4:1 -5 suggests a very great difference between Israel in Jerusalem, a kingdom of Priests, and the rest of the nations at that time still walking in the name of false gods. As this appears to be a prophecy embracing the Millennium, we must allow for this reference to 'his god' among other such features as 'feigned obedience' and the warlike rebellion at the end. (See articles in Millennial Studies9; and the section on Proof of Feigned Obedience in Zion, the Overcomer, and the Millennium9).

Let us examine Isaiah 2:2 -5 a little more closely. This precious glimpse of the days of restoration and blessing is fully expanded in the second part of the prophecy (40 to 66) and therefore, as our space is limited, we will be content with the following outline.

#### Isaiah 2:2-5

A 2:2. The true exaltation (Heb. nasa) 'The Lord's house'.  
B 2:3. a Many people.  
b Come ye, let us go ... to the ... God of Jacob.  
c We will walk in His paths.  
C 2:3. d Out of Zion.  
e Shall go forth the law.  
e And the word of the Lord.  
d From Jerusalem.  
A 2:4. False exaltation (Heb. nasa) 'Not lift up sword'.  
B 2:5. a House of Jacob.  
b Come ye, let us walk.  
c In the light of the Lord.

Here, in these few sentences, we have compressed the glorious future that awaits the nations of the earth when Israel shall at last enter into their inheritance and become a kingdom of priests. Not until the nations cease to 'learn' war, will peace be more than an illusion.

Isaiah 2:2 is one of several prophecies that indicate that Jerusalem will be the centre of God's dealings with the earth, which will anticipate and manifest to the surrounding nations what the New Heavens and New Earth will be like when the time arrives. So we read:

'For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But

Be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy' (Isa. 65:17,18).

'They shall not hurt nor destroy In All My Holy Mountain:

For

The earth shall be full of the knowledge of the Lord, as the waters cover the sea' (Isa. 11:9).

'And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek' (Isa. 11:10).

So far as the oceans of the world are concerned, the waters do not cover the sea, the sea covers the ocean bed of earth. The explanation of this figure is found in Ezekiel 47. From under the threshold of the house of the Lord, Ezekiel saw waters flowing eastward. When these waters were measured they were first to the ankles, then to the loins, and finally were too deep to be passed over:

'These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed ... from En-gedi' (Ezek. 47:8 -10).

This fixes the 'waters' and 'the sea' of Isaiah's prophecy, for En - gedi is on the banks of the Dead Sea. The miraculous healing of this symbolic sea of death comes from a restored and blessed Israel while the rest of the world is still in darkness, the prophetic future follows the pattern that is expressed in the words: 'Among all nations, Beginning at Jerusalem' (Luke 24:47). At the same time that the Redeemer comes to Zion (for the chapter division must be ignored here) darkness will cover the earth, and to the glory that will be seen upon Israel, the Gentiles shall come (Isa. 59:20; 60:1 -3). When the Lord reigns in Zion, He will rule in the midst of Enemies, and while Israel will offer themselves willingly, the Lord will have to strike through kings in the day of His wrath, judging among the heathen, and filling the places with the dead bodies. These words 'strike through', 'wrath' and 'dead bodies' cannot be construed into terms of universal peace, for that does not come until after Israel are restored and blessed. If at the close of the Millennium That kingdom which ends with the rising of Gog and Magog, and during which feigned obedience has been rendered, was all that the Redeemer could deliver up to the Father, then the goal of the ages, 'that God may be all in all' will never be reached, and we are indeed of all men 'most miserable'.

The Prophecy of Daniel contains a series of questions concerning the character of 'the last days', there translated 'the last end', 'the latter time', 'the latter' days, and 'the end of' these things. Associated with these words are 'the indignation' (Dan. 8:19) and 'kingdom' (Dan. 8:23) where the subdivision of Alexander's Empire into four, foreshadows a similar subdivision in the last days, either Syria, Egypt, Macedonia or Asia Minor, out of one of which the last world dictator shall arise (Daniel 8). Hence the rising importance of 'The Middle East'.

In Daniel 10:14 Gabriel announced to Daniel that he had come to make him understand 'what shall befall thy people in the latter days', and this is the theme of Daniel 11 and 12. At the end there shall be 'a time of trouble such as never was', and a deliverance and a resurrection of all 'found written in the book' (Dan. 12:1 -3). Daniel was then told to shut up the words and seal the book 'even unto the time of the end', and it is the office of the book of the Revelation to open up the prophecies of Daniel, and neither book can be understood without the other. Two strange and unexplained periods of time are found at the close, namely the one thousand two hundred and ninety days and the one thousand three hundred and thirty - five days. These days date 'from the time the daily sacrifice shall be taken

away, and the abomination of desolation set up' and so run on after the close of the three and a half years' tribulation. Some commentators think that the extra thirty days will cover the period of national repentance (Zech. 12:10 - 14; 13:1), when a fountain shall be opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness, and that the further forty -five days will be occupied by regathering the dispersed and outcasts of Israel, but it must be confessed that this is largely a matter of conjecture.

We now turn to the New Testament references to 'the last days'.

## (2) In the New Testament

With the one exception of 1 Timothy 4:1, which uses the Greek word *husteros*, every reference to the last days in the New Testament employs the Greek word *eschatos*. Writing to the Hebrews the apostle contrasts the earlier times, when God spoke 'unto the fathers by the prophets' with 'these last days' in which He has spoken 'to us by (or in) His Son' (Heb. 1:1,2). Had Israel repented at the call of John the Baptist and of the Lord, the long expected kingdom would have been set up, and all that is said of the 'last days' of Old Testament prophecy would have been fulfilled, but as Israel did not repent, and as the King was rejected, those last days, like John the Baptist were only 'in the spirit and power' of those wondrous prophecies and not their fulfilment, and 'the mysteries' of the kingdom of heaven operate, and a mystery always indicates a previous failure.

The six references in John's Gospel to the last day speak of 'resurrection' (John 6:39,40,44,54; 11:24) or of 'judgment' (John 12:48). The reference in John 7:37 is to 'the last day, that great day of the feast' (Lev. 23:39 -44). Although John 7:38 says 'As the Scripture hath said', no passage of the Old Testament can be found that contains the words that follow, any more than any single passage of Scripture can be found for Matthew 2:23. However, the sense and prophetic import of many Scriptures justify the Lord's assertion, among them such prophecies as Isaiah 12:3; 55:1; 58:11; Ezekiel 47:1 -12 and Zechariah 14:8. Moreover, there is a division of opinion as to who is referred to in the words: 'Out of his belly shall flow rivers of living water'. Some see in these words an exclusive reference to Christ, that from Him the Giver shall flow rivers of living water, and justify the reading by the words of explanation that follow, 'This He spake of the Spirit'. We cannot, however, ignore such a closely similar passage as that found in John 4:14:

'But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall Be In Him A Well Of Water Springing Up into everlasting life'.

The sentiment of 7:38 is not dissimilar to this.

We must not, in this chapter, fail to give full weight to the Rabbinical teaching which had so moulded the language and the thoughts of those that heard the Lord's utterance. Here is one example, quoted by Bloomfield:

'When a man turns to the Lord, he is like a fountain filled with living water, And Rivers Flow From Him to men of all nations and tribes' (Sohar. Chadesch).



Modern usage looks somewhat askance at the free use of the word 'belly', even as the seven references to 'bowels' found in Paul's epistles are not acceptable reading to the so-called 'refined' today. The Greek koilia, like the Hebrew beten and qereb, often denotes the most inward part of man, and is almost synonymous with the use of 'heart' among us today.

It is very characteristic of John to slip in a word of explanation as the narrative proceeds, and this he has done here:

'But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified' (John 7:39).

This tendency to help the reader with an explanatory word is seen in such passages as 2:25; 6:64; 9:22; 11:13; etc. Most textual critics agree that the word dedomenon 'given' is an addition to the original text, 'The Spirit was not yet, because Jesus was not yet glorified' (7:39). The evident meaning is that the dispensation of the Spirit was contingent upon the glorifying and ascension of Christ, and this is implied in John 14:16,17 and 16:7, and stated with clearness by Peter on the day of Pentecost:

'Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear' (Acts 2:33).

Pentecost was a germinant fulfilment, and the yet future day, as a terminant fulfilment, seems to be necessary to completely fill out the Saviour's intention. Whenever 'the last day' shall come, this outpouring of the Spirit among other things will be a great and blessed characteristic. We have given consideration to the references in Acts 2:17 separately in the article entitled Joel and the last days of Acts 2 (p. 400), which should be consulted. We therefore pass on to other references.

James 5:3 looks upon the last days as a time of judgment. 'Ye have heaped treasure together for the last days', and in verse 9 he seems to return to the subject, saying:

'Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door' (James 5:9).

Peter uses the words 'the last time' or 'times' or 'days' in each case translating the one word eschatos. In the first epistle he speaks of salvation and of the precious blood of Christ:

'Who are kept by the power of God through faith unto salvation ready to be revealed in the last time' (1 Pet. 1:5).

'Who verily was foreordained before the foundation of the world, but was manifest in these last times for you' (1 Pet. 1:20).

Here in the same chapter, the expression 'the last time' refers to the future 'appearing of Jesus Christ' (1 Pet. 1:7), and 'these last times' refer, as does Hebrews 1:2, to the period of His first Advent. It should be noted that in 1 Peter 1:5 the word translated 'time' is kairos, 'season', and in 1 Peter 1:20 the word 'times' is the plural of chronos. In 2 Peter 3:3 the apostle reveals that:

'There shall come in the last days scoffers',

who shall ridicule the idea that Christ will ever come again. Jude echoes this in verse 18. This leaves us with two references in the first epistle of John.

'Little children, it is the last time:',

and if we ask how do we know that, or what is the outstanding feature that denotes that, he continues:

'and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time' (1 John 2:18).

This is evidently an outstanding feature of the last time, whether anticipatory 'even now' or at length, in the final years of Daniel's prophecy of the seventy weeks. It will be perceived that the expression 'the last days' speaks of the first and second Advents, and of those events, some glad, some sad, that accompany these appearings of the Saviour.

We have now only two passages left for us to consider, namely 2 Timothy 3:1 -9 and 1 Timothy 4:1 -3, the only prophecies that belong to the dispensation of the Mystery. Let us turn to 2 Timothy 3:1 -9. The opening words of this section are prophetic in tone and deal particularly with the characteristics of the last days. This feature is very prominent in chapter 4 and it is this light upon the last days of the dispensation of the Mystery that makes Paul's final word so important to us. Let us first of all acquaint ourselves with the structure of this section.

#### 2 Timothy 3:1 -9

#### Disapproved concerning the faith

A	1,2.	Men (anthropoi) of the last days.		
	B	Characteristics of last days -- misplaced love.	a	2. Love of self (philautoi). Love of money (philarguroi).
			b	3. Haters of good (aphilagathoi).
			a	4. Love of pleasure (philedonoi) more than Love of God (philotheoi).
	C	5 -. Form without power.		
		D	-5. From these turn away.	
A	6.	Women (gunaikaria) of the last days.		
	B	Characteristics of last days -- inordinate desires.	a	6. Led captive.
			b	6. Laden with sins.
			a	6. Led away by lusts.
	C	7. Ever learning.		Disapproved.
		D	9. They shall proceed no further.	

Just as the keynote of the balancing member 2 Timothy 2:14 -26 is the word 'approved', dokimos (2 Tim. 2:15), so the keynote of the present section is 'disapproved' or 'reprobate', adokimos (2 Tim. 3:8). The apostle opens this section with a forecast of the character of the last days. We must exercise care when meeting this expression lest we confuse things that differ. Peter quoting from Joel refers to the 'last days', but a reading of the context shows that these days immediately precede 'the great and dreadful day of the Lord' and are associated with Israel's restoration. The Lord speaks of 'the last day' six times in the Gospel according to John, and the day He refers to is the day of resurrection and judgment. From the standpoint of the epistle to the Hebrews, 'these last days' refer to the days of Christ's first Advent (Heb. 1:2), even as John in his first epistle said: 'it is the last time' (2:18).

It is manifest that each writer views the subject from his own point of view, Peter's 'last days' would be the last days of the dispensation associated with the Kingdom and Israel, whereas Paul's 'last days' would be the closing days of the dispensation of the Mystery. We are concerned when we read in 2 Peter 3:3, that in the last days shall come scoffers who shall walk after their own lusts and deny the Second Coming of the Lord; but we should be still more concerned to learn that the closing days of this most favoured dispensation will end in apostasy parallel to the conditions of ancient paganism (for proof of this statement see later exposition), and characterized by the same dreadful motive 'after their own lusts' (2 Tim. 4:3). With such passages of Scripture written for our learning, and with the consciousness that the end of the present dispensation cannot be far off, the reader will not be easily moved to believe that a great spiritual revival is on its way, even though such should be 'a consummation devoutly to be wished'.

In the first epistle to Timothy, the apostle had been led to speak of the outstanding character of the 'latter times', husterois kairois, 'latter seasons'. Not only is there the change of word 'days' in 2 Timothy 3 and 'seasons' in 1 Timothy 4, but also the second epistle speaks of the 'last', eschatos, 'the extreme end', whereas 1 Timothy speaks of the period that is 'left over', husteros, of the season. Consequently, the state of affairs described in the first epistle must be understood as leading up to the crisis of the second epistle. The apostasy starts in 1 Timothy 4, for the word 'depart' is the Greek word aphistemi from which our word 'apostasy' is derived, it marks the beginning of the movement that ends with the awful reprobation of 2 Timothy 3.

This departure from the faith is the outcome of 'giving heed to seducing spirits and doctrines of demons' which, while including antagonism against the essentials of the Gospel, points markedly to 'spiritism', a cult that is developing with alarming rapidity and captivating millions. While 'seducing spirits' are not named in 2 Timothy 3, their fell\* work is to be seen in the word translated 'perilous' times or seasons. This word 'perilous' is the Greek word chalepos, the word employed in Matthew 8:28 to describe two demon -possessed men who lived among tombs, exceeding 'fierce'.

\*fell = cruel, fierce, barbarous, savage, or inhuman.

Such is the prophetic picture of the last days of this dispensation. The truth forsaken, those who hold it despised or persecuted, the whole dominated by the doctrine of demons; no wonder the apostle spoke of a day

that should come when men would turn away their ears from the truth and be turned unto fables. We said earlier that the characteristics of these last days of 2 Timothy 3 were like those of the early days of paganism. We gather this from a comparison of 2 Timothy 3:1 -4 with Romans 1:28 -32.

Romans 1:28 -32.	2 Timothy 3:1 -8.
'Boasters' alazon (30).	'Boasters' alazon (2).
'Proud' huperephanos (30).	'Proud' huperephanos (2).
'Disobedient to parents' goneusin apeitheis (30).	'Disobedient to parents' goneusin apeitheis (2).
'Without natural affection' astorgos (31).	'Without natural affection' astorgos (3).
'Implacable' aspondos (31, in the Received Text).	'Truce breakers' aspondos (3).
'Reprobate' adokimos (28).	'Reprobate' adokimos (8).

In addition to these six words that are repeated from Romans 1, we read: 'lovers of their own selves, lovers of money (covetous), blasphemers, unthankful (which finds an echo in Romans 1:21, neither were thankful), unholy, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God'. Standing out prominently in this dreadful list is one word 'love'. We have indicated it in the structure, but must draw attention to it again:

- 'Lovers of their own selves' philautoi.
- 'Lovers of silver, or money (covetous)' philarguroi.
- 'Not loving those that are good' aphilagathoi.
- 'Lovers of pleasure' philedonoi.
- 'Lovers of God' philotheoi.

We see there had been erring from the 'truth' (2 Tim. 2:18) and resisting the 'truth' (2 Tim. 3:8) and turning away from the 'truth' (2 Tim. 4:4); there were also some who had made shipwreck concerning 'faith' (1 Tim. 1:19); there was to be a departure from the 'faith' (1 Tim. 4:1); some had erred from the 'faith' (1 Tim. 6:10,21); others were reprobate concerning the 'faith' (2 Tim. 3:8).

When, however, the apostle comes to the outstanding characteristic of 'the last days', he does not speak of faith or truth, but goes deeper, and speaks of love. It was his constant practice to associate faith with love. To the Galatians he spoke of 'faith which worketh by love' (Gal. 5:6). To the Colossians he wrote, linking their 'faith in the Lord Jesus' with their 'love unto all the saints' (Col. 1:4). Did he speak to the Thessalonians of that 'work of faith'? then he coupled it immediately with their 'labour of love' (1 Thess. 1:3). The good tidings that rejoiced his heart were concerning their 'faith and love' (1 Thess. 3:6), and the very breastplate was dual, it was a 'breastplate of faith and love' (1 Thess. 5:8). So also when writing to Timothy the apostle spoke of his own commission as being 'with faith and love which is in Christ Jesus' (1 Tim. 1:14), and when he would exhort Timothy, he links 'faith and love' together (1 Tim. 6:11), and points to his own life as an example of 'faith, longsuffering, love' (2 Tim. 3:10).

It may be that some reader has expected a fuller analysis of the dreadful times that are ahead of us, and is disappointed because we have not

pursued the blasphemy, incontinence and treachery of the last days with all their harrowing effects upon heart and mind. We believe, however, that the judicious will realize that the time and space occupied by the preceding exposition of the fundamental character of love is more than justified, for it is just there that we are most vulnerable and where the best of us break down.

However many the hindrances and the countermoves of the Enemy, the last days will come, and their shadows already are visible on the horizon. We however rejoice in spite of all the dark prospect that looms ahead, for

'Weeping may endure for a night, but joy cometh in the morning' (Psa. 30:5).

### **(3) The beginning of apostasy in the dispensation of the Mystery**

The fact that the church of the One Body is called under the dispensation of the Mystery; the fact that this Mystery is in the nature of a parenthesis in the revealed outworking of the purpose of the ages; the fact that this parenthesis is but an alternative to saying that Israel as a nation is set aside and become for the time being lo -ammi ('not My people'); the fact that while Israel as a nation is lo -ammi, prophetic times are not computable, prove that it is utterly unscriptural, as it is futile, to attempt to forecast 'the time of the end', to envisage the year of the Lord's return, or to introduce into the present time the signs of the end referred to in Matthew 24, such as 'wars and rumours of wars'.

While all this is true, it is nevertheless equally true that the great world goes on around us. Nations are pursuing their policies; changes that plainly herald a crisis are everywhere apparent, and therefore it seems that some notes upon the present aspect of things with a brief summary of what 'must shortly come to pass' may be of service.

In the first place we must turn to those epistles which contain the revelation of the Mystery, and note anything that is said concerning the trend of affairs that mark the apostasy and the character of the days at the close of the dispensation of the Mystery. Though found in the epistles of the Mystery, this apostasy is antagonistic to it, and will run on and develop into the great prophetic era known as 'the last days', when the church of the One Body is complete.

Turning first to the epistle to the Ephesians, we naturally find that its contents are devoted mostly to making known the basic truth of the new dispensation. It contains, nevertheless, the germ of apostasy with which this dispensation closes.

Firstly, this church was 'chosen in Him before the overthrow of the world' (Eph. 1:4), and this fact shows that the antagonism which brought about that 'overthrow', and which is associated with the fall of the principalities and powers, together with one originally called 'the anointed cherub' (Ezek. 28:14) must of necessity be at the root of the spiritual opposition that is expressed in the pages of Scripture, and in the experience of all who have stood for the truth of the Mystery.

Secondly, Ephesians 2:2 makes it very clear that there is a mighty spiritual antagonist whose energy ('the spirit that now worketh in the children of disobedience') is so great that it is placed in contrast with the

energy ('the working of the mighty power which He wrought in Christ') that raised Christ from the dead and seated Him far above all. The mighty antagonist is called 'The prince of the power of the air'.

Thirdly, the methods adopted by these evil powers are indicated in Ephesians 4:14 where it speaks of 'every wind of doctrine, by the cunning craftiness, whereby they lie in wait to deceive'; and again in Ephesians 5:11 and 18: 'Have no fellowship with the unfruitful works of darkness'; 'Be not drunk with wine, wherein is excess'.

Fourthly, the last chapter of Ephesians reveals most definitely the nature of the foe.

'For we wrestle not against flesh and blood in heavenly places, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness' (Eph. 6:12 author's translation),

and the whole armour of God is provided in view of 'the evil day' (6:13).

We have not put forward any justification for our revised translation in these four phases of truth; this we have done in the series on Ephesians which runs through The Berean Expositor, volumes 35 to 42. We press on for the moment in our quest to discover what is indicated in these later epistles of Paul concerning the character of the age as the dispensation of the Mystery nears its close.

The references in Philippians are of a general character. They indicate the dangers that lurk within the church and which necessarily contribute to the failure at the end. Such passages as the following give an indication of the leaven that works the mischief:

'Only let your conversation be as it becometh the gospel of Christ ... that ye stand fast in one spirit, with one mind striving together for the faith of the gospel' (Phil. 1:27).

'All seek their own, not the things which are Jesus Christ's' (2:21).

'Beware of dogs, beware of evil workers, beware of the concision' (3:2).

'Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ' (3:17,18).

It will be observed that whereas Ephesians reveals the spiritual foes that attack the church from without, Philippians draws attention to the evils that are within, which will help that outside attack. These two aspects are naturally in perfect harmony with the distinctive objects of these two related epistles.

Turning to Colossians, we have an epistle which traverses much the same ground as is covered by Ephesians, but which also introduces the note of warning and the reference to the prize (Col. 2:18), which links it on to Philippians as well. We are warned against enticing words, philosophy, tradition, rudiments, shadows, voluntary humility and worshipping of angels,

ordinances and the neglecting of the body found in chapter 2, which 'beguile of the reward' (verse 18). There is not so much revealed in Colossians concerning other forms of attack by spiritual foes, the revelation being rather the assurance of their overthrow.

'Who hath delivered us from the authority of darkness' (Col. 1:13 author's translation).

'Having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it' (2:15).

After writing these three prison epistles and the short epistle to Philemon, the apostle was liberated for a time, and occupied his freedom in establishing the church as far as that was possible. The church at Philippi had 'bishops and deacons' (Phil. 1:1), and there is no reason why the church of the One Body should not be ruled 'decently and in order'. Consequently we find both in 1 Timothy and Titus a concern regarding the character and appointment of bishops and deacons.

The evils exposed in 1 Timothy are complicated; we therefore tabulate them, and leave the analysis for private study. There is 'other doctrine' (1:3; 6:3) and 'the doctrines of demons' (4:1). There are 'fables and endless genealogies', 'vain jangling', 'teachers of the law who understand neither what they say, nor whereof they affirm', and in regard to faith and a good conscience, there are some who have 'made shipwreck' (1:7,19). There is the warning concerning the abuse of prayer, the vanity of outward adornment and the usurpation of authority by woman over man in the matter of teaching, indicated as a contributive cause of failure (2:8,9 -12). The moral and spiritual qualifications for bishops and deacons are pointed in their suggestiveness. Take, for example, one qualification of the bishop:

'One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)' (1 Tim. 3:4,5).

Other statements such as 'not given to wine', 'not greedy of filthy lucre', 'not a novice, lest being lifted up with pride he fall into the condemnation of the devil' (3:3,6) indicate contributory causes to the failure of the testimony.

In 1 Timothy 4, however, the Spirit 'speaketh expressly' and definitely reveals that 'in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons ... forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth' (4:1 -3). 'Profane and old wives' fables' and the over-emphasis upon 'bodily exercise' follow these solemn utterances (4:7,8), showing how interrelated the doctrines of demons may be with matters of everyday life. Provisions for young widows against Satan's snares is made in 1 Timothy 5:11 -15, and an undue abstemiousness on the part of Timothy is corrected in 1 Timothy 5:23. Timothy is told to withdraw himself from those who teach 'other doctrine' (6:3 -5), and is warned against the 'love of money', the 'trust in uncertain riches', and the 'vain babblings, and oppositions of science falsely so called' (6:10,17,20).

Finally in 2 Timothy we have the warning concerning a 'spirit of cowardice' that would be ashamed of the testimony of the Lord or of Paul His prisoner, and also the necessity to hold fast a form of sound words received from Paul (2 Tim. 1:7,8,13). In chapter 2 we have the many hindrances that are found in the path of him who would run for the crown. There are the 'entangling affairs of this life' and 'the denying of the Lord' (2:4,12). Great emphasis is placed upon the principle of 'right division' so that the workman shall have no need for shame (2:15); 'profane and vain babblings' are once more mentioned (2:16), and the figure of the great house is introduced to urge the believer to 'purge himself' so that he may be a vessel unto honour (2:19 -21). The avoidance of youthful lusts, foolish and unlearned questions, and strife are enjoined (2:22 -24). 2 Timothy 3 adds to the Spirit's 'express' statement of 1 Timothy 4 by saying:

'This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away' (2 Tim. 3:1 -5).

'Evil men and seducers shall wax worse and worse, deceiving, and being deceived' (3:13).

This awful revelation is supplemented in chapter 4 by the words:

'The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables' (4:3,4).

The forsaking of Paul by Demas because he 'loved this present world' (verse 10) must be included as a warning and a symptom in this dreadful foreshadowing of the perilous times that must surely come.

Here, as contributory causes to this one dreadful end, we have such widely divergent agencies as spiritual wickednesses and the matter of woman's dress, and usurpation of authority over the man. We have doctrines of demons closely associated with the matter of diet. We have bodily exercise, young widows, water drinking, neglecting the body, ruling the house well, all closely allied with rightly dividing the word of truth, and being unashamed of the testimony of the Lord's prisoner.

A survey of the causes that lead to such an end is surely humbling to us all, and we realize that we all have shared in the downward movement. The only reference to 'repentance' in Paul's later ministry occurs in 2 Timothy 2:25, and possibly none can read this article without feeling cause for repentance in many particulars.

We do not intend to dwell on these passages; they have been assembled so that we shall see what the age will be like when the church of the One Body is complete, the dispensation closes, and when prophetic times once more begin to run their destined course.



\*fell = cruel, fierce, barbarous, savage, or inhuman.

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Main articles are printed in bold type capitals thus: ADOPTION.  
Subsidiary articles are printed in small capitals thus: Ascension.

Each article has been given its Part number in bold, followed by the page number. The Part number and the page number are separated by a colon. Thus:

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