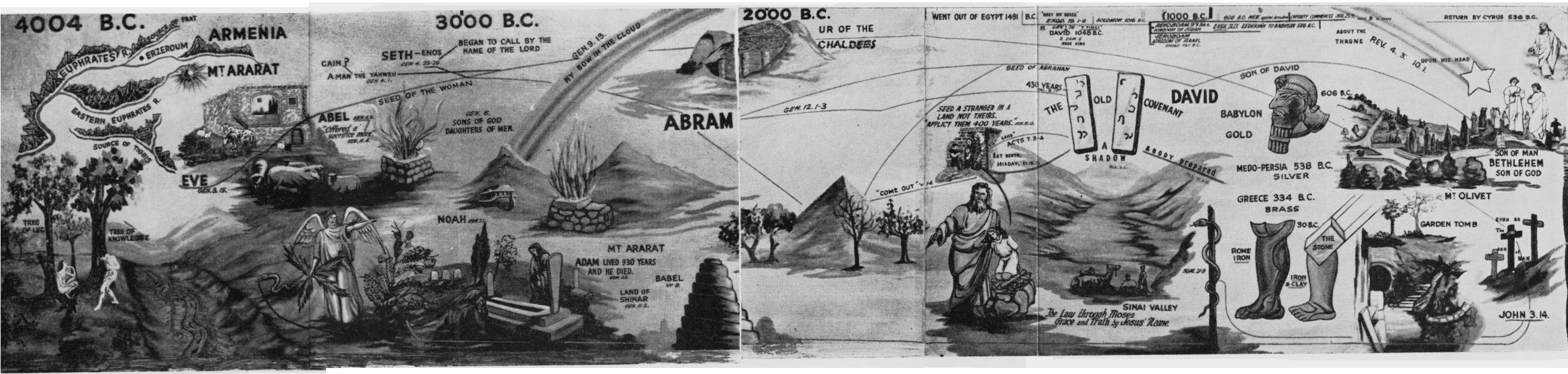
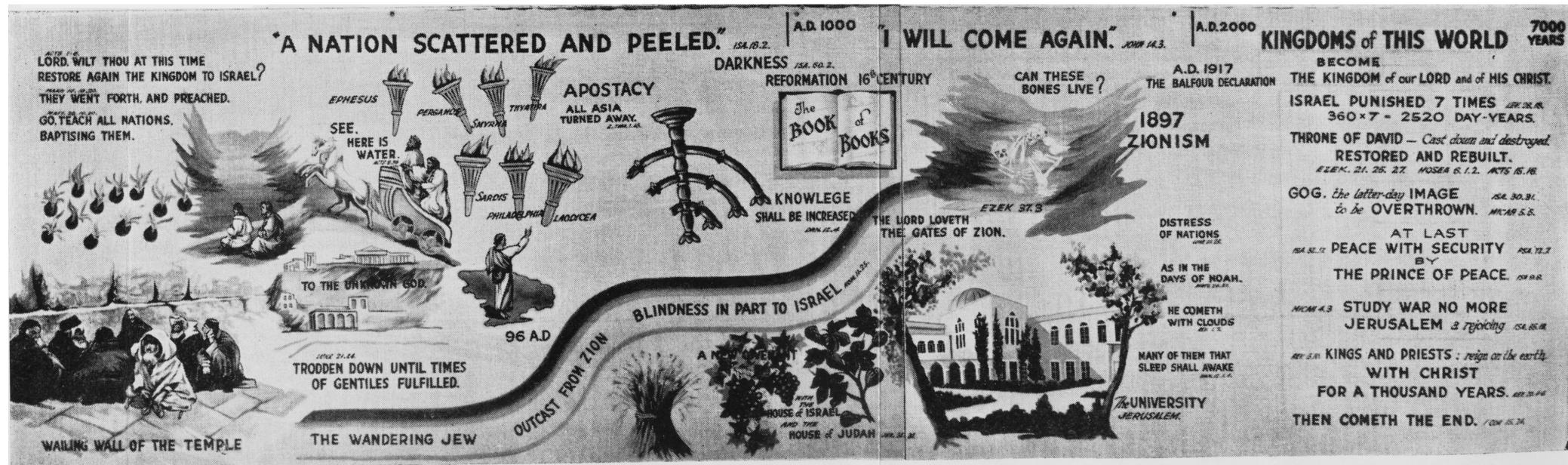


From Eden to Eden... Sections 1, 2, and 3 (Size 4 1/2 feet x 35 feet)



JESUS SAID:
 "I AM THE WAY, THE TRUTH AND THE LIFE."
 John 14: 6



*From Eden
to Eden*

*An Exposition of God's 7,000 Years Plan
for the Solution
of This World's Troubles*

By
ALBERT HALL

*"Study to show thyself approved unto God, a workman that
needeth not to be ashamed, rightfully dividing the word of truth."*

-2 Tim. 2:15

*"Ready always to give an answer to every man that asketh you a
reason of the hope that is in you."*

-2 Peter 3:15

REPUBLIC, MISSOURI ECCLESIA
2008

Preface

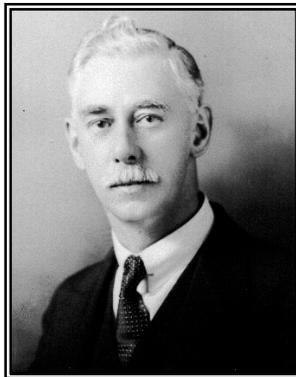
MAY we dedicate this book to the service of the Truth, in which its Author lived and died, ever remembering that while Paul may sow and Apollos water it is God who gives the increase.

From a child my father had known and appreciated the Holy Scriptures and was instrumental in leading and showing many into the Way of Life. For such as are seeking that Way was this, his last work, written and to such we commend it. For those who have already found that Way may it be a guide in helping others.

The Chart was drafted in a time of stress when the mind needed to be kept occupied. Later the book was written.

Death claimed my father on May 5, 1951, before he had time and the wherewithal to see his work published. To those whose kindness and generosity have made this possible and to those who in any way have helped we express our grateful thanks and appreciation.

Dora Hall Deighton
Victoria, B.C.
August 6, 1951



Albert Hall

Preface

TO THE SECOND EDITION

WE are pleased to make this work available to the service of the Truth almost fifty years after it was first published. It remains a solid exposition of basic Bible principles.

Albert Hall was a native of England who later came to North America and eventually settled in British Columbia. He was editor of *The Christadelphian Advocate* from 1925-34. As the author of this book, he takes the reader on a comprehensive journey through Yahweh's entire plan of salvation as revealed in the Holy Scriptures. From the fall of Man in the Garden to the time when "the kingdoms of this world become the kingdom of our LORD and His Christ", the author outlines the fundamental principles that all seekers of Truth must understand to be a part of the Age to Come.

In this age when the foundations of Truth, which were once earnestly contended for, are being compromised for "the broad way", we hope that in addition to helping those seeking after Truth, that this work will also strengthen those things that remain. May we all realize and appreciate the beauty of God's Plan and Purpose for this earth and its inhabitants and live our lives in constant expectation of the Master's soon return.

Republic, Missouri Christadelphian Ecclesia
June, 2000

THIRD EDITION

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From Eden to Eden

LECTURE 1

The Beginning

A well-watered garden.

Paradise lost. Shall Babel prevail?

“**IN THE BEGINNING.**” There have been many beginnings in the history of men and nations. To which event or period, do we refer in our use of the quotation, “In the beginning”? Obviously as our theme is God’s Plan, our appeal is to the Bible - to *The Beginning*, and development, presented and outlined therein.

Whilst some profess to disbelieve, and therefore reject, the Bible record, such rejection does not necessarily disprove the account given in the Book of Books. Which, to many people, is still a revelation from God to man. No more satisfactory account of the formation, or creation, of man is to be found than that which the Bible presents with a definiteness which commands the attention of all men.

“At what epoch of Creation did man make his appearance upon the earth? Hardly more than half a century ago unlooked for discoveries shattered all the old systems of chronology, and proved that man himself had part in the geological evolutions of our globe. Flints and bones shaped into axes, knives, needles, arrow heads, and spear heads; bones of huge animals cleft lengthwise, so that the marrow might be extracted for nourishment; heaps of shells and the debris of repasts; ashes, the evident remains of antediluvian hearths; even pictures traced on shoulder bones and slate rocks, representing animals, now extinct or seen only in places very distant from those they then inhabited; finally, human remains found unquestionably in the deposits of the quarternary epoch, and traces of human industry, which seem to be detected even in the tertiary strata, prove that man lived at a time when our continents had neither the fauna,

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the flora, the climate, nor the shape which they have today.”-*Durny's General History*.

Interesting as this quotation, from the historian, is - and hailed by some people as superior to the Bible account - it, nevertheless, does not tell us when “man made his appearance upon the earth.” Read then another quotation, from *Maclear's Old Testament History*. “In the beginning God created the heaven and the earth. With these simple words begins the *History* contained in the Scriptures of the Old Testament, teaching us that the world did not exist from all eternity, or, as some have thought, owe its origin to chance, but was called into existence by the will of an Almighty Creator.”

Many people have rejected the Bible account of “the beginning,” affirming that it does not agree with, what are termed, scientific facts. The beginnings of the universe, the creation of the earth and of man, the purpose for which they were created, and their ultimate destiny are themes that have occupied the minds, and engaged the energies, of men upon the controversial platform. Creation stories have been submitted, amended and rescinded in the field of controversy; whilst the simple, yet definite, statement of the Bible has been disregarded as though unworthy of serious consideration. A notable writer and speaker once said, “Show me a man who objects to the Bible, and I will show you a man who does not understand the Bible.”- *Thos. Williams*. Prejudice against, and ignorance of, the true interpretation of the Scriptures, undoubtedly has much to do with the world-wide opposition to the Bible. It would be well for those who object to the claims of the Bible to consider this question: How is it that the Bible, although circulated by the millions, is so little understood even by those who profess to believe and accept its claims?

The many sects and denominations extant, with their varied and opposing interpretations, demonstrate the accuracy of the statement made in the above question. The opponent often looks upon the claims of the Bible in the light of a divided Christendom, and concludes that out of Babylon nothing but confusion comes. Nevertheless, it is a sublime thought, expressed in the most definite language, with which the Sacred Book opens its declaration to the sons of men. Without hesitation, or apology, the Bible gives its opening statement, fully expecting it to be received at its true value throughout the ages. Where its reasonableness and accuracy are challenged we might well conclude that the true import and application are not perceived or understood.

LECTURE 1

In 1850 AD, Dr. John Thomas wrote as follows: “Revolving upon its own axis, and describing an ample circuit through the boundless fields of space, is a planet of the solar system bearing upon its surface a population of nearly a thousand millions subject to sin, disease, and death. This orb of the starry heavens shines with a glory similar to that of its kindred spheres. Viewed from them, it is teen sparkling ‘like a diamond in the sky’; and, with the rest of the heavens, declares the glory of God, and shows forth the handy work of Him that did create it. This celestial orb, which is a world or system of itself, is styled THE EARTH. It is the habitation of races of animals that graze its fields, lurk in the forests, soar through its atmosphere, and pass through the paths of its seas. At the head of all these is a Creature like themselves, animal, sensual, and mortal. He is called MAN. He has replenished the earth and subdued it, and filled it with his renown. He has founded dominions, principalities, and powers; he has built great cities, and vaunted himself in the works of his hands, saying, ‘are not these by the might of my power, and for the honor of my majesty’.”-*Elpis Israel*, p. 1.

Consider now the opening words of the Bible, as we have them in the A.V. “In the beginning God created the heaven and the earth. And the earth was without form, and void, and darkness upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.” (Gen.1: 1-3). Another statement, from the work of Dr. Thomas, is worthy of quotation: "The *general* account of the work of the six days is contained in the first chapter of Genesis; while in the second is presented, among other things, a more particular narrative of the work of the sixth day in the formation of the first human pair. Let the reader peruse the history of the creation as a revelation to himself as an inhabitant of the earth. It informs him of the order in which the things narrated would have developed themselves to his view, had he been placed on some projecting rock, the spectator of the events detailed. He must remember this. The Mosaic account is not a revelation to the inhabitants of other orbs remote from the earth of the formation of the boundless universe; but to man, as a constituent of the terrestrial system. This will explain why light is said to have been created four days before the sun, moon, and stars. To an observer on the earth, *this was the order of their appearance*; and in relation to him a primary creation, though absolutely pre-existent for millions of ages before the Adamic Era.”- *Elpis Israel*, p8.

So we repeat the simple, definite proclamation that has come down

EDEN TO EDEN

the ages, and which has survived the onslaughts of critics and opponents: "In the beginning *God created.*" Blind "chance" fades away before the rising sun of creation's morning, and we rest secure in the acceptance of the Word of the Infinite, whilst we try to grasp the finite. A thought provocative of further comparison is to be found in the following:

"Gen. 1: 1. '**created**'; *bara*, to bring into existence, to concrete. Rendered, '**made**', Psa. 89: 47; '**make**', Num. 16:30; '**have been done**,' Ex. 34:10; '**and cut down.**' Josh. 17:15,17,18; '**and dispatch**,' Ezek. 23: 47; '**choose**' (twice) Ezek. 21:19; '**to make yourselves fat**,' 1 Sam. 2: 29. Verses 1- 3. New translation: "Originally Elohim brought into existence the heavens and the earth. And the earth became wasteness and voidness and darkness upon the face of the deep and a spirit of Elohim hovering upon the face of the waters, and Elohim said, Let Light be! And light was." Verse 16. '**Made**'; (not *bara*, 'brought into existence,' but) *asah*-to do, a word having as wide a use as our own 'do' has. Elohim made it so that the 'two great lights' previously existing should become the rule for day and night to the earth's coming inhabitants."-*The Investigator, 1882, p. 13.*

Consider now the Bible Claim Concerning "the heavens and the earth." We read:

"Behold, the heaven and the heaven of heavens is the LORD's, thy God, the earth also, with all that therein is." (Duet. 10: 14)

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened; or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38: 4).

"Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariots; who walketh upon the wings of the wind; who maketh his angels Spirits; his ministers a flaming fire; who laid the foundations of the earth, that it should not be removed forever." (Psa. 104: 1-5).

"But our God is in the heavens; he hath done whatsoever he hath

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pleased. Ye are blessed of the Lord which made heaven and earth. The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men." (Ps. 115: 3, 15, 16).

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou has ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? Thou madest him to have dominion over the works of thy hands." (Psa. 8: 3-6).

The prophet asks, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him in the way of understanding? Behold, the nations are as a drop of the bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing." (Isa. 40: 12-15).

"To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." (verses 25, 26, 28).

But that is not all. Hearken again, "I am the Lord, and there is none else, there is no God beside me: I form the light, and create darkness: I make peace and create evil; I the LORD do all these. I have made the earth and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he formed it to be inhabited; I am the LORD: and there is none else. I declare things that are right." (Isa. 45: 7, 12, 18, 19).

"The heavens declare the glory of God; and the firmament sheweth his handywork." (Psa. 19: 1).

Is it any wonder that the Psalmist exclaimed, "O LORD, how manifold are thy works! In wisdom hast thou made them all: the

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earth is full of thy riches.” (Psa. 104: 24)?

MAN - IN FORMATION

AN early development of God’s Plan, “in the beginning,” is to be noted in one of the quotations from the prophets, a phrase of The Plan with which we are now particularly interested. “For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, HE FORMED IT TO BE INHABITED: I am the LORD.”

Fresh from the hands of the Creator we see man - “formed,” “created” - presented to us in the simple language of Genesis. “So God created man in his own image, in the image of God created he him; male and female created he them.” (Gen. 1: 27). “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Gen. 2: 7).

Theories abound on every hand concerning the origin, nature and destiny of Man, speculations originating in the minds of men- both “religious” and “secular.” Yet, whether these theories profess to be based upon the Scripture record, or in opposition thereto, they are contrary to- and out of harmony with - the Divine record. Hence, even the supposed, or professed, acceptance of the Bible account unfortunately interferes with the reception and acceptance of the true creation story. “Created in the image of God” (Elohim) speaks to us of *the form* of that which was created. There is nothing in the term “image” which suggests, or requires, equality of nature. The “man” was a formation “of the dust.” This basis did not guarantee continuity of life. The “man” was formed before the “man” was alive. After his formation he became “a living soul.” This was accomplished by the application of something not previously mentioned, or given, in the work of formation. For, as we have read, God “breathed into his nostrils the breath of life”; and in consequence of its operation upon the “man,” or dust-formation, *he became-* what he was not until then - “*a living soul.*”

Much misunderstanding concerning the Bible Record, and the nature of man, arises from the fact that theories which conflict with the Truth are prevalent in the world; held and advanced by many people in the various sects and denominations of the religious world. Were it not for such theories, which for centuries have held captive the minds of men, the simple truth of the Bible account could more readily be

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discerned and received. Let me emphasize this thought- that whatever entered into the constitution of “the man,” before he was made alive by the breath of life, was that which became the “living soul.” The Bible does not teach here, or elsewhere, that a “soul”- a separate entity from the body, and immortal by nature was put into the body. Dr. Young's *Literal Translation of the Bible* gives a different rendering of the verse, under consideration, as follows: “And Jehovah God formed the man-dust from the ground, and breathed into his nostrils breath of life, and the man becometh a living creature.” If you ask why one translation gives “soul,” and the other “creature,” the answer is that the latter more accurately describes the meaning of the term so translated. Whilst “soul” is the usual translation in the A. V. there are other texts in which the same word is translated “creature.” Reference to a concordance will demonstrate this to be so. The following quotation, from Notes in *The Emphatic Diaglott*, is worthy of consideration.

“SOUL. The Hebrew word, *nephesh*, of the O. T. occurs about 700 times, and is rendered soul 471 times; life and living, about 150 times; and the same word is also rendered a *man, a person, self, they, me, him, anyone, breath, heart, mind, appetite, the body* (dead or alive), *lust, creature*, and even a *beast*; for it is 28 times applied to *beasts*, and to *every creeping thing*.”

Dr. Young, in his *Analytical Concordance*, gives a list of words translated from *Nephesh*, in which we have, “any, appetite, beast, body, breath, creature, dead (body), desire, ghost, heart, life, lust, man, mine, one, own, person, pleasure, self, soul, thing, will.” Dr. Young gives “*Breathing creature*,” as the meaning of *nephesh*: also “*animal soul*.”

From the 30 times in which *nephesh* is rendered “person” let us take one illustration. “Whoso killeth any *person*.” (Num. 35: 30). As this “person” is *nephesh*, the same as “a living soul” is *nephesh*, the nature of the soul must be the same as that of the person. Any “person” who can be killed, obviously cannot be immortal!

We must now pass on from this phase of our subject, dismissing it for the present - with the words of Paul, “There is a natural body.” “And so it is written, the first man Adam was made a living soul.” “The first man is of the earth, earthy . . . As is the earthy, such are they also that are earthy.” (I Cor. 15: 44-48).

THE GARDEN OF EDEN

C HAOS HAD REIGNED: for how long we are not informed. We are not told why the earth was “without form, and void” of life. We may speculate and make deductions, for such is the way of the human mind, but we find little in the record upon which to build. The Bible Message has to do with the world as we now know it; what we may term *The Adamic Era*. Its testimony does not go before this period. It shows there was a “before,” and speaks of a “beyond,” but its revelation is confined to the period between. It confines itself with a message to the sons of men; God’s dealing with the Adamic Race. This is *The Purpose of God* with man on the earth. And this brings us once again to the word of God from Isaiah; “God formed the earth, not in vain, but to be inhabited.”

Man having been created, we are next informed that, “the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.” We need not be surprised that the exact location of the garden is unknown. The general location, however, is indicated. It is fitting that our pictorial administration should commence with the Garden of Eden. We therefore present a land of rivers; even as we read, “a river went out of Eden to water the garden.” “The precise location has not been identified, but the mention of the river Euphrates and the river Hiddekel (i.e. the Tigris) enables us to say it was situate in the territory known as Chaldea. It seems probable that it was between the Persian Gulf and the junction of the Euphrates and the Tigris.”- *Christadelphian 1882, p. 32*.

Josephus states: “Now the garden was watered by one river, which ran round about the whole earth, and was parted into four parts. And Phison, which denotes a multitude, running into India, makes its exit into the sea, and is by the Greeks called Ganges. Euphrates also, as well as Tigris, goes down into the Red Sea. Now the name Euphrates, or Phrath, denotes either a dispersion, or a flower: by Tigris, or Diglath, is signified what is swift, with narrowness; and Geon runs through Egypt, and denotes what arises from the east, which the Greeks call Nile.”

“We read in Gen. 2: 10, 14, that of the ‘four heads’ of the river of Paradise, one was called *Phrat* and one *Hiddekel*, and that the latter goes to the east of Assyria. The former is still called by those who live in the neighborhood *El-Frat*, ‘the good’ or ‘abounding stream.’ The Greeks called it Euphrates, but the Hebrews very often applied to it the

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title of ‘the river,’ ‘the great river,’ in distinction perhaps to the less important streams of their own country (1 Kings 4: 21; Josh. 24: 2; Zech. 9: 10). From the manner in which the Euphrates and Hiddekel or Tigris are mentioned together in Gen. 2: 14, many ancient writers- and some even of not very distant date- supposed that the two rivers are derived from the same source; but the passage is to be explained in a different sense from this, at any rate as regards the two rivers in their present condition . . . first of the Euphrates, which has its source, or rather sources, in the high lands of Armenia . . . At a place called Domlu, about 25 miles N. N. E. from Erzeroum, is found the stream called Kara-Su (‘black river’), but also called Frat, and thus regarded, though perhaps erroneously, as the true head-stream of the river. At a point about 130 miles E. S. E. of Erzeroum is a small town called Diyadin, lying on the north side near the foot of a mountain range called Ala-Tagh, some 20 or 30 miles from Mount Ararat. Not far from the Kara-Su mentioned above, is the source of the other headstream, regarded in the time of Xenophon as the true Euphrates. After running westerly for about 400 miles, it unites with the former stream about five miles above a place called Kebban-Maden. The combined stream, now called Frat, is 120 yards in breadth . . . (and) according to the choice which we make for the head-stream of either the Kara-Su or the Murad-Chai, the whole length of the course of the Euphrates will be either 1,780 or 1,650 miles, . . . At Thapsacus (now Deir, and no doubt, the same place as Tiphseh, 1 Kings 4:24) where the army of Cyprus forded it in B.C. 401, the width is 800 yards; after the junction with the Khabur it is 400 yards wide and 18 feet deep; but lower down these are less, owing to the absence of all affluents, and the diffusion of the river in marshes and canals.” “The river Tigris is called in canonical Scripture Hiddekel, under which name it occurs in Gen. 2: 14, and Dan. 10: 4, where it is called the ‘great river,’ a term usually applied to the Euphrates.” “The Garden of Eden! It is from this that the two great rivers, whose courses we have described, are said to proceed; and not only they, but two others, also derived from the same origin, the Pison and the Gihon (Gen.2:10-14). We remark in passing that the word ‘paradise,’ by which the Septuagint translation expresses the word which we render ‘garden,’ is not found in our version of the Old Testament. What does the Book of Genesis tell us about its situation? That God planted, i.e. placed, and also furnished- a garden in Eden, on the east side; and further, that ‘a river went out of Eden to water the garden’; and that from that place it was divided, and ‘became into four

EDEN TO EDEN

heads' (2: 10). It then names the river-heads, and two countries, Havilah and Cush, or Ethiopia, in connection with them . . . Where then shall we look for the Eden of primeval man? We have to reconcile with the position of a definite Eden not only the well-known courses of the Euphrates and Tigris, but the positions also of Cush and Havilah." After presenting various "opinions," and "geographical difficulties," the writer continues "Thus, if we exclude from consideration the Oxus, whose modern name seems to be its chief recommendation, we have on the whole two general classes of opinion: 1. The one which places the site of Paradise near the Persian Gulf. 2. The other, placing it somewhere in the high-lands of Armenia. The proximity to each other of the sources of so many important rivers in the immediate neighborhood of the city of Erzeroum in Armenia has favored the opinion, if it has not given rise to it, that its site is within the region of Paradise." *The Bible Educator, Vol. 1. pp. 94, 102, 151.*

As Eden and Paradise are often confounded, and accordingly misapplied, it is well to say something concerning Paradise. Of this word *Webster* states: "The Garden of Eden, in which Adam and Eve were placed immediately after their creation. A place of bliss. Heaven, the blissful seat of sanctified souls after death." *The Oxford Dictionary* is similar: "garden of Eden; heaven; region, state of supreme bliss."

We cannot, however, depend upon dictionaries to elucidate Bible themes which are behind, or embodied in, Bible words. "Heaven, as a place for souls after death" is a popular doctrine, but is it declared to be so in the Bible? If Paradise was the Garden of Eden, in which our first parents dwelt "in the beginning," can it also be "heaven" which is said to be God's throne? *Paradise signifies* a forest, garden, park, or enclosure. It is derived from the Persian language; was adopted into the Greek, and later into the English. It is supposed to be a derivative from the Hebrew and Arabic. In Neh. 2: 8; Eccles. 2: 5; and Song 4: 13, the Septuagint renders *parades* by *paradeisos*. The Hebrew *Gien* or *Gan* (garden) is also, when it relates to the garden of Eden, rendered *Paradeisos*. Ezekiel speaks of Palestine as "Eden the garden (or paradise) of God." Parkhurst, in his Greek Lexicon, says, "It is without controversy an *Oriental* word. The Greeks borrowed it from the Persians, among whom it signified a *garden, park, or enclosure*, full of all the valuable products of the earth." Mr. Parkhurst quotes a passage from Xenophon, where Socrates says, 'the King of Persia, wherever he is, takes particular care to have *gardens* or *enclosures* which are called paradises, full of everything beautiful and

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good that the earth can produce'. And in this sense the word is applied by Herodotus, Xenophon and Diodorus Siculus."

The writer in *Bible Educator*, from whose articles on *Eastern Geography of the Bible* I have already quoted, says of Paradise "It is a word of Persian origin, meaning a park or garden- i.e., a space enclosed either for pleasure or profit" (Rev. H. W. Phillcott, M.A.).

"Concerning Paradise" Dr. John Thomas wrote, "The proper way to examine this subject is to ascertain the verbal signification of Paradise, and then proceed to inquire what the Scriptures teach concerning it. Paradise is not an English word. It is adopted into our language from the Greek without being translated, and the Greeks adopted it into their own language from the Persian, of which it is a native . . . a compound word derived from two simple ones . . . (meaning *to separate*, and *to hide*; so that the ultimate signification of *parades* will be a *place separated and hid from view*, or a concealed enclosure. A plot of ground, then, *separated* from the land contiguous; laid out as a garden, park or pleasure ground; *concealed* from view by a wall, or *enclosed*; and stocked with everything agreeable to the taste and delightful to the eye, was called a *paradise* by the Persians, Hebrews and Greeks of old" *Christadelphian*, 1873. p. 99.

When therefore, we think of Paradise, "in the beginning," we must do so in the light of the foregoing information. We may then contemplate Eden as a garden of delight in a well-watered land, productive of all that was needful for those dwelling therein, and reflecting the power and glory of its Designer and Creator.

I think that I shall never see
A poem lovely as a tree.
A tree that looks at God all day
And lifts her leafy arms to pray.
Poems are made by fools like me,
But only God can make a tree.

-Joyce Kilmer

And so we read, "Out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food." (Gen. 2: 9). Two outstanding trees arrest our attention. They are represented to us in the garden scene on the chart, nearby the illustration of the mountainous region out from which flow the Euphrates and Tigris. The two trees are designated, in the Scripture just quoted, "the tree of life" also in the

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midst of the garden, and the “tree of knowledge of good and evil.” Of these two trees, we read that *one was forbidden*. We are further informed: that “the LORD God took the man, and put him into the Garden of Eden to dress it and to keep it.” Thus man had a work before him - and to make him realize that the blessings, and all the goodness by which he was surrounded, were not his without restraint, but that he was dependent upon the Creator, a simple law was given. This is often referred to as *The Edenic Law*. “The LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.” Following this statement we have a brief account of the “deep sleep which fell upon Adam,” and the formation of the woman, “taken out of man,” by the creative power of God, who “took one of his ribs, and closed up the flesh instead thereof.”

Passing on to the third chapter of Genesis we have the record of,

THE TEMPTATION AND FALL

THE SUBTILITY of the serpent is brought to bear upon the mind of the woman. A question; a suggestion; false reasoning and a lie were all part of this subtlety. “Hath God said, Ye shall not eat of every tree of the garden?” The restriction of the Edenic Law was remembered, for the woman said, “We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.” Whereupon came the lie- the serpent’s lie, “Ye shall not surely die.” Next: the false reasoning. Is it not a tree of knowledge? Therefore, “When ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil.” There was truth in the statement, but it was intentionally misapplied. The woman was lured thereby. The Law of Eden was temporarily forgotten. Influenced by what the mind said in anticipation the creature became more effective for the moment than the Creator. How often when we “see” something particularly appealing, or alluring, other things (perhaps more enduring and determining) are forgotten!

“When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the *fruit* thereof, and did eat, and gave also unto her husband with her and he did eat.” Thereby the Law of God in Eden was violated by the

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woman and the man, who - when fresh from the hands of the Creator - had been pronounced "very good." The effect was immediately seen; "the eyes of them both were opened." Partaking of the tree of knowledge, "of good and evil," imparted to the transgressors what they did not hitherto possess. If they became "as gods," as the tempter said would come to pass, it was to their hurt. This they evidently realized, for they sought to cover themselves, and to hide "from the presence of the LORD God amongst the trees of the garden." Disobedience brought judgment, and judgment was followed by condemnation. The three participants in the transgression were accordingly dealt with; and, that the sentence might more effectively be executed, the ground also was placed under a curse. The story is told in language plain and simple; that all who will may read, and all who desire may understand.

"And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And 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.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return." (Gen. 3: 9-19.)

Lasting effects and world-wide results were the outcome of

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heaven's condemnation upon the sinners. The sentence being passed, we are told, "The LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken."

Thus were the sinners cast out of Eden- out of "paradise"- out from the place of delight, favor, and communion with God, into the outer world to experience therein the loss of those blessings which were to have been theirs as long as they continued to walk with God, and to enjoy that felicity which cometh only to those who truly are in fellowship with God.

To prevent their return "at the East of the garden of Eden" were placed "Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

AN ALTAR AND ITS SIGNIFICANCE

ONE important factor, having been passed by without comment and explanation, now requires attention. In Genesis 3:21, we read, "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." This statement must be compared, and contrasted, with verse 7, where we read concerning Adam and Eve, "they knew that they were naked: and they sewed fig leaves together, and made themselves aprons." The knowledge of human nakedness, with the desire to cover the same, came after transgression, when, as we are told, "the eyes of them both were opened." The human contrivance was rejected and discarded by God, for though it seemed all that was necessary "for a covering," it was an early illustration of what was afterward definitely stated. "There is a way which seemeth right unto man, but the end thereof are the ways of death." (Prov. 14: 12). That God rejected their contrivance is manifest, being made known by the fact that He provided them with another covering, altogether different from that of their own devising. To profit by this change they, and we in our own time, must discern the principle underlying the necessity for the same. That their own device was faulty, and more required, is obvious even though not stated in this manner. Would there have been such a change if the circumstances had not called for it? Whilst not stated in detail the reason for the change can, and must, be deduced from that which is given in the

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record. The significance of the coats of skins - an element entirely lacking in the fig leaf garment - most probably gives the clue.

To quote one able expositor of Bible doctrine: "The intention of God to remove sin from the world was made known at a very early stage in the disobedient career of Adam and Eve. Before they were turned out of the garden, the LORD God addressed to the serpent the following words: '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). To modern eyes this may seem a very indefinite promise of a Divine plan for removing sin and its consequent penalty of death. Nevertheless, it contains the germ of the scheme of salvation more fully elaborated in subsequent revelation. Whether it was or was not accompanied by further details omitted from the inspired narrative, we may rest assured that it contained sufficient to convey to the minds of Adam and Eve the prospects of a future deliverance from the effects of their transgression. Having succumbed to temptation at the instigation of the serpent, they had, for the time being, come under its power. The promise that the seed of woman should bruise the serpent's head, the most vital part of all organic creatures, would lead them to look forward to a time when one of their descendants, notwithstanding the infliction of a temporary wound in the heel at the hands of the seed of serpent, would relieve them from its influence and the attendant evils. Interpreted in the light of subsequent events and predictions, it teaches that the Savior of mankind would suffer death on account of sin, at the hands of wicked men; but that he would be subjected to it only for a short time, then overcome it, and afterwards remove all traces of sin from the earth."

"But how was this intention, and lesson, submitted to the sinners? Not by oracular information only; for, 'The LORD God made coats of skins, and clothed them' (Gen. 3: 21), an act necessitating the slaying of animals, or shedding of blood; from which incident may be learned this important, but much neglected, lesson- that it is utterly useless for man to patch together garments of his own device for the purpose of covering or removing his guilt. No system of religion can give a 'garment of salvation,' but that which has been instituted by the Divine Being himself"- *J. J. Andrew, in, Jesus Christ, and Him Crucified. pp. 62-64.*

"The man is become as one of us," said the Lord God. In what sense? To know good and evil! We may well inquire, Had the Lord God also gone through this experience? Such a thought is entirely out of harmony with our understanding of the character of the Almighty, the

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Holy One of Israel. But here in the Book of Genesis we read of “us,” a plurality. What the Bible reveals and teaches concerning God will be dealt with in another Lecture. Here we can but briefly state that the “us” is referable, not to the Eternal One, the God and Father of our Lord Jesus Christ, but to the angels of God, of whom we read:

“Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.... Ye ministers of his, that do his, pleasure.” (Psa. 103: 20, 21).

“O LORD my God, thou art very great; who maketh his angels spirits; his ministers a flaming fire; who laid the foundations of the earth, that it should not be removed for ever.” (Psa. 104: 1-5).

It is therefore permissible to conclude that the angels had passed through an experience “to know good and evil,” and had, fortunately, passed the test satisfactorily, even though others may have perished in the catastrophe that engulfed the world, and reduced it to the chaotic state in which we find it introduced to us in opening of the Bible.

CONDEMNATION AND ITS EFFECTS

I**N REVIEWING** the circumstances outlined in the foregoing comments certain questions might well be asked: Why was a sacrifice necessary? How can sacrifice “take away sin?” And how may we benefit thereby?

Let us go back to Eden and there find our first parents fresh from the hands of the Creator. We find them “very good,” and at-one with God. We see them under law, yet with every reason to believe that so long as they kept the ordinance of God they would continue to be at-one with Him, or “in fellowship with God.” whether the time of this continuance was long or short we are not told; we are but briefly informed of the testing, and the failure on the part of the “very good” man and woman to keep the commandment of God. By breaking the law, they sinned against God, and as a result - by the terms of the law - they came under condemnation. Apart from the law of God they knew nothing of sin or death, hence the law of God in Eden, was a “law of sin and death,” being later so styled by Paul in Romans 8:2. The condemnation passed upon the sinners was two-fold. The sentence passed was to affect them in life, and to bring their life to an end. They could no longer live in sweet communion with God in the place of delight, which He provided

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for them; sin had destroyed the fellowship. Hence, they were cast out of Eden, to which they could not return without permission from God, who must open up a way for such return.

Alienation from God was thus the first “effect” of the condemnation “passed,” there and then, “upon all men;” for this is the application given to the sentence by Paul, when he wrote: “As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned”- not actually, but by reason of being “in him” (Adam, see margin) when he transgressed the Edenic Law. Man would continue “alienated from God” as long as he lived, unless God provided a covering for sin, under which he could return to favor if he complied with whatever requirements were stipulated; but, however long he might live, the sentence passed went beyond “alienation,” for it was unto “death.” It is essential that these two phases of the condemnation be kept in mind; otherwise, there will be difficulty in interpreting and understanding much that is later “written for our learning.”

The sentence passed, “dust thou art, and unto dust shalt thou return,” upon the sinner became a physical law of his being- corruption was set in operation, a slow process to end in death; and this physical “effect” was to be transmitted to all his posterity. The thought of sin, too, having conceived in his mind and brought forth fruit, became a part of his nature, to be passed through all of Adam's race, so that each one would be “born in sin and shapen in iniquity.” This is in harmony with the question, given and answered, “Who can bring a clean thing out of an unclean? Not one!” (Job 14:4).

As we have already seen from Romans 5:12, “death,” with all that the sentence involved, “passed upon all men.” The “very good” ceased to be, and in place thereof we have a creature, in kind and condition, which must be described as bad - very bad! A viper can only produce vipers; and from a poisoned stem we can expect but poisoned branches; hence, the whole tree of humanity was condemned when the trunk thereof fell. Upon the principle that “like begets like,” and recognizing that God cannot look with favor upon sinners, for “He is of purer eyes than to behold evil,” there is no injustice in thus condemning those “not born,” because of that “one offence.” Such a thought being, however, repugnant to many, it is well here to force home the fact that “the potter has power over the clay,” and whilst it is true that we had no actual part in that “one offence,” yet every child born, being an extension of Adam, is a standing monument before God, significant of that “great transgression;” for each

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one born under this constitution of sin, with all the evils that flesh is heir to, grows up into the world to manifest the “carnal mind which is enmity against God.” (Rom. 8: 7). It is intended that we recognize fully and appreciate this truth; for the Apostle continued, in repetition, “Through the offence of one, many be dead;” “the judgment was by one to condemnation”: “by one man's offence, death reigned by one”: “by the offence of one, judgment came upon all men to condemnation.” “Sin hath reigned unto death.” “For by one man's disobedience many were made (i.e. constituted) sinners.” (Rom. 5:15-18,21,19).

What, then, is the natural condition of every child born under this constitution of sin, and dominion of death? Can it be any other than that which is stated by Paul? Hear his words: “Remember that we being in time past Gentiles in the flesh... That at that time we were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Ye who sometimes were far off.” (Eph. 2: 11-13). Although these words were addressed to certain men and women who had changed their relationship, and were consequently no longer “far off,” but “made nigh,” the fact of their natural condition is emphasized by the very process of the change which had become theirs, and the counsel given that they were not to forget what they had been, but to “Remember.” The opening verses of the chapter further illustrate this. “You hath he quickened, who were dead in trespasses and sins; Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; *and were by nature the children of wrath, even as others.*” “By nature the children of wrath” does not, indeed cannot, refer to that condition of Adam when created from the ground, and designated “very good.” It can be applied to man only after his sin, from which time henceforth “sin reigned unto death.” Such was “the fall” of man, by which Paradise “was lost” to him. Paradise “restored” was beyond man; it could be accomplished only by God, who would in His own time provide a WAY, by reason of TRUTH, which would lead to LIFE.

THE NATURE OF MAN AND THE REALITY OF DEATH

AND ALL the days that Adam lived were nine hundred and thirty years; and he died.” (Gen. 5:5). This is illustrated on our chart. Somber, yet true, is the pictorial representation. Appealing to all, “high

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and low, rich and poor together,” it cries aloud, “What man is he that liveth, and shall not see death?” Stand, my friends, at the brink of the grave, look into its depths when those we have loved, and lost, have been buried in the tomb, and learn its lesson! Nearby we have another feature that must not be overlooked. We read of it in the quotation from Genesis 3. It is part of the sentence pronounced. “Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground.” (Verses 17-19).

Is the ground cursed today? Ask the man who tills it. Do thorns and thistles grow in abundance, and that without cultivation? Is bread provided without labor, or does man obtain it by the sweat of his brow? From, this thistle (on the chart) goes forth a line, the end of which cannot be seen in Section One; it runs to the full extent of Section Two, where it finds a place on the Cross, which will be demonstrated in due time. Here we can but emphasize the various items of the sentence passed upon the sinner, and the ground - for his sake. Returning to the quotation from Genesis 5:5, where we read “and he died.” *Do you, my friends, believe it?* Do you wonder why I ask this question? Have you not heard it said, “There is no death?” Of course that is not in the Bible, but many accept it as though it was. “And he died.” What is it to “die?” Did Adam live 930 years, and *then continue to live?* Was continuance in life, under any condition whatsoever, the sentence pronounced upon the sinner?

WHAT IS DEATH? *Cruden says*, “The separation of the soul from the body.” But we have seen from the Scriptures, that the soul is the body. The idea of separation is far better expressed in the language of the Bible. There we read, “Put not your trust in princes, nor in the son of man, in whom there is no help. *His breath goeth forth, he returneth to his earth;* in that very day his thoughts perish.” (Psa. 146: 3,4). Here is separation of a vital character. Can any of the animal creation live without breath? In creation the breath of life was blown into the nostrils; in the day of death man ceases to breathe. Hence, with the cessation of the life energy, imparted by the breath of life, the body, which under its influence is alive, becomes inanimate. *And this is death.* This is strictly in accord with the sentence passed upon Adam. “Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto

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the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.”

The Nature of Man; The Reality of Death, and the cessation of life when death comes, are subjects that form part of “the first principles” of the Divine Plan in regard to the salvation which is promised. The following scriptures are a demonstration.

“Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes.” (Gen. 18: 27.)

“Shall mortal man be more just than God? Shall a man be more pure than his Maker? How much less them that dwell in houses of clay, whose foundation is in the dust.” (Job 4: 17,19).

“Thou hast made me as the clay; and wilt thou bring me into dust again?” (Job 10: 9).

“Man that is born of a woman is of few days, and full of trouble. Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?” (Job 14: 1, 10).

“Nevertheless man being in honour abideth not; he is like the beasts that perish. Like sheep they are laid in the grave; death shall feed on them. When he dieth he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul; he shall go to the generation of his fathers; they shall never see light. Man that is in honour, and understandeth not is like the beasts that perish.” (Psa. 49: 12, 20).

“What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? Shall it declare thy truth?” (Psa. 30: 9)

“For he remembereth that they were but flesh; a wind that passeth away, and cometh not again.” (Psa. 78: 39).

“Remember how short my time is; Wherefore has thou made all men in vain? What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?” (Psa. 89: 47).

“Thou turnest man to destruction; and sayest, Return, ye children of men. All our days are passed away in thy wrath; we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength, labor and sorrow; for it is soon cut off, and we fly away.” (Psa. 90: 3,9,10).

“Thou takest away their breath, they die, and return to their dust.” (Psa. 104: 29).

“As the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go

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unto one place; all are of the dust, and all turn to dust again.” (Eccl. 3: 19, 20).

“For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” (Eccl. 9: 5-10).

“That which is born of the flesh is flesh; He that is of the earth is earthly, and speaketh of the earth.” (John 3: 6, 31).

“As the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways.” (James 1: 10, 11).

“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.” (1 Pet. 1: 24).

“In Adam all die.” (1 Cor. 15: 22).

“In death there is no remembrance of Thee; in the grave, who shall give Thee thanks?” (Psa. 6: 5).

“Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.” (Acts 2: 29).

“For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption; But he whom God raised again, saw no corruption.” (Acts 13: 36).

These scriptures, with many others, clearly teach that MAN IS MORTAL; that he lives by the breath of life, by the constant process of inhalation and exhalation, which continues until “the day of death;” when “no man hath power over the spirit to retain the spirit.” (Eccles. 8: 8). Therefore when “his breath goeth forth, he returneth to his earth;” and *ceases to be*. Consequently unless God provides a way of escape, man - having died - will remain “in the land of forgetfulness” (Psa. 58: 12), and never again see the light of day.

Death having been imposed on man, as a punishment for sin, is not “a friend” as some have foolishly declared. *Death is a foe*. Even as Paul teaches, “The last enemy that shall be destroyed is death.” (1 Cor. 15: 26). Death is a very stern reality- the very opposite of life. We ask again, Why do men die? And some may answer, Because man is by nature

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mortal, a dying creature! That is truly the physical reason, yet we must realize the prior cause. Death is “an effect,” which came by reason of “a cause.” The apostle says, “By man came death.” If death came “by man” it obviously was not a part of the man when created “very good.” It “came” to him after he was created and placed in the garden. And from that day until now it has remained in man, both young and old. Therefore the apostle continues, “In Adam all die.” Every child born into the world, of the Adamic family, is “in Adam” by birth and heir to all that Adam could bestow upon them. What is the “cause” of this extensive “effect” upon the sons of men? Hear Paul yet again: “*The sting of death is sin.*” (I Cor. 15: 21-22, 56). *This principle is further elaborated in another Epistle* “Sin hath reigned unto death.” To “reign” signifies the controlling influence, or holding supreme power. And SIN hath *reigned* over mankind for 6,000 years, sending generation after generation back to the dust from whence they came, *and will hold them there unless God opens up a way of escape.*

Now since the Plan of God involves salvation, let me here say that “the way” will only provide an escape for those who come under the redeeming influence thereof. The logic of Paul's argument is very appealing. “For if through the offence of one many be dead.” “The judgment was by one to condemnation.” “If by one man's offence death reigned by one.” “By the offence of one judgment came upon all men to condemnation.” “By one man's disobedience many were made sinners.” “Wherefore, as by one man sin entered into the world, and death by sin” (Rom. 5: 15-19,12).

EVE

LOOKING again at the chart we note that Eve is presented at the beginning of a line which is drawn the full extent of sections one and two. Note also that the line is broken and forms a second line that leads us to Abram, then to David, after which it rejoins the main line. For the present we must stay at the beginning of the line. Under the name “Eve” we have the scripture Gen. 3:15, to which we direct your attention. God said to the serpent, “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.” Long afterwards another declaration was made by an inspired Apostle, which has a direct bearing upon Gen. 3:15, and is connected therewith. “For Adam was first formed, then Eve. And Adam

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was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing.” (1 Tim. 2: 13-15). Part of the condemnation upon the woman was “in sorrow thou shalt bring forth children;” and this has continued until now. Paul’s comment, therefore, does not refer to “labor and travail,” *from which woman is not saved*. If we compare the A.V. with the R.V. and Dr. Young’s translation we find the thought presented is rather, “she will be saved through the child-bearing.” The connection is with the “seed of the woman”, who was destined to bruise the serpent in the head. And consequently a promise, and prophecy, of One who was to come; who- in God’s way and time should take away sin.

In Gen. 3:15, we have the first promise of the Savior. In that scripture we have also the hope of the gospel. For if ever there was a time when a gospel of hope and salvation was needed surely it was when “sin entered the world and death by sin.” If a gospel had not been introduced, and man had continued to live under the cloud of sin, with the sentence of death over, and upon, him; with children born under the same condemnation, bearing in their bodies the sinister effects thereof all their days, with nothing but death as the end for them - what a sad, hopeless state life would have been! “As a tale that is told.” One generation passing away, and another taking its place - but all, as Paul says, “dying off.” All because “sin reigned,” and mankind “having no hope, and without God in the world” (Eph. 2:12).

But this was not the will and purpose of God, who created the earth and “formed it to be inhabited.” God must therefore introduce a new law whereby some, at least, of those born under the condemnation might escape from the final effect of the same; this must be upon a principle of obedience to the new law, by reason of which those so responding might be “justified from Sin;” otherwise they must all remain victims of that broken law- servants of sin unto death!

God therefore gave a promise in which was the germ of life, and a hope of better things to come. We find a reference to it, later, in the words: “Beloved, when I gave all diligence to write unto you, and exhort you that ye should earnestly contend for the faith which was once (for all) delivered unto the saints.” (Jude 3) We also find it in the opening words of the beloved apostle, in his record of The Gospel: “In the beginning was the Word, and the Word was with God, and the Word was God.” (John 1: 1). The “Word” was the declaration of the plan and purpose of God regarding the salvation that he alone could provide. “In

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it" truly "was life," which was to be the "light of men." But think of the price at which "the life" was to be obtained! "That God might be just, and the justifier of him which believeth," as Paul expresses it in Rom. 3: 26. He who was to bruise the serpent in the head, for its destruction, must first be stung in the heel.

So we follow the line, from the first section to the end of 4,000 years, until we reach the Cross - Son of man and Son of God - and thereby appreciate the concluding words of Paul when he says "of him which believeth *in Jesus.*"

ABEL

WE now come to Abel, of whom we cannot speak without remembering his brother. Cain and Abel were diverse in character, aim and purpose. They represent the two seeds, which were to be developed, as the Adamic race grew and extended over the earth. As long as the Adamic dispensation continued there would be perpetual warfare between the two classes represented in, and by, Cain and Abel. The one should be recognized as the serpent's seed, for "they have gone in the way of Cain." (Jude 11). Jesus met with, and identified, some of this class when He said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the Truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell you the truth, ye believe me not" (John 8: 44). Whilst from amongst the sons of men no class could be developed which would reach the height of holiness which must characterize the true "seed of the woman," to whom the promise was made, nevertheless there would be many who would seek to escape the "way of Cain." To do this they must walk in the footsteps of Abel.

A MAN THE YAHWEH

THE two brothers were of diverse tastes and temperaments; they followed different vocations, each good and necessary in regard to the daily requirements of family life. The record is simple, clear and suggestive: "Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought

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of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had no respect.” (Gen. 4: 2-5). Long afterward an inspired penman, writing of Faith, commenced his list of ancient worthies by saying, “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.” (Heb. 11: 4). And then, connecting this early part of Section One, with the latter part of Section Two of the Chart, we hear Paul saying, “And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” (Heb. 12: 24).

It may be asked, Why was sacrifice necessary? What was its import? And what made one sacrifice more acceptable than the other? There can be no doubt that instructions had been given to Adam and his family concerning the law of sacrifices. That the details are not given to us matters not. The Bible presents facts, and these are expected to be accepted as such. Details of every transaction in the beginning and development of God’s purpose with man on the earth could not be given in a volume of Scriptures, such as we possess. Furthermore, these are not necessary in our day. We have sufficient in our Bible to direct us in the Way of Life, which is the real purpose of the Revelation, together with a recognition of the Majesty of God, who is able to perform all that He has promised. Much information can be obtained by interpretation, deduction, and comparison of Scripture with Scripture. “It is the glory of God to conceal a thing; but the honor of kings to search out a matter.” (Prov. 25: 2). If we are not interested to “search the scriptures,” what right have we to expect to participate in the glory yet to be revealed?

Abel was a “keeper of sheep,” and as such a type of Him who was to be revealed 4,000 years later; who, when He came, testified, “I am the good shepherd; the good shepherd giveth his life for the sheep” (John 10: 11).

In confirmation of the foregoing we have the following extract from *The Ministry of The Prophets*. “Having sinned, Adam and Eve took counsel between themselves and covered their nakedness with a device of fig-leaves. But God rejected this, and substituted ‘coats of skins,’ which, necessitating the slaying of animals for their provision, brought a representation of death before them as the wages of sin, and the necessary portion of the ‘Counsellor,’ who, as the ‘seed of woman,’ should afterwards bruise the serpent’s head, and take away sin and death

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from the earth. Thenceforward the counsel of God in its direction of human affairs towards the goal of His purpose, as the first of its first principles kept this fact to the front: that ‘the wage’s of sin is death,’ and that according to divine appointment ‘without shedding of blood there is no remission,’ no effectual covering for Sin apart from the recognition of God’s insulted majesty, and the humblest submission to His merciful provisions for reinstatement. In harmony with these reflections is the history of the accepted offering of Abel (‘the firstlings of his flock and the fat thereof’); and the rejected offering of Cain (‘the fruit of the ground’). The comment of Paul in Heb. 11 is that Abel’s was ‘by faith . . . a more excellent sacrifice’ than that of Cain, whose faith (*or lack of it; A.H.*) did not hold of God’s promise and instruction.”

“We look back. We see Adam and Eve, our first parents, at perfect peace with God in a fruitful garden, in unclouded innocence, delighting before God in the dominion He had given them over the creation of His hand. We see sin enter, and all is changed. Fear, shame, suffering and death are introduced, and to this day continue to be the natural portion of the race. God ‘*put enmity*’ in the beginning between the seed of the serpent and the seed of the woman; a sentence that finds illustration in the enmity existing between Jesus and the generation of vipers that withstood him and at last compassed his death. The earliest illustration recorded in Genesis is the murder of Abel by Cain. The acceptance of Abel’s offering by God, coupled with the rejection of his own, stirred Cain’s resentment, and he slew him. And ‘wherefore slew he him?’ asks John, ‘Because his own works were evil and his brother’s righteous.’ Enmity, then, between the righteous and the wicked is the express and unalterable appointment of God.” *pp 155, 174.*

The secret of the superiority of one sacrifice over that of the other is given in the statement, already quoted, from Heb. 11, “A more excellent sacrifice than Cain;” or a sacrifice exceeding that of Cain; yet again, “a sacrifice more than Cain.” To offer “the fruit of the ground” as a thank-offering under favorable conditions, and in the right spirit, would not be out of place; it might be considered natural to “a tiller of the ground.” But if in so doing a requirement, which had been made known, was ignored and neglected there is every reason why “the Lord had not respect” unto such an offering. Enlightenment is given in the words addressed to Cain, “Why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth (or croucheth) at the door.” (Gen. 4: 6, 7). Compare this with Dr. Young’s

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translation: “Is there not, if thou doest well, acceptance? And if thou doest not well, at the opening a sin-offering is crouching, and unto thee its desire, and thou rulest over it.”

WHY WAS SACRIFICE NECESSARY? “The necessity for either a priest or a sacrifice in any community is evidence of the existence of sin. Previous to the introduction of sin into the World, neither the one nor the other was to be found. Adam and Eve, as long as they continued obedient to the Edenic law, were able to commune with their Maker without fear or shame. But when they transgressed, they were no longer able to hold up their heads as one whose ‘conscience is void of offence toward God.’” Concerning the more excellent sacrifice of Abel, and God’s rejection of the other, this writer continues, “The explanation of this is partly to be found in the fact that Abel’s offering, being a lamb, contained blood, which, on the life of the animal being taken away, would be poured out; whereas Cain’s offering had no blood in it. Abel recognized the principle that ‘without shedding of blood is no remission’ of sin (Heb. 9: 22), but Cain did not. There must have been some special reason for ordaining sacrifices of this kind: they must have been appropriate for the purpose they were intended to serve.” Of man and beast ‘They have all one breath.’ ‘The life of all flesh is the blood;’ ‘it is the life of all flesh’ (Lev. 17: 11, 14). “That which befalleth the sons of men, befalleth beasts, as the one dieth, so dieth the other’ (Eccles. 3: 19). In view of these truths, it cannot but be admitted that the act of taking the life of an animal was well calculated to remind man of his own position; of the fact that he had sinned against his Maker: that in consequence of that sin he had been condemned to death; and that when subjected to the penalty he would become as unconscious and devoid of life as the animals he slew as sacrifices.” J.J.A. *What was its import?* “It further taught him that he could only be delivered from this destiny by a more perfect sacrifice in the future, combined with his own obedience to God’s commandments... the animal sacrificed was simply deprived of life- an appropriate symbol of the death which man had incurred by sin.” J. J. A. in *Jesus Christ and Him Crucified*.

What made one sacrifice more acceptable than the other? The answer has already been given in what has been advanced upon this matter. In a few words - for any sacrifice to be acceptable to God it must have been offered in faith; some recognition must be shown that sacrifice, ordained by God, was with a view to man’s benefit, and the latter could only be conferred when the offerer realized that those

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sacrifices were but typical of One who was to come, and that through Him, and not the animal sacrifices, God's Plan would be accomplished.

When Cain was born we are told that Eve said, "I have gotten a man from the Lord." (Gen. 4: 1). Eve had not forgotten the promise made concerning the seed of the woman, and probably thought this child was the "seed" referred to. Subsequent events showed this was not so.

Various renderings have been given of the verse in question. "I have gotten a man with (the help of) the Lord," R. V. "I have gotten the man, a Yahweh, from the Lord:" "A man, even Yahweh:" "*eth* Yahweh - (the) He-will-Become." The preposition 'from' being omitted, as not being in the original. The Name *Yahweh* is a prophetic term; involved in it is the doctrine of the Name of Salvation, which will be elaborated later.

SETH

AT the birth of Seth, as explanatory of the name given, Eve said, "For God hath appointed me another seed instead of Abel, whom Cain slew." In this statement there is a recognition of the truth, and the same is hereby emphasized, that the way of the Lord was within restricted lines. The ways of the two seeds were diverging further apart. We therefore find that the record proceeds, "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord." (Gen. 4: 25, 26). The marginal rendering for the last clause gives another suggestion: "then began men to call themselves by the name of the Lord." Another rendering is given by Dr. Young. "Then a beginning was made of preaching in the name of Jehovah." But here again we must leave this for a later demonstration; noting, however, that we have a connecting line from Enos to the Exodus, associated with which we have the MEMORIAL NAME, given in the A. V. as "I AM THAT I AM" (Ex. 3: 14), which line then joins the main line of the woman's seed.

TWO FAMILIES

W**A**ND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them," (Gen. 6: 1), they did what they have continued to do, "they took them wives of all which they chose." The co-mingling was of the "Sons of God" and "daughters of men." There had been a development throughout these

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“generations” of the two seeds. Not all who had lived upon the face of the earth had followed the way of righteousness. To the “preaching in the name of Jehovah” all did not respond. Those who did so were thereby constituted “sons and daughters of God;” whilst others who rejected the Word were merely “sons and daughters of men.” They took wives of all which they chose! This, irrespective of all that was involved in the preaching of the Word. This simple record, interpreted in the light of subsequent revelation, both in the Old Testament and the New, shows unmistakably the evil associated with mixed marriages. Evil became rampant in the earth. “And God saw that the wicked-ness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” Is it any wonder that “it repented the Lord that he had made man on the earth, and it grieved him at his heart?” Arising from these conditions “the Lord said: I will destroy man whom I have created from the face of the earth.” But there was one man who pleased God. Noah, “a preacher of righteousness,” (2 Pet. 2: 5), instructed by God, warned the people; but then, as now, the multitude would not hearken. So “the flood came, and took them all away.” (Matt. 24: 39). It was then that God “spared not the old world.” (2 Pet. 2: 5). And “the world that then was, being overflowed with water, perished.” (2 Pet. 3:6). Yet not “all,” in the strictly literal sense, “perished.” This I say because many people say that “all” *always means* “all” *without exception*, and do not allow circumstances, and other testimonies, to illustrate the true application.

Such contention is the outcome of desire, and determination, on their part to enforce the acceptance of their own belief and interpretation, which can only be done at the expense of disregarding other definite Scriptures. And so it came to pass, although “the flood came, and destroyed them all.” (Luke 17: 27), we are nevertheless told that God “saved Noah the eighth”- “preserved Noah with seven others” R. V. (2 Pet. 2: 5), “bringing in the flood upon the world of the ungodly.” The same apostle speaks of the time “when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water” (1 Pet. 3: 20).

As with other items of the Bible Story the record of the Flood has not escaped criticism from those who, denying the divinity of the Scriptures, present the traditions of men in place thereof. Our present task is to travel the Highway of Truth, and we cannot therefore step aside to wander in all the bypaths of error. The record of the Flood is endorsed

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in the New Testament, and hence we cannot reject the one and hold to the other. About 76 years ago considerable interest was aroused in consequence of the discovery of an account of the flood amongst the sculptured slabs brought from Assyria to the British Museum. Even though the account was largely mixed up with Assyrian mythology, yet its identity with the account by Moses was striking. Reference was made to the building of a large ship, into which the builder, with others, entered along with various animals. After the storm, which destroyed those not in the ship, a dove, swallow and raven were sent out. Sisit and his wife, go out of the ship and one of the gods-Bel- establishes a covenant with him, after which he builds an altar and offers sacrifice.

Ten *years* later another sensation was caused by the reported "Discovery of Noah's Ark." Josephus claimed the ark to be in existence in his day - 2,500 years after the flood. *The Levant Herald* in which the report originated said: "The expedition was fortunate in making a discovery that cannot fail to be of interest to the whole civilized world, for among the fastnesses of one of the glens of Mount Ararat they came upon a gigantic structure of very dark wood embedded at the foot of one of the glaciers, with one end protruding, and which they believed to be none other than the old Ark in which Noah and his family navigated the waters of the Deluge. The place where the discovery was made is about five days journey from Trebizond, in Armenia, about four leagues from the Persian frontier."

The Evening News, March 21, 1934 reported an interview with Mr. C. Leonard Woolley, excavator of Ur of the Chaldees, who stated: "We have now sufficient knowledge to produce a complete history of Iraq since the Flood. It is obvious that before the Flood, Iraq was a swampy country - really a series of Islands. The Flood came and gave the country a level surface."

AFTER THE FLOOD

II N due time the waters of the Flood subsided, and the Ark rested, as we read in Gen. 8: 4, "in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." When the waters were dried up from off the earth Noah, at the word of God, went forth of the Ark with his wife, his sons, and his son's wives. The command went further than this; it included "every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that

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creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.” (Gen. 8: 17). When this was carried out “Noah builded an altar unto the Lord, and offered burnt offerings on the altar.” Noah, recognizing the supremacy of the Lord, manifested his faith in God, and rendered his thanksgiving for the mercy and goodness extended unto him and his family. And in so doing he supplicated the continuance of the blessings from on high, which he acknowledged to be so necessary.

The Lord was well pleased with this act of Noah, and the manifestation of faith, which inspired it. The Lord, therefore, gave His Word: “While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” Furthermore, “God spake unto Noah, and his sons with him, saying, And I, behold, I will establish my covenant with you, and with your seed after you . . . neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth.” To emphasize this, “for perpetual generations; I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth . . . And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.” (Gen. 9).

The re-peopling of the earth, by the family of Noah, went on apace, of which we read, “The whole earth was of one language, and of one speech.” Onward, To the East, seemed to be their plan, seeking, as men have done ever since, a resting-place for the soles of their feet. “And it came to pass, as they journeyed eastward, that they found a plain in the land of Shinar; and they dwelt there.” (Gen. 11: 2). Now it is written: “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” (Prov. 14: 12). Had the people been content to dwell in the land of Shinar, there to serve and obey the Lord God who had delivered their father, Noah, and blessed his inheritance, all might have been well. But, settled in the plain, the people conceived a plan for their own salvation and glory. They had not forgotten the former judgments of God, and probably feared lest another flood should overtake them. To make a name for themselves was their cry! And to prevent calamity, should evil befall them, they conceived a plan for a city, fame, and a tower of refuge. “Let us build us a city,” said they, “and a tower whose

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top may reach unto heaven.”

But all this was known unto the Lord, from whom nothing is hid; perceiving their purpose God was able to effectively check them in their endeavors. Progress among the people was dependent upon their cooperation. So God spoilt their plan by interfering with their cooperation. For there God confounded their language, “that they may not understand one another’s speech.” And the next step was equally effective, “So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel.”

The tower of Babel is significant of the “way” of man, in opposition to “way of the Lord.”

“WE HAVE AN ALTAR”

DURING our journey down the stream of time we have noticed two events that called forth the building of an altar, and the offering of sacrifices. The altar, like the sacrifices, was not without significance. More was elaborated under the Mosaic constitution, with which we cannot now deal. Many things “in the beginning” pointed forward to another “beginning,” a new creation in Christ Jesus. Hence we read in Heb. 13: 10. “We have an altar, whereof they have no right to eat which serve the tabernacle.” So the significance has to do with a second Adam, whose life of obedience would establish “regeneration” and save from sin those who would come to God by, and through, Him.

SHALL BABEL PREVAIL?

SIN entered the world, and death by sin. Paradise was lost. Man, fearfully and wonderfully made, sought out many inventions. These, springing from the heart of man, could only lead away from God. The tower of Babel is but a representation of the stronghold of the traditions of men, by which they have sought to make void the commandments of God; teaching for doctrine the imaginations of their own hearts and minds. But this cannot continue. God’s purpose in the earth must be fulfilled. His Plan, even though it may involve 7,000 years, must be executed. *At the end the vision shall speak.*

This phase of our subject closes with a lesson from The Ark. Heb.11: 7, reads, “By faith Noah, being warned of God of things not

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seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith.” It is not difficult to associate this with the salvation of God through Jesus Christ. The apostle speaks of a time “when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.” (1 Pet. 3: 20). But can it be that you and I, living nearly 6,000 years after that event, can find any association therewith? It is one of those “things which happened for ensamples.” (1 Cor. 10: 11), and along with many other things was “written for our learning.” “They are written for our admonition, upon whom the ends of the world are come.” So it was that Peter continued in his epistle, “The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.”

This association of the past with the future is further shown in the colorful arch on the chart, representative of the Rainbow, proceeding from Ararat until it descends upon Olivet. Not that it ends there, for as the illustration shows, Rev. 4: 3 speaks of One sitting on the throne, “And there was a rainbow round about the throne, in sight like unto an emerald.” And again, “I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.” (Rev. 10: 1).

JESUS CHRIST IS “THE LAST ADAM.” The first man, Adam, brought sin and death into the world. The “last Adam” by obedience, even unto death, became a life-giving spirit. Jesus was raised from the dead by the power of God “through the blood of the everlasting covenant.” The bow in the cloud (though reminding us of the past and speaking of the Covenant made of God after the Flood) is significant of a new covenant. It speaks to us of Jesus Christ. As the Lamb of God Jesus was the covenant-victim. But He was victorious over the tomb; the grave could not hold Him.

In Him the tribes of Adam boast
More blessings than their father lost.

God’s Plan, as centered in Jesus Christ, will be more fully shown as we proceed. In it we shall see the fulfillment of the prophetic Word concerning Jesus: “Then I restored that which I took not away.” (Psa. 69: 4).

LECTURE 2

The Call of Abram

Two Seeds. Egypt. Sinai.

*The Old Covenant. Shadow of Good Things to Come
The Cross-Before the Crown*

THE former Lecture brought approximately 2,000 years down the stream of time. We halted in the Land of Shinar. We saw the Way of the LORD forsaken, ignored by men who followed their own heart's desires, and meriting the condemnation of heaven, which was duly meted out to them. We now take up another line of development, and find ourselves in Ur of the Chaldees. Looking at the Chart we find a break in the line of the Woman's seed. This is to demonstrate how, and through whom; the promise concerning the seed of the woman should be brought about. The fulfillment of the promise could not be brought to pass through *any* woman's seed. God, who made the promise, would direct and guide until the appointed end should be accomplished.

In the promise much was involved. It was not merely that at a certain period, in the history of the Adamic family, a seed should come through whom the things promised should be accomplished. Four thousand dark and dreary years were to roll by before that event. Meanwhile a Law of Truth was to be made known, and extended among the sons of men, to reach the hearts and minds of some who would hear it, and believing would respond to it, that they might be saved. This we saw in the quotation from Jude 3. "That ye should earnestly contend for the faith which was once for all delivered to the saints"

The Law of Faith, which is a Law of Truth, was made known after sin entered the world, thereby to counteract the evil, which had gained sway. Its development was by precept - here a little, there a little. Line upon line, precept upon precept. The stream of humanity was ever widening in its courses from the Way of the LORD. The faith appertaining to the "common salvation" would reach some and direct them God-ward by the Light of Life. Of necessity they must be guided by such revelation as was given in their generation, serving God and manifesting their faith in His promises; offering sacrifices in the light of their faith, both in thanks-giving and in supplication.

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Following the account of the people being scattered, and their language confounded, the record reveals “the generations of Shem,” out of which we have “the generations of Terah.” To quote Dr. Thomas, “The descendants of Noah were beginning to tread in the footsteps of the antediluvians. They were ambitious of making ‘a name’ for themselves, irrespective of the name of the Lord. This their way was their folly; yet their posterity approved their endeavor. Idolatry was beginning to prevail; and they proceeded to build a city. But the Lord came down and put a stop to their enterprise. Noah had lived 292 years after the flood, when three sons were born to Terah, a descendant of Shem, Terah being 70 years old. Shem was a worshipper of the true God, whom Noah styled, ‘the Lord God of Shem.’ Terah, however, seems to have departed from the simplicity of the truth; Be this as it may, we find him in Chaldea at a place called Ur.” -*Elpis Israel*, p.202.

“Terah,” we are told, “begat Abram, Nahor, and Haran.” They lived “on the other side of the flood,” *i.e.* eastward of “the great river Euphrates,” and there served the gods of Shinar. “Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees; the name of Abram’s wife was Sarai. But Sarai was barren; she had no child. Terah died in Haran.” (Gen. 11: 27-32).

Such is the introduction given us to Abram, and Sarai, who were destined to play so important a part in the Plan of the Ages. It is therefore both interesting and profitable to spend some time now in company with the Patriarchs. While Terah’s family dwelt in Ur, the LORD appeared to them, and said to Abram, “Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee,” They therefore removed from Ur of the Chaldees, and dwelt in Haran, where Terah died. In thus obeying the voice of the LORD they separated themselves from the idolaters of the Chaldean district of Mesopotamia.

THE CALL of ABRAM is simply, yet clearly, stated in the first nine verses of Gen. 12, from which the following quotations are given:

“Now the LORD had said unto Abram, Get thee out of thy father’s house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gathered, and the

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souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Morel. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the LORD, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east; and there he builded an altar unto the LORD, and called upon the name of the LORD. And Abram journeyed, going on still toward the south.”

A famine caused Abram to go further, even into Egypt. (Incidentally, is Egypt a symbol of light, or of darkness?) But Abram did not stay long there. “He went up out of Egypt, he and his wife, and all that he had, and Lot with him into the south . . . very rich in cattle, in silver, and in gold.” Then on again, “from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai . . . and there Abram called on the name of the LORD.” (Gen. 13: 1-4). Lot separated himself from Abram, after which we are told, “Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.”

This established another stepping-stone toward the grand climax, which, however, at that date was in the far-distant future. This change having taken place it was evidently appropriate for Abram to receive further instructions, and more detailed information, which is made known to us in the closing portion of Gen. 13. “And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise; walk through the land in the length of it and in the breadth of it, for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.”

“Abram the Hebrew” (Gen. 14: 13), was not without trials and troubles. His contact with the “battle of the kings” illustrates this. An outcome of this incident was that Abram met Melchizedek, “King of

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Salem, and priest of the most high God,” by whom Abram was blessed, and to whom Abram gave tithes. This notable event is stated in but three verses; it is, however, not lost sight of, for long afterwards an apostle wrote of it, and gave it the highest significance. Of this we cannot now speak particularly. Attention must be directed to the definite statements recorded in regard to the promise to Abram. And to these consideration must be given if we would apprehend the full force of their application to the development of God’s Plan on the earth. For, as we proceed to unfold the purpose of God and the hope of Salvation we shall find that the promises to Abram constitute an important “first principle,” without an understanding of which we cannot perceive the Gospel of the Kingdom of God; and, moreover, if we attain unto “the hope set before us” we must, indeed, be “blessed with faithful Abraham.”

When Abram was 99 years old, the Lord again appeared to him, and said “I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 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. And I will make thee exceedingly fruitful, and I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee, And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.” (Gen. 17: 1-8).

Following this announcement instructions were given concerning the covenant of circumcision, and the name of Abram’s wife was changed to Sarah. At the same time a definite promise was made that Sarah would bear a son of Abraham. So unexpected, and - naturally speaking - impossible did this seem to be, that Abraham laughed, and said, “Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear? But God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him.”

STEP-BY-STEP THE PLAN OF GOD WAS BEING DEVELOPED. We now retrace our steps to consider more fully the details of this development. We are noticing the more salient features;

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these help us to condense the Plan as it appertains to the Abrahamic Covenant, whilst the details enable us to perceive the reason why this “hope of the promise, made of God unto the fathers” had within it the scheme of salvation. Following on, therefore, our quotations from Gen. 17, we have these pregnant words in Gen. 21: 12, “For in Isaac shall thy seed be called.” Isaac grew, and the love of the father was centered in his son; hope also, for the promise that this son should be born had been fulfilled. Why then doubt that all other things contained in the promises would also be fulfilled?

FAITH IN GOD caused hope to shine brightly, even though at times dark shadows mantled the brow of the patriarch. “And it came to pass after these things, that God did *tempt* Abraham, and said unto him, Abraham: and he said, Behold me. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” Meeting *the test*, perhaps with a heart bowed down, yet not doubting the ultimate outcome of this unusual demand, Abraham was ready early in the morning, when, with two of his young men, Isaac his son, wood prepared for the burnt offering, ass saddled, he rose up, and went toward the place to which he had been directed. T was not until the third day that he saw the place afar off. Then, leaving the ass with the young men, Abraham said, “Abide ye here; I and the lad will go yonder and worship, *and come again to you.*” So father and son went forward, with wood, fire and knife, doubtless in quiet meditation, until Isaac spake: “My father, Behold the fire and the wood: but where is the lamb for a burnt offering?” Heart-searching question: faith-testing words, yet not hope destroying thought! Isaac, as yet, knew not what had been required of his father. Abraham, like another yet to come, in a much later day, and for another more glorious manifestation, “kept these things, and pondered them in his heart.” For the immediate need all he said to the lad, was, “My son, God will provide himself a lamb for a burnt offering.” What was said as the altar was being built, and preparation for the offering being made, we are not told. The record is wisely brief. “Abraham stretched forth his hand, and took the knife to slay his son.”

CONFIDENCE IN GOD alone actuated the compliance with Heaven’s mandate. How much Abraham perceived of the hidden meaning we are not told; he had, however, seen sufficient demonstration of the power invested in the Elohim since he first received the call to get out from his father’s house, and the land of his nativity to allow his trust

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not to be broken. Whilst prepared to carry out to the full the obligation placed upon him, the patriarch went so far as to tell the young men, “I and the lad will come *again to you*.” That was not the voice of pretence, but of hope based upon confidence as the outcome of knowledge. So we find it recorded in an epitome of men of faith: “By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure” (Heb. 11: 17-19).

The knife in the stretched-forth hand was sufficient; it demonstrated belief in God, and confidence that the Judge of all the earth would do right. The angel called, “Abraham, Abraham,” and said, “Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.” What relief to both father and son, and with what satisfaction would Abraham “lift up his eyes, and behold behind him a ram caught in a thicket by his horns; And Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.”

The place was named “Yahweh-jireh; i.e., The LORD will see, or provide.” Now all this had been seen, and noted, by the angel who was the name-bearer of the LORD, and the executioner of His will. Proof of faith, hope, confidence and obedience having been so demonstrably given; the LORD well pleased, and the men of His choice strengthened to continue and endure that they, and others, might at last “receive the promise” in glorious fulfillment, a further stage in the divine (and human) drama was consequently established. Heaven’s proclamation was once more heard; “The angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for *because thou hast done this thing*, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”

And so it came about that “Abraham and the lad” returned to the young men, even as he had said. Together they went to Beersheba, and Abraham dwelt there. Such is the record given to us in Gen. 22.

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We note in passing the death of Sarah, and also of Abraham. "Abraham gave up the ghost (breath), and died in a good old age, an old man, and full of years; and was gathered to his people," being buried in "The field which Abraham purchased of the sons of Heth; there was Abraham buried, and Sarah his wife."

ISAAC

THE development of God's Plan was now centered in Isaac, and therefore we find "the promise" extended to him. Of this we read, "The Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (Gen. 26: 2, 5).

Isaac had two sons, Esau and Jacob, "two manner of people." It was foretold that "the elder shall serve the younger." The subsequent history of these "two peoples" showed the accuracy, and the wisdom, of this divine foretelling. Our present interest is in the development of the Abrahamic Covenant, which permits our passing over much of the domestic happenings in their family circle.

JACOB

WE take up the thread in Gen. 28. "Isaac called Jacob and said, God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." Isaac sent Jacob away, and Jacob followed the instructions given to him. In the course of his journey, we read of Jacob: "And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold, a ladder set up on the

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earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land where thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.”

What a dream from which to awaken and wonder! Sensitive to the high calling which had befallen him, he said, “Surely the LORD is in this place; and I knew it not.” Of the place he said, “This is none other but the house of God,” and of the revelation and promise extended to him, “this is the gate of heaven,” i.e., the knowledge of the will and purpose of God, by reason of which an entrance may be found into the kingdom of heaven when the promises made of God unto the fathers find their fulfillment; guaranteed by God unto Abraham and his seed. Jacob called the name of that place Bethel, and having “vowed a vow” went on his journey; found his uncle Laban,, and stayed with him twenty years.

A few years later, again having been recipient of a divine favor, in that God once more instructed him as to what he should do, and where to go, Jacob said unto his household, and to all that were with him, “Let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.” This was accomplished, and in verses 9-12 of the chapter from which these events are obtainable (Gen. 35) we read, “And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name ISRAEL. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and (or even) a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.” The last verse of this chapter tells of the death of Isaac. And in course of time Jacob (Israel) also died.

WAS THE LAND RECEIVED ACCORDING TO THE PROMISES?

THE promise of the inheritance of the Land of Canaan had been given to them all. Did they receive the land, according to the promise of God? In other words, were the promises of God, made unto the fathers and to their seed, fulfilled in the lifetime of Abraham, Isaac and Jacob? If not- why not? These questions are definitely answered for us, in one scripture, where we read, “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.” (Heb. 11: 13, 39, 40).

We must again retrace our steps, and in doing so lay hold of some of the details, which, when fitted into the general picture already presented, will enable us to comprehend why the patriarchs, and many others, “died in faith,” without having witnessed the fulfillment of their hopes in the consummation of the Plan of the Ages; so vividly made known to them in the promises and testimony of God. The fifteenth chapter of Genesis is extremely interesting, enlightening, and of the utmost importance in regard to the promise to Abraham. Indeed; so much is involved in the revelation therein given that we may truly say, it is astounding. That Abraham (giving him now his later name) had thought long and well concerning the promises made to him is quite evident. Without any lack of faith, or distrust in God, Abraham could not fail to see the difficulties in the path. Before the promises could become actualities the difficulties must be removed. But how? Must he, himself, open up a way to overcome the obstacles? It was natural that, without further enlightenment, he should conceive such a scheme. The plan, however, was of God, and his mind must therefore ever be God-ward. Abraham had been with Melchizedek, priest of the Most High God, who had blessed him, saying, “Blessed be Abram of the most high God, possessor of heaven and earth.” And Abraham had said to the King of Sodom, “I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth . . . I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich.” (Gen. 14: 19,23).

God knoweth our thoughts, “even before they are our own,” and so,

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He who has “by dream, by oracle, by seer” made known His Will, approached the patriarch to answer some of his troubled thoughts. “After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.” God knew the mind of the man who had so well responded to His call; and would not Abraham feel, when the vision came to him, that here was an answer to the inquiry which had been formulating in his mind? He would feel that this was a message to give him strength, encouragement and hope, all being sorely needed to help him carry on amidst the trials of a period of waiting and watching. He, therefore, placed his hand in the hand of God, when he said, “LORD God what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? Behold, to me thou hast given no seed; and, lo, one born in my house is mine heir.”

There was the problem, which perplexed his mind. A promise to Abraham *and his seed*, and yet he had no child. Was it that a human construction was to be placed upon the promise, under the circumstance of his domestic difficulty, which apparently was against the fulfillment of the promise, as the patriarch might well have hoped it should be? The idea of an adoption seemed to provide a solution, but if with man, it was not so with God. For yet again the word of the Lord came, saying, “This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.” Abraham probably did not realize that he was being tested whilst also being prepared. Hence, the full knowledge of “how” it should come about was not immediately made known to him. In God’s own time it would be imparted to him, and by the longer process Abraham would be fortified to meet the requirements of the way. Having discarded the human suggestion, and made known that the seed should be direct, not adopted, the way was not yet opened to Abraham. Nor had the time come for it to be made known. Yet “the possessor of heaven and earth” thought well to offer a means of strength to the man of His choice. He, therefore, “brought him forth abroad, and said, Look now toward heaven, and *tell the stars*, if thou be able to number them; and he said unto him, so *shall thy seed be*.”

The experiences through which Abraham had passed had been sufficient to engender in him a disposition of conviction, trust and confidence. Therefore, even though he could not yet understand how and when these things should be, he could still believe that what God had promised He would fulfill. It is there recorded of him, “He believed in

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the LORD; and he counted it to him for righteousness.”

Again Abraham is reminded of the promise as it was first presented to him. And mark this well, my friends; it was belief in the promise as given, and confidence in the word of God that the same would be fulfilled “according to the promise” that Abraham's “belief” was reckoned as the basis of righteousness before God. This “hope of the promise” was a “gospel” unto Abraham. Would any other interpretation placed upon the promise, in regard to how, when and where it should be fulfilled, have been acceptable to the giver of the promise? *Did it matter what Abraham believed?* Would any other view of this gospel-hope, than that which is definitely stated, have been *right* before God? And would any interpretation contrary to the specified terms of the covenant have been acceptable, and sufficient to constitute Abraham “the friend of God?” (Jas. 2: 23). *Do you believe in the promise as Abraham believed,* and do you look for its fulfillment in the same way, and in the same place, as he did?

As if to emphasize the reality of the “place,” after God had directed attention to the “stars,” and promised, “so shall thy seed be,” “He said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.” But, years were passing, and Abraham was not a young man, and his wife apparently (physically) unsuited for the accomplishment of what was involved in the promise. Hence the question, “*Lord God, whereby shall I know that I shall inherit it?*”

Following is a synopsis of what is revealed in Gen. 15. “In reply to this, he was commanded to take ‘a heifer of *three years old*, and a ram of *three 3 years old*, and a turtle dove, and a young pigeon.’ Having killed them, ‘he divided them in the midst, and laid each piece one against another, but the birds divided he not.’ This sacrifice was representative of the qualities of the Christ, concerning which confirmation was about to be made, attestative of Abram’s and his seed’s possession of the land in the fullness of the times afterwards to be arranged. From the time of the sacrifice until the going down of the sun, Abram was engaged in watching the carcasses, so as to keep off the birds of prey. It is probable that the sacrifice was exposed about three hours; at all events ‘when even was come,’ and the sun was going down, Abram fell into a state of figurative death, by a deep sleep, and horror of great darkness coming over him. This was a very remarkable feature in the case before us. Abram had built altars, and had called upon the name of the Lord before; but there were no such attendant circumstances as these. Here, however,

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he stands watching the exposed sacrificial victims until even; and then is laid powerless in the similitude of death, and in the intense darkness of the grave. While he was in this state, the Lord revealed to Abram the fortunes of his descendants in the ensuing four hundred years; the judgment of the nation that should oppress them; their subsequent exodus from bondage with great wealth; his own peaceful death in a good old age; and the return of his descendants into the Land of Canaan again. The following are the words of the testimony: 'Know of a surety 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 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'."-*Elpis Israel*, p. 206.

Here, in part, was an answer to the question, "Whereby shall I know that I shall inherit it?" But that was not all. "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces." What did this *answer* reveal to Abraham? "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." Affliction in a strange land for the seed, i.e., natural descendants; a deep sleep- the sleep of death- for Abraham; a burning lamp passing through the pieces of the slain animals; light after darkness, i.e., life after death by a resurrection arising out of a Covenant-relationship, *guaranteed by a sacrificial death*. Truly a revelation for one to contemplate! Especially for one who had been told, on the highest authority, that he and his seed should inherit that land- the Land of Canaan - for ever, "*when as yet he had no child*."

The promise and covenant involved a territory "from the river of Egypt, unto the great river Euphrates." In Psa. 72: 8, we read, "from sea to sea and from the river unto the ends of the land," i.e., the Mediterranean to the Persian Gulf, and from the Euphrates at its junction with the Gulf, northward; and from the Pelusiac branch of the Nile, to the entrance into Hamath. "Here, then, is a noble domain, lying between Assyria, Persia, Arabia, the Red Sea, Egypt, and the Mediterranean; capable, when peopled by an industrious, enlightened, and well and strongly governed, nation, of commanding the commerce and sovereignty of Asia, and the wealth of Europe and America. Such is the

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land, containing, according to the survey of the British government, 300,000 square miles, concerning which God said to Abram, ‘to thee will I give it and unto thy seed *for ever*’.”-*Dr. John. Thomas.*

It is interesting to note that although the descendants of Abraham, at a later date, occupied this land, as a kingdom and nation; they did not possess the full extent of the territory. And when their past occupation of the land is compared with the description of the land as it is to be divided among the tribes in a yet future day we must realize that the past was but a partial fulfillment of the terms of the promise and covenant.

We have already seen the record of Abram’s name being changed to Abraham; the covenant of circumcision; the name of Abraham’s wife changed to Sarah; the promise to the patriarch, which made him laugh, and yet how “The Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bear Abraham a son in his old age, at the set time of which God had spoken to him” (Gen. 21: 1, 2). We saw also the suggestion to provide “a seed” through the house of Eliezer, which however was rejected. Even Sarah tried the idea of accommodation, for, seeing she “bare him no children,” she proposed to her husband that he take unto him her maid, “that I may obtain children by her.” Hagar, the Egyptian maid, bore a son, whose name was called “Ishmael.” Then trouble arose, as might have been expected.

God waited, for with Him “time,” as we know it, does not count. In all that took place God considered the end, for to Him “the end is known from the beginning.” And whilst laws were given for the time then present, there were also lessons to be imparted for those who should come after. It was so with the ordinance of circumcision; it was something since “sin entered” and man was cast out of Paradise. It had to do with the uncleanness of sin, and was incumbent upon those who would follow the way of the Lord. It formed a part of the “types and shadows” appertaining to the cross of Christ. This Paul shows in his epistle, “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.” (Col. 2: 11). The touching scene of the offering of Isaac also engaged our attention, and which comes to mind as we look at the pictorial representation of it on the chart.

One important feature of Heaven’s declaration to Abraham, after he had manifested such implicit faith in God- evidenced by his obedience- must not be overlooked. It is found in verse 17 of Gen. 22. “That in

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blessing I will bless thee, and in multiplying I will multiply *thy seed as the stars of the heaven*, and as the sand which is upon the sea shore; and *thy seed* shall possess the gate of *his* enemies.” Here are two seeds. Obviously the first is multitudinous, and refers to the natural descendants of Abraham, Isaac and Jacob; whilst the second is an individual seed, and therefore personal. Were these promises fulfilled? If, to the full extent, they were fulfilled in the days immediately following the giving of the promises to the patriarchs they would not, in later scriptures, still be referred to as “promises.” And yet, as time went on, some matters were fulfilled, as is seen in the history of the natural descendants of Abraham, The partial fulfillment, however, does not interfere with the ultimate accomplishment of all that was spoken.

If in one instance we read, “Thou hast fulfilled,” and in another, “Thou wilt perform,” there is no contradiction. It is a matter of “rightly dividing the Word of Truth,” and this we are able to do, if we keep before us the fact that the promises involved “two seeds,” and that certain features could be fulfilled during the period of development of the natural and national seed, but other matters having reference to the individual seed could not, and would not, be fulfilled “until the seed should come to whom the promise was made;” and these would only find full fruition at “the appointed time.” As these promises have to do with the scheme of salvation it behooves us to see things in their correct perspective. To accomplish this we must do, as others of old; “So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.” (Neh. 8: 8).

To illustrate what I have advanced in the preceding remarks, I now quote: “Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, *to his seed*, and hast performed thy words; for thou art righteous; and didst see the affliction of our fathers in Egypt, and hearest their cry by the Red Sea. Thou camest down also upon mount Sinai, and speakest with them from heaven, and gavest them right judgments, and laws of truth, good statutes and commandments. Their children also multipliedst thou *as the stars of heaven* and broughtest them into the land, concerning which thou hadst promised to their father’s, that they should go in to possess it. So *the children went in and*

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possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.” (Neh. 9: 7-9, 13, 23, 24).

Whilst this truly speaks of a fulfillment, and a possessing of the land, it does not meet *all* the requirements of the covenant God made with Abraham; therefore, there must be a future application. This we find expressed by a prophet in these words: “*Thou wilt perform* the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.” (Mic. 7: 20).

Hear now a summarization of “these things” given by Stephen, when he answered the high priest, “Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.” (Acts 7: 1-7).

This testimony is strengthened by the words of Paul, which demonstrate conclusively to whom the individual aspect of the promise refers, and clearly shows that though this individual seed is in process of development, it yet remains for “the seed” to inherit the land, under the terms of the promise, and “to possess the gate of *his* enemies.” Mark well the words of the Apostle to the Gentiles:

“Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they, which are of faith, the same, are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying; in thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. That the blessing of Abraham might come on the Gentiles

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through Jesus Christ; that we might receive the promise of the Spirit through faith. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgression, *till the seed should come* to whom the promise was made; and it was ordained by angels in the hands of a mediator. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Such is the remarkable testimony of Paul in Gal. 3. Jesus Christ is definitely declared to be *the seed* to whom the Abrahamic promise was made. The statement, however, goes beyond the direct seed, the person of Jesus Christ. Yet it is here interesting to note the opening words of the New Testament. "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Whilst carried beyond Jesus, we are also carried backward. We recall "the way of the Lord," as made known from the beginning. Men "called upon," and were "called by" the name of the Lord. The truth underlying "the name of the LORD" was embodied in the promises to the fathers, and the highest Name-bearer was designated "the seed to whom the promise was made." The work of the Father, in the Son, was to bring many sons unto glory." (Heb. 2: 10). These "many sons" would also be "in the Name," because they would be "in the way of the Lord." Hence, the word: "*If ye be Christ's, then are ye Abraham's seed.*" Thus the individual seed was also to become multitudinous; but, first the natural and then the spiritual. Howbeit, the spiritual, though multitudinous, were one seed, "all one in Christ Jesus." (Gal 3: 28).

That the promise to the fathers was not fulfilled in the day when Jesus was upon the earth is so obvious that no one should hesitate to affirm it; it must, therefore, appertain to a yet future period, of which we shall see much more as we proceed.

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And now, Paul, what more will you say? “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. For which hope’s sake, King Agrippa, I am accused of the Jews.” “But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that *for the hope of Israel* I am bound with this chain.” (Acts 26: 6, 7; 28: 9, 20). Was Paul bound for “a hope” which had been fulfilled?

“The hope of Israel” and “the hope of the promise made unto the fathers” are one and the same. This will be abundantly demonstrated as we continue to unfold the Plan of God for the ages. Referring to his “kinsmen according to the flesh” Paul says, “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came,” (Rom. 9: 3, 5). The “fathers,” are Abraham, Isaac and Israel; the latter two being spoken of as “the heirs with him (Abraham) of the same promise.” The sons of Jacob are styled “the twelve patriarchs.” (Acts 7: 8). And after many diversions, trials and wanderings we are told, “all the souls of the house of Jacob, which came into Egypt, were three score and ten.” (Gen. 46: 27). Great events, and important developments, often have small beginnings. “All the souls that came out of the loins of Jacob were seventy souls.” And yet it was decreed that the family of Abraham should become “as the stars.”

ISRAEL IN EGYPT AND SINAI

THE story of their going into Egypt is known to every reader of the Bible. There the people grew exceedingly, and this led them into sore travail. Egypt became, to them, a land of horror and a furnace of affliction. Nevertheless, at an appointed time, they came out of that land “with great substance,” and were a mighty host. Moses, their leader, eventually brought them “into the wilderness of Sinai,” where we see a new chapter in the development of The Plan. “In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went

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up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, *if ye will obey my voice indeed, and keep my covenant*, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." This did Moses, "And all the people answered together, and said, All that the Lord hath spoken we will do." (Ex. 19: 1-8.)

The statutes, ordinances, and commandments of the Lord were then given to the people. "The Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them" (Ex. 24: 12). This law became known as The Law of Moses; it was designed to instruct, and to regulate a people released from slavery, who henceforth were to live under totally different conditions to those in which they had been cradled. Though referred to as "Moses' Law," we must ever remember that it was the Law of God given through Moses. The period, in which it was destined to play its part in The Plan, was one of great importance. It was "added" to the promises, and (as did the promises) the Law pertained to the people to whom it was given, and directly- to no other people. If this principle of application is not recognized and maintained confusion will be the result. And although God's Covenant with the Children of Israel, under Moses' Law, came *after* the promises were made to the fathers, we find it spoken of as "the first covenant," and also as "the old covenant" (Heb. 8: 7, 13). It was also "a shadow of good things to come." (Heb. 10: 1), a "shadow" in the sense of being a dim outline, or type. It was not intended to supercede the covenanted-promises, and, accordingly, it was not perfect, or complete. The meaning of this is clear when seen in the light of Paul's testimony, where, in reference to the Abrahamic covenant, he says, "the law was added till the seed should come to whom the promise was made."

Moses' Law must serve its purpose in relation to The Plan, for the specified period; when that period should expire it would necessarily cease to operate. Being taken out of the way, something else would take its place, which would be another development of The Plan. When "added to," the Law had also a relation to the promises. The effectiveness of The Law, in its relation to the Abrahamic Covenant, is

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embodied in the words of Paul, when he says, “which hast the form of knowledge and of the truth in the law.” (Rom. 2: 20). If this “form” were merely seen *as a form* by the Children of Israel it would fail to enlighten them in the eternal riches of the promises. When the meaning of the “form” was discerned by the light of “the truth,” which was “in the law,” it transferred the Israelite beyond the Mosaic to the Abrahamic Covenant. The Children of Israel were thus born in the way of understanding; it depended however upon the fidelity of the parents, associates, and themselves as to whether they discerned the hidden wisdom. If they failed in this, “the knowledge of the truth” would not benefit them, and this *their* way would be their folly, even as it is written, “The man that wandereth out of the way of understanding shall remain in the congregation of the dead” (Prov. 21: 16).

Without the discernment of the hidden wisdom of “the truth in the law” obedience to the statutes and commandments could only benefit in the present life. Obedience to the Law of Moses could not bestow Eternal life upon any of the Children of Israel. One only, of all Israel, ever kept the Law in all things, and even He did not obtain Eternal life by so doing (using the term “eternal life” in the ordinary acceptance of it - implying “immortality”). When Jesus had “honored the Law,” and magnified the Name of the Lord by His perfect obedience, it was still necessary for Him to comply with a requirement of the Abrahamic Covenant. This was typified in various ways “in the Law” - which is the meaning of “the form of knowledge and of the truth” hidden therein. That the Law could not bestow “life” is beyond dispute, being clearly stated by Paul as follows: “Is the law then against the promises of God? God forbid: for if there had been *a law* given which *could have given life*, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe” (Gal. 3: 21, 22). When the time came for “blotting out the handwriting of ordinances” (which having served its purpose) the same was then “nailed to his cross.” (Col. 2: 14). These statements indicate the meaning of “which are a shadow of things to come; but the body is of Christ” (Verse 17).

SHADOWS

THE sacrifice of Jesus was prefigured in many ways. To one of these “types and shadows” attention is now directed. The people of God’s

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choice were not long, after leaving Egypt, in demonstrating that they had “a rebellious heart,” out of which they “spake against God, and against Moses.” For this they were punished, as God “sent fiery serpents among the people, and much people of Israel died.” By this they were brought to realize that they had transgressed; so coming to Moses, they said, “We have sinned, for we have spoken against the Lord, and against thee.” And they besought Moses that the Lord would take away the serpents. Moses’ prayer being answered, he was instructed of the Lord: “Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.” This Moses did, “and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived” (Num. 21: 6-9).

In that we have the “shadow;” and where shall we find the substance? There is no room for guess, speculation, or interpretation here. The Great Teacher Himself has answered the question; hear His words: “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; That whosoever believeth in him should not perish, but have eternal life” (John 3: 14, 15). Wherein is the parallel and lesson? All mankind has been “bitten” by the serpent - they have felt the serpent’s bite, and the consequences of sin are upon us all. And as they only who beheld the serpent of brass were relieved of the plague and lived, so also they only who “Behold the Lamb of God, who taketh away the sin of the world” can be saved from the sting of sin, which hath reigned unto death. To look upon the Lamb of God in this way does not require an actual sight of Jesus in a physical sense. “Look unto me, and be ye saved.” (Isa. 45: 22), is a mental process. Approach unto God is by “a strait and narrow way” (Matt. 7: 14). That “way” is the Truth as in Jesus. We may look upon Jesus by an intelligent understanding, and an affectionate appreciation of the things of the Kingdom of God and the Name of Jesus Christ. These things constitute the gospel of salvation, and when we accept them, and are obedient to the requirements of the Gospel, we “see Jesus,” and may be saved by Him.

Now let us demonstrate from the Chart. Commence with EVE, and follow the line marked “seed of the woman” from its beginning to the cross, under which we have written John 3: 14. “Even so must the Son of Man be lifted up.” Going back to the Book of Genesis we hear again the words to the serpent, “Thou shalt bruise his heel.” The first break in this line brings us to Abraham. The “seed of the woman” was to be

developed through the line of Abraham. He would therefore be the seed of Abraham, as well as the seed of the woman. The line, however, goes further- even to David. There are promises, which were made to David (of which we shall deal later) and these form a very important element of the covenants of promise. Take now another span, marked “Son of David;” this carries on to Bethlehem, where Jesus was born- Son of Man and Son of God. Another line from ENOS connects with the upper line.

THE *CROSS-BEFORE THE CROWN

“**HOW** is it that the cross of Jesus has come to be so impressive a thing among men?” A writer has asked this question, and doubtless many answers can be given. “The symbol of The Cross” (whether seen in the light of Truth, or viewed through the colorings of the many and varied perversions which have come down from the dark ages, when Truth had almost perished from the earth) has exercised a powerful influence over men and women of different race, color and creed. Sculptors have wrought, artists have painted, and many have composed and sung the praises of The Cross. Whether it be “When I survey the wondrous cross,” “Beneath the Cross of Jesus I fain would take my stand;” or, “The old rugged Cross,” the underlying thought of hymns and poems has been the recognition of the death of Jesus, as the Lamb of God to take away the sin of the World. Comfort, both true and false, has been the result to many through the generations.

God’s Plan, as revealed in the Scriptures, is to make known - to those who will give heed - what is Truth! Error is of darkness, Truth is of the light. “I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.”(John 8: 12). All who follow Jesus, *in His way*, and “continue in His Word” are His “disciples indeed;” and consequently as they thus “know the Truth,” according to the Master’s Word, “the truth doth make them free.” These “disciples indeed” look upon The Cross as the climax of all that has gone before during 4,000 years in which THE PLAN had been in operation, typically

* The word “cross” as found in the New Testament in regard to Christ’s crucifixion is translated from two different words in the Greek – *stauros* and *xulon*. Both indicate a single stake or pale and never represent two pieces of timber crossed at an angle. There is no conclusive evidence that early Christians represented Christ “hanging on a cross” until the 4th Century A.D. (Publishers, 2008).

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shadowing forth that “without shedding of blood there is no remission” (Heb. 9: 22).

The true disciple sees in The Cross more than the cross of Calvary. The sacrifice of Jesus was more than the death upon the cross. That, tragic as it was, was but the culmination of a life of sacrifice. “Conforming not to this world, but being transformed by the renewing of the mind.” (Rom. 12: 2). Oh, yes, this principle can be applied to Jesus, even as to ourselves, for did He not say, “Nevertheless, not my will, but thine, be done”? (Luke 22: 42). “Though he were a Son, yet learned he obedience by the things which he suffered.” (Heb. 5: 8). Jesus was not “made perfect” until *after* He had suffered, as the next verse shows. And they who would follow in His steps must remember that “the servant is not greater than His Lord;” and yet, it has been testified, “If we suffer, we shall also reign with him” (2 Tim. 2:12).

There is a battle to be fought,
An onward race to run.
The race must come before the prize,
the cross before the crown.

Jesus Christ lived and died, according to the will of God, to perform His part in the execution of The Plan. *To the Romans* Paul wrote: “Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.” (15: 8). But God raised Jesus from the dead, and exalted Him “to be a Prince and a Savior.” He will come again, for God “hath appointed a day, in the which he will rule the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” (Acts 17: 31).

IN HIS STEPS

ARE we willing to bear the Cross - that we may also share the Crown? For such indeed is the promise made to those who “follow in His Steps.” “Be thou faithful unto death, and I will give thee a crown of life.” (Rev. 2: 10). Are we satisfied with “the old covenant,” the mere “shadow,” and fail to grasp the Substance, which is in Christ? Are we satisfied with the covenant of Sinai, “which gendereth to bondage”- “Jerusalem which now is” (Gal. 4: 24, 25). Or would we rather find “Jerusalem which is above is free, which is the mother of us all” (verse

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26)? If so, we must find the “two seeds”- the natural and the spiritual. We must comprehend the “two covenants”- the old and the new. In so doing we will “seek first the kingdom of God, and His righteousness.” These we may find in “the gospel of Christ, which is the power of God unto Salvation *to every one that believeth.*” (Rom. 1: 16). Being fully persuaded of “that power,” and believing with the heart, our desire will be to comply with any condition made known in the Gospel, so that at last our lot will be, “Then they which be of faith are blessed with faithful Abraham.” (Gal. 3: 9).

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The History of Israel

*Two Houses. Many Days Without a King
Destruction of Jerusalem*

THE history of Israel involves not only the development of the people but also that of the Land, which was theirs.

Milman, in his *History of the Jews*, says, "The Jews, without reference to their religious belief, are among the most remarkable people in the annals of mankind. Sprung from one stock, they pass the infancy of their nation in a state of servitude in a foreign country, where, nevertheless, they increase so rapidly, as to appear on a sudden the fierce and irresistible conquerors of their native valleys in Palestine. At length, united under one monarchy, they gradually rise to the rank of a powerful, opulent, and commercial people. Subsequently, they are weakened, overwhelmed, and are transplanted into a foreign region. They are partially restored- are engaged in wars of the most romantic gallantry in assertion of their independence. Finally, they make the last desperate resistance to the universal dominion of the Caesars. Scattered from that period over the face of the earth, hated, scorned, and oppressed, they subsist, a numerous and often a thriving people; and in all the changes of manners and opinions retain their ancient institutions, their national character, and their indelible hope of restoration to grandeur and happiness in their native land."

"The most remarkable race that lives or ever lived on earth, is the Jewish race; and the most wonderful national phenomenon of this or any other age is the perpetual existence and past and present condition of the Jewish people. With a history that antedates the authentic records of all other nations, and a literature more widely diffused than the literature of any other people; with an experience more wonderful than that of any other race; they stand as they have stood for thousands of years, a mystery which confounds the wisest, a problem which baffles the skill of the most astute."

"The first republic known to history, consisting of the Twelve United States of Israel, established and organized in the desert, on the basis of universal suffrage, the election of officers by the people,

representation by elders, or aldermen, selected from the people, with inferior judges, and courts of last appeal, was finally planted in Canaan, the land being divided in fee- simple among all the people, one-twelfth of whom were selected and appointed to care for the education and enlightenment of the nation; one-tenth of their increase and of the produce of the land being set apart for their support in their educational and religious work. This federated nation, thus established, with an organic law, a written constitution, and a form of government wiser and more humane than any which the world had known; which guarded the rights of rich and poor, small and great, servants and masters, rulers and people, wives and husbands, captives and conquerors, protecting even the beasts of the field and the birds of the air, and providing for the proper tillage of the soil, and the preservation of trees, seeds, and fruits - was the pattern upon which all stable popular governments have been based.”-*H. L. Hastings*.

The foregoing quotations take us backward in the History of Israel. Now a recent comment (1941) by *Maurice Pearlman*: “The Jewish people, driven by an inspiration fashioned by 20 centuries of tradition, history, hopes and longings, have wrought this modern miracle of settlement and development. Half a million Jews, manning Jewry’s outpost, building Jewry’s future, are the backbone of their nation. Their achievements provide the main glimmer of light in the darkness spread by the persecuting tyrants on the Continent.

“In the years of twilight between the two great wars, there has been a steady upbuilding of Jewish life in Eretz Israel, and a grim decline in Jewish life in Europe. The last few years have seen the complete destruction of distinguished and old-established Jewish communities on the Continent. Millions of Jews have experienced at first hand persecution and discrimination, all the horrors of Nazi brutality and torture . . . In the free countries of the world, the lands in which Jews still enjoy the full rights of citizenship, the Jewish communities are becoming increasingly aware of the indivisibility of the Jewish problem and of the indivisible unity of the Jewish people.”

“THE PEOPLE SHALL DWELL ALONE”

THE Land” and “The People” are so closely associated as to become one theme. The reason is obvious. God made choice of the people for Himself also appointed the Land for their habitation. The

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Holy One of Israel who made promises concerning the Seed of Abraham also made a covenant concerning the Land of promise. And later, God made a covenant with David concerning his throne established in the Land, that “it should endure.” We are told, “In Judah is God known; His name is great in Israel. In Salem also is His tabernacle, and His dwelling place in Zion” (Psa. 76: 1, 2). “For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children” (Psa. 78: 5, 8).

For our present purpose *The History of Israel* must be confined to a brief outline of the development of this people, given in the Scriptures, in their relation to the 7,000 years Plan, in which they play a very important part. It commences with Abraham “the Hebrew,” whose descendants are spoken of as Hebrews; they are also designated “the children of Israel” and “the Jews.” It is necessary to recognize that all these terms apply to one and the same people, especially so, since in our time some professing interpreters of Bible teaching and prophecy have sought to establish a theory based upon a distinction between “Israel” and “Jew.”

We have already seen that “All the souls . . . were three score and ten.” (Gen. 46: 26, 27). A small beginning, but “the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them.” (Ex. 1: 7). Fearing the consequences that might be felt from this growth of the people in their land, “the Egyptians made the children of Israel to serve with rigor; and they made their lives bitter with hard bondage.” In this sore affliction they were not forgotten. “God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them. (Ex. 2: 24, 25).

If you ask: Just what was the covenant that God “remembered”? Here is an answer. “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them 400 years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance.” (Gen. 15: 13, 14). The people truly were in a land “not theirs”; they had been afflicted, and the period of their sojourn in the house of bondage was drawing to a close. And this is what God “remembered”- not that He had at any time forgotten His promise; rather, that at the appointed time God called to mind what had been promised, and proceeded to find the means of bringing it to pass.

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In the meantime Moses was born, and providentially preserved from the fate of the “sons” which, by the decree of Pharaoh, was that they should be “cast into the river.” We pass over the life of Moses in Egypt, from whence he fled before the face of Pharaoh, and read of him as a shepherd; “Moses kept the flock of Jethro, his father-in-law, and led the flock to the backside of the desert, and came to the mountain of God, to Horeb, where from the midst of the burning bush, which was not consumed, the angel of the LORD, speaking for God, said, “I am the God of Abraham, the God of Isaac, and the God of Jacob. I have surely seen the affliction of my people, which are in Egypt. And I am come down to deliver them. . .and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.” (Ex. 3: 1-10). As we have seen, they were to “come out with great substance;” and so it came to pass. For the sons of Israel did according to the word of Moses; “they ask from the Egyptians vessels of silver and vessels of gold, and garments; and Jehovah hath given the grace of the people in the eyes of the Egyptians, and they cause them to ask, and they spoil the Egyptians.” (Ex. 12: 35,36). - *Dr. Young's translation.*

Of necessity we pass over much detail, and now take a look at the people after they were out of Egypt. “And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male of their polls; From 20 years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.” “These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being 12 men; each one was for the house of his fathers. So were all those that were numbered of the children of Israel, by the house of their fathers, from 20 years old and upward, all that were able to go forth to war in Israel: Even all they that were numbered were 600,000 and 3,550. But the Levites after the tribe of their fathers were not numbered among them” (consequently, are additional to the number given in the preceding verse) (Num. 1: 1-3: 44-47). Such was the national growth at that time; it has been computed that the people, men, women and children, must have numbered “at least 2,500,000.” They had flocks and herds almost

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innumerable. A mighty host, indeed, brought out of Egypt from a life of slavery.

But that was “a land of civilization, thickly peopled, highly cultivated, well watered and fruitful.” And no small task awaited Moses and Aaron, to guide and direct this people in a new land, and under such changed conditions. This was quite the reverse of the land they had left behind. Moses speaks of it as “a desert land, and waste howling wilderness.” (Deut. 32: 10).

“That great and terrible wilderness, where there was no water.” (Deut. 8: 15). The Land of Promise was still behind them. Spies went out to search the land, and to bring back a report. They brought back of the fruit of the land, and said, “We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it” (Num. 13: 27). Nevertheless, they gave an evil report, “We be not able to go up against the people; for they are stronger than we.” It is not altogether surprising that the heart of the people gave way to weeping. In the face of all that had been done for them, they had not yet learned to trust in the Lord. They said, “would God that we had died in the land of Egypt; or would God we had died in this wilderness.” (14: 2). Little did they think when they so expressed themselves that “out of their own mouth they would be condemned.” Yet so it was. “As ye have spoken in mine ears, so will I do to you, saith the LORD. Your carcasses shall fall in this wilderness.” (verse 29). The spies who brought back “a good report” were not included, but the others should wander “forty years”, and so bear their iniquity.

When reading the brief Bible record of the waywardness of the children of Israel, we - in this our late day - probably do so as a matter of fact. We see their sin and the punishment meted out. But we should endeavor to visualize the situation from their point of view, if we would have the true perspective, and so be able to correctly apply the lesson. As yet they were not a people disciplined by the hand of God. They had been subdued by long servitude. Though submitting obediently to their taskmasters, in return for their labor they received the necessities of life. These were guaranteed to them, even as a man will care for his beast of burden that he might obtain the best results there from. In the land of their affliction the children of Israel had seen the arm of the Lord revealed in their behalf through Moses and Aaron, and were rejoiced to witness their own deliverance from Egypt, with the overthrow of Pharaoh and his host. But the long period of slavery had crushed their

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spirit, and spirituality was little known amongst them. They knew by bitter experience that Egypt was not their homeland; but the fullness of the promises, and the covenant made with the fathers, had little chance of fruition in their hearts and minds amidst the darkness of Egypt. Truly, they were but a natural seed, even though the seed of Abraham.

With the characteristics naturally developed in this former environment, and the disappointment so keenly felt “in the waste howling wilderness,” it was very easy for them to forget God. So whilst not taking away “the exceeding sinfulness of Sin,” extenuating circumstances may help us to see the why and wherefore of the sinner. If this be not so, why are these things recorded for our learning? That these lessons are not to be overlooked is evident from the use made of them in apostolic days. “Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after, Wherefore as the Holy Spirit saith, Today if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness; When your fathers tempted me, proved me, and saw my works 40 years. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. The word preached did not profit them, not being mixed with faith in them that heard. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.” These quotations from Hebrews 3 and 4 clearly demonstrate the lessons referred to.

We must now return from this digression. Balak, the king of Moab, said, “Come, curse me Jacob, and come, defy Israel.” But Balaam, with the word of the Lord in his mouth, answered, “How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, *the people shall dwell alone, and shall not be reckoned among the nations.* Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his.” (Num. 23: 7-10). “How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river’s side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour water out of buckets, and his seed in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce through with

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his arrows. He couched, he lay down as a lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.”

Balaam said unto Balak, “Now, behold, I go unto my people: come, I will advertise thee *what this people shall do to thy people in the latter days.*” And what he said, was not what Balaam saw, or knew, of himself. His “eyes had been opened.” He testified that he had “heard the words of God, and knew the knowledge of the most High,” and having seen the vision of the Almighty, he declared in prophecy of the things to come “I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.” (Num. 24: 5-9, 14, 17-19).

The thoughts here expressed in prophecy concerning “the latter days” are readily associated with the things foretold in “the covenant,” which were to be developed before “the hope of the promise made of God unto the fathers” (Acts 26: 6), could be fulfilled in the inheritance of the land “for ever;” and the individual seed to “possess the gates of his enemies.”

The wanderings in the wilderness continued according to heaven’s decree, and the long journey was coming to an end; wherefore, “Moses spake *unto all Israel* on this side Jordan, in the wilderness, on this side Jordan in the land of Moab, began Moses to declare this law, saying, The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the seaside, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: *go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them*” (Deut. 1: 1-8).

As for Moses (even him, of whom it was recorded, “My servant Moses, who is faithful in all mine house.” (Num. 12: 7) - who was angered by the strife of the Israelites, “so that it went ill with Moses for their sakes: Because they provoked his spirit, so that he spake unadvisedly with his lips.” (Psa. 106: 32. 33) - we read “And I besought

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the Lord at that time, saying, O LORD God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in the earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the LORD was wroth with me for your sakes, and would not hear me; and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.” (Deut. 3: 23-28)

THE CHARGE BY MOSES TO ISRAEL

M OSES accepted the divine conclusion; no doubt with sadness of heart, but still with an endeavor to serve his God as he had continually done. He must leave his people, but before doing so he must “charge them before God” concerning their conduct, individually and collectively, as a people to whom the Eternal God had revealed Himself in their behalf. For our present purpose I can but give some definite quotations which show the exalted position occupied by the people, and consequently the grave responsibilities resting upon them. Moses submitted these to them, and urged upon them the need to give heed thereto, and the absolute necessity of their compliance with the “statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it;” if they would remain the beneficiaries by divine favor.

Hear then the charge by Moses:

“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, *that ye may live*, and go in and possess the land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and

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understanding people. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy son's sons. And the LORD spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; save a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. Take ye therefore good heed unto yourselves, lest ye corrupt yourselves. The LORD hath taken you, and brought you forth out of the iron furnace. Furthermore the Lord was angry with me for your sakes, and swore that I should not go over Jordan. But I must die in this land; but ye shall go over, and possess that good land. *Take heed unto yourselves, lest ye forget the covenant of the LORD your God.* For the LORD thy God is a consuming fire, even a jealous God. I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. For ask now of the days that are past.... Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Out of heaven he made thee to hear his voice. *And because he loved thy fathers,* therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee and thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever.”

The foregoing quotations are from Deuteronomy 4. Following are from the seventh chapter:

“When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee; thou shalt smite them, and utterly destroy them; thou

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shalt make no covenant with them, nor shew mercy unto them. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves and burn their graven images with fire. *For thou art an holy people unto the LORD thy God; the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers. Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; And repayeth them that hate him to their face, to destroy them. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.*”

FROM THE JUDGES TO A KING

WHEN Moses directed the men - one of every tribe - to go and spy out the land, only two of them brought back a good report. The others suffered the consequences of their evil doing- “even those men that did bring up the evil report upon the land, died by the plague before the Lord.” “But Joshua and Caleb lived still.” (Num 14: 37, 38).

“After the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses’ minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.” (Josh. 1: 1, 2).

After this came the time of the Judges, for about 450 years. These events were later summarized by the apostle Paul, in a remarkable speech.

“Men of Israel,” said he, “and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of 40 years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges about the

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space of 450 years, until Samuel the prophet.” (Acts 13: 16-20).

We have already seen, in quotations from Exodus 19, the entry of the children of Israel into the wilderness of Sinai. By the covenant of Sinai they were established “a kingdom of priests, and a holy nation.” Here I wish to emphasize that *the kingdom and nation so established was not a monarchy*, but the divine arrangement continued under judges, until, against the expressed design and purpose of the God of Israel, *the people themselves desired* a king. Although their request was granted it was to their hurt- not to the glory of God. With but a few bright spots in their long line of kings their history onward was mantled in darkness, and disaster was their portion until the time came when no longer a king could reign over them, and “lead them,” as they had so urgently demanded in the day of Samuel. Samuel the good, a prophet of the LORD, was now an old man, and his sons whom he had made judges over Israel walked not in his ways, but turned aside, took bribes, and perverted judgment. Such procedure could only engender unrest and confusion among the people; hence, we find “All the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways; *now make us a king* to judge us like all the nations.” (Sam. 8: 4, 5).

To change from a Theocratic-democracy to a monarchy was the proposed solution suggested by the people. They did not seek to remedy the evil by a readjustment of the basic principle centered in the Constitution of Sinai, which would have been acceptable to God. They were prepared to depart from God’s arrangement, and to establish their own way. In this, as in many things, “there is a way which seemeth right to the sons of men, but the end” is not the salvation of God! “Let us be like all the nations,” was Israel’s cry, when Heaven’s decree was for them to be *a separated* nation.

Samuel saw beyond the vision of the people, and in his displeasure he approached God. But the Lord answered, “Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but *they have rejected me, that I should not reign over them.*” (Verse 7). There we have the true situation, “the whole matter in a nutshell,” “they have forsaken me, and served other gods, so do they also unto thee.” Guided by inspiration of the Almighty Samuel did “protest solemnly unto them, and shew them the manner of the king that shall reign over them.” They were told, “He will take your sons, and appoint them for himself . . . he will take your daughters . . . he will take your fields, even

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the best of them, and give them to his servants . . . he will take the tenth of your seed . . . your young men . . . your asses . . . the tenth of your sheep, and ye shall be his servants.” How stubborn is the heart of man when set to do his own way! “The people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us . . . that our king may judge us, and go out before us, and fight our battles.”

SAUL WAS CHOSEN to be their king. But tragic and sad were the days of his reign. A brighter page opened with the reign of David, who followed Saul, even though many a cloud is seen both at the beginning and the end thereof. We are told, “The men of Judah came, and there they anointed David king over the house of Judah.” (2 Sam 2: 4) This did not find favor with all the people, for Abner took the son of Saul and made him king. “Ishbosheth was 40 years old when he began to reign over Israel, and reigned two years.” (Verse 10). “There was long war between the house of Saul and the house of David.” (2 Sam. 3:1).

Throughout all this THE PLAN was being developed. The children of Israel were being dealt with even as Samuel had foretold. During the troublesome reign of Saul the people had ample opportunity to remember the words of the prophet and their own determination to “have a king.” In the development of the purpose of God in the changed conditions of His kingdom there was need for the transfer of power and authority to one who was more suitable for the dignity of the throne than Saul had shown himself to be; and one who should also reflect, in greater measure, the attributes of the Invisible King. Hence the call of David; “To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah from Dan to Beersheba.” For, as the record shows, Abner had transferred his interests from Ishbosheth to David. “Abner had communication with the elders of Israel, saying, Ye sought for David in times past to be king over you; now then do it: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth” (2 Sam. 3: 17-21).

And so it came to pass; for we read, “Then came all the tribes of Israel to David unto Hebron . . . Also in time past, when Saul was king over us, thou was he that ledest out and broughtest in Israel; and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a

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captain over Israel. So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king of Israel. David was 30 years old when he began to reign, and he reigned 40 years. In Hebron *he reigned over Judah* seven years and six months: and in Jerusalem he reigned 30 and three years over all Israel and Judah." (2 Sam. 5: 1-5).

DAVID

WE are now about 3,000 years down the river of time, as you may see on the screen, in the Adamic Era. This is an epoch, as important as that of Abraham. For whilst the covenant with the "father of the faithful" is never lost sight of in all the developments of The Plan of salvation, "the sure mercies of David" form such an integral part of the same scheme that we persistently see this theme in "the things of the kingdom," and "the only name given among men whereby we must be saved." (Acts 4: 12). The prophet Micah cries, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou has sworn unto our fathers from the days of old." And the Psalmist adds his voice, saying, "LORD, where are thy former loving kindnesses, which thou swarest unto David in thy truth?" (Psa. 89: 49). What was it that had been "sworn unto David"? The answer is to be found in some of the most remarkable testimony contained in the Bible.

"Say unto my servant David, Thus saith the LORD of Hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I wilt be his father, and he shall be

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my son. If he commit iniquity (or, rather, in his suffering for iniquity), I will chasten him with the rod of men, and with the stripes of the children of men (or, stripes due to the sons of Adam): But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.”

Such were the words spoken by Nathan the prophet to David. They concerned David, his house, his kingdom and his throne. They foretold the coming of a Son of David, who would also be Son of God. They depicted His suffering on account of iniquity, though not His own wrongdoing. The mercy of the LORD was guaranteed to Him. The throne to be given Him was to be “for ever.” And the nation of Israel after being moved from place to place- afflicted, tormented- would at last find a resting place for the soles of their feet, in their own land, under the beneficent reign of this Greater Son of David. This future day of blessedness was perceived by David, who “sat before the Lord” and acknowledged His Supremacy. “Thou hast spoken also of thy servant’s house *for a great while to come.*” In his ascription of praise David declares, “Thou art great, O LORD God: there is none like thee, neither is there any God beside thee, according to all we have heard with our ears. And what one nation in the earth is like thy people, even like Israel? For thou hast confirmed to thyself thy people Israel to be a people unto thee forever: and thou, LORD, art become their God. And now, O LORD God, the word that thou has spoken concerning thy servant and concerning his house, establish it for ever, and do as thou has said.” (2 Sam. 7)

It is fitting to supplement the foregoing testimony with a quotation from 2 Sam. 23: 1-7. I submit a translation of these verses as given by Dr, Thomas in *The Herald of the Kingdom*, 1855. The reader can compare it with the A. V.

“Now these words of David, the last, are an oracle of David, son of Jesse, even an oracle of the mighty *man* concerning an anointed one of the gods of Jacob, and the pleasantest *theme* of Israel’s songs. The Spirit of Jehovah spake through me, and His word *was* upon my tongue; gods of Israel spake to me, *and* the Rock of Israel discoursed, saying, There shall be a just man ruling over mankind, ruling in the righteous precepts of the gods. And as the brightness of morning He shall arise, the sun of an unclouded dawn

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shining forth after rain upon the tender grass out of the earth. Though my house is not perfect with the Mighty One, yet he hath ordained for me the covenant of the age, ordered in everything and sure; truly *this* is all my salvation and all my delight, tho' he cause it not to spring forth. But the wicked *shall be* all of them as a thorn bush to be thrust away; yet without hand shall they be taken: nevertheless a man shall smite upon them: he shall be filled with iron and the shaft of a spear, but with fire to burn up while standing they shall be consumed."

That an immediate fulfillment to the promises, in the preceding testimonies, was not to be expected should readily be discerned by all who give heed to the language employed. Indeed, such could not be. The house, kingdom and throne of David were to continue. That which was spoken was "for a great while to come." Hence, it is said, "David shall never want a man to sit upon the throne of the house of Israel." (Jer. 33: 17).

This does not teach that the throne of David would "continue in perpetuity;" that it would always continue without a break- that from that day onward there would be a throne somewhere in the world which would be David's throne, and that a king would sit thereon and rule the House of Israel! The facts are against such an interpretation. The throne was established *in the land, which was the choice of Israel's God*. It is a land, which the LORD God "cared for." (Deut. 11: 12). Of that land we read: "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell: for I have desired it. There will I make the horn of David to bud." (Psa. 132: 13-17). It is a land not forgotten even though for many generations a desolation.

The voice of prophecy says, "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, *the set time*, is come. When the Lord shall build up Zion, *he shall appear in his glory*. This shall be written *for the generation to come*: and the people *which shall be created* shall praise the LORD. To declare *the name of the LORD* in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the LORD." (Psa. 102: 13-22). Where is the throne of David today? Go through the length and breadth of the land covenanted to Abraham, and will you find there the kingdom of David? And is Jerusalem today graced with the throne of David? *Read yet again*, "I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish for ever, and build up thy throne to all

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generations. If his children forsake my law and walk not in my judgments: If they break my statutes, and keep not my commandments: Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.” (Psa. 89).

DID THE SPIRIT OF GOD, thus testifying to the continuity of the throne “as the sun and the moon,” expect us to interpret His words as signifying that there never would be a day when the throne would not manifestly be in existence? The next verse (39) prohibits such a conclusion: “But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant: *thou hast profaned his crown by casting it to the ground.* Thou hast made his glory to cease, and *cast his throne down to the ground.*”

There is no contradiction in these testimonies. The reader who desires to understand The Plan of the Ages must acknowledge, and follow after, the apostolic injunction; “study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (2 Tim. 2: 15). Failure to “rightly divide the word” is the cause of many misconceptions and misapplications of the Scriptures. As with the Abrahamic Covenant, which embraces a temporary and a future inheritance of the land, so with the promise to David - the continuance of the temporal kingdom was dependent upon obedience by the people to the law of God. *The final and complete fulfillment was dependent upon the Son* who should “suffer for iniquity,” just as the promise to Abraham looked for the “Seed to whom the promise was made.” The disobedience of the people, which resulted in the overturning of the kingdom, the casting down of the throne and profanation of the crown, together with the scattering of the people - whilst creating a suspension - did not negative the covenant. Therefore, in answer to the question, in verse 49 of the Psalm, “LORD, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?” there can be but one answer. *They are in promise still!*

WE MUST NOW RETURN TO, and follow, the history of the kingdom of God - for such was the kingdom of Israel. Before turning into the bypath of divine beauty from which we have just emerged, we

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left David established upon the throne as king over all Israel and Judah. We take up the story toward the close of his reign. David assembled all the princes of Israel, captains of companies, captains of thousands, and of hundreds, stewards, officers, mighty men and valiant men unto Jerusalem. David the king, stood up upon his feet, and addressed the assembly.

“Hear me, my brethren, and my people: I had in mine heart to build an house of rest for the ark of the covenant of the Lord. But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood. Howbeit the LORD God of Israel *chose me* before all the house of my father *to be king over Israel for ever*: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: And of all my sons (for the LORD hath given me many sons), *he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel*. And he said unto me, I will establish his kingdom for ever, *if he be constant to do my commandments*, as at this day.”

DAVID, THE KING, urged the people to “keep and seek for all the commandments of the LORD your God: *that ye may possess this good land*, and leave it for an inheritance for your children after you for ever.” To Solomon he gave the warning word: “if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.” (1 Chron. 28).

Continuity was dependent upon obedience. David made known his desires to the people and in responding “The *people rejoiced, for that they offered willingly to the Lord*.” And the king blessed the Lord before all the congregation, and acknowledged, “Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.” “And they sacrificed sacrifices unto the LORD . . . and did eat and drink before the Lord on that day with great gladness.” After this they made Solomon king, and “*Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered*.” Such is the record of 1 Chron. 29, which closes with the announcement of David’s death. “And he died in a good old age, full of days, riches and honour: and Solomon his son reigned in his stead.”

SOLOMON - AND DECLENSION

SOLOMON was now king over all Israel. Times were good, and the people contented. "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: 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: 20-25).

Solomon built - what David had designed and purposed, but was forbidden to do - a house for the habitation of God. After the consecration of the temple "the Lord appeared unto Solomon by night," and acknowledged the prayer of the king. In doing so, however, conditional promises were extended to the king and the people: "As for thee, if thou wilt walk before me, as David thy father walked . . . Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel. But if ye turn away, and forsake my statutes and my commandments, then will I pluck them up by the roots out of my land which I have given them: and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations." And when any who pass by shall say 'Why hath the LORD done thus unto this land, and unto this house?' the answer should be 'Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.' (2 Chron. 7).

How lamentably sad that Solomon, who commenced his reign under such magnificent and wonderful conditions, should at last fall so far behind by disregarding the statutes and judgments so definitely placed before him! For of Solomon, when he was old, it is said, "his heart was not perfect with the Lord his God, as was the heart of David his father." Submitting to the allurements of the women of other nations, concerning whom the LORD had said "Ye shall not go in to them, for they will surely turn away your heart after their gods," Solomon demonstrated the wisdom of God in forbidding such association. "For Solomon went after Ashtoreth the goddess of the Zidonians . . . and did evil in the sight of the LORD." "Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which

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I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant." Not immediately - "for David thy father's sake: but I will rend it out of the hand of thy son." And then, as though looking down the river of time, and seeing the unfolding of the calamities which would befall this people, and remembering the seed of Abraham and of David to whom the promises were made, and knowing that the servant to whom the kingdom was to be transferred would not follow the LORD, another promise was given; "Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."

As foreseen and foretold, so it came to pass. Jeroboam, the son of Nebat, an Ephrathite of Zereda, Solomon's servant, "lifted up his hand against the king"; for the prophet Ahijah had met him alone in a field, and taking from him a new garment had "rent it in twelve pieces." Ten of the pieces were given to Jeroboam, and the prophet said, "Thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." Solomon sought to kill Jeroboam, but he fled into Egypt, remaining there until the death of Solomon, which occurred at the end of forty years reign over all Israel. "And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead."

THE KINGDOM DIVIDED

THERE were now two kings, and a divided kingdom. The position is stated as follows: "And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only. And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon." (1 Kings 12: 20, 21). But this was against the decree of heaven, as the record proceeds to show; and so being told not to go up, nor fight against their brethren, they "returned to depart, according to the word of the LORD." But Jeroboam was fearful, lest the tribes given to him might seek to return to the house of David. "Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to

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Jerusalem: behold thy god's, O Israel, which brought thee up out of the land of Egypt. And he set one in Bethel, and the other put he in Dan. And Jeroboam ordained a feast, and he offered upon the altar."

THUS JEROBOAM SINNED, AND MADE ISRAEL TO SIN. Two chapters further on (1 Kings 14) we have judgments against Jeroboam, which were duly executed; and down the line of kings which succeeded him, we hear the oft-repeated cry, that they "walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin"; until finally the kingdom of the House of Israel came to an end, B.C. 721.

THE HOUSE OF ISRAEL "REMOVED"

THERE is little, if anything, to the credit of the kings of Israel from the day of Jeroboam to the end of their reign, when the ten tribes were led away into captivity; the record of which is as follows: "The king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. For so it was, that the children of Israel had sinned against the LORD their God . . . and walked in the statutes of the heathen, whom the LORD cast out. . . . And the children of Israel did secretly things that were not right . . . they set up images and groves, and burnt incense in all the high places. They served idols, whereof the LORD had said unto them, Ye shall not do this thing. Therefore the LORD was very *angry with Israel, and removed them out of his sight*: there was none left but the tribe of Judah only. For the children of Israel walked in all the sins of Jeroboam which he did; and departed not from them; Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day." (2 Kings 17. see also 2 Kings 18: 11, 12).

In the prophecy of Hosea we have the same matter foretold in these words, "For yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and *will cause to cease the kingdom of the house of Israel* . . . for I will no more have mercy upon the house of Israel; but I will utterly take them away." (1: 4- 6). "*Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay the beloved (or the desires) of their womb. My God will cast them away, because they did not hearken unto him: and they shall be*

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wanderers among the nations.” (Hosea 9: 16, 17). So, after about 300 years as a separate house from the House of Judah, the kingdom of Israel was “smitten,” “dried up,” “cast out of his sight,” and “caused to cease” from being a kingdom, with no hope of restoration until the House of Israel shall be re-joined to the House of Judah, in a yet future day.

THE HOUSE OF JUDAH

THE kingdom of Rehoboam did not come to an end along with the kingdom of Jeroboam. Hosea, in depicting the end of the House of Israel, added these words: “But I will have mercy upon the House of Judah.” Following down the line of Rehoboam one might find a few bright spots amidst evil days. We read, “The LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; but sought to the God of his father, and walked in his commandments, and not after the doings of Israel. And his heart was lifted up (encouraged) in the ways of the Lord: Moreover he took away the high places and groves out of Judah.” (2 Chron. 17: 1, 6).

It is interesting to note the development, in numbers, of the House of Judah so far as figures are given in two chapters regarding the fighting men. In 2 Chron. 11: 1, we have mention of 180,000 warriors of the House of Judah and Benjamin; whilst in chapter 17 we have a total of 1,160,000, representing a growth of almost seven to one. The contrast with the House of Israel is very striking, especially in view of the claims of some present-day theories. They are described as “two little flocks of kids.” (1 Kings 20: 27). About seventy years before that they were “800,000 chosen men,” twice as many as the House of Judah, which at that time mustered “400,000 men.” (2 Chron. 13: 3). One hundred and fifteen years later (than this 800,000) the picture of Israel is decidedly worse than that of Judah, for we have mention of but 10,000 - “fifty horsemen, ten chariots, and ten thousand footmen: for the king of Syria had destroyed them, and had made them like the dust by threshing.” (2 Kings 13: 7).

The beauty of Hezekiah’s faith and trust in God (which, when he was “sick unto death,” brought him the favor of heaven, in that fifteen years were added to his days, 2 Kings 20: 6) was overshadowed by his reception of the men from Babylon, to whom he “shewed all the house of his precious things,” his armor and his treasures. This did not meet with approval, for Isaiah said unto Hezekiah, “Hear the word of the LORD.

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Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon; nothing shall be left, saith the LORD” (verse 17). Hezekiah died, and Manasseh his son reigned in his stead. *And what then?* But twelve years old when he began to reign, Manasseh reigned fifty years in Jerusalem; long and evil were his days. He built again the high places which Hezekiah had destroyed, and “reared up altars for Baal, and worshipped all the host of heaven. He desecrated the house of the LORD, dealt with familiar spirits, and wrought much wickedness in the sight of the Lord.” “And Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.” (2 Kings 21: 1-9).

At the age of twenty-two years Amon succeeded to the throne. But he did not improve the situation. “He did that which was evil in the sight of the LORD, as his father Manasseh did.” He was slain, in his own house, by his own servants; who in turn were slain by the people. Then the cloud was lifted for a while.

JOSIAH AND THE PASSOVER

JOSIAH came to the throne, being eight years old. He reigned thirty-one years in Jerusalem. How refreshing to read “he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.” When “the words of the book of the law” were read before the king, “he rent his clothes.” He humbled himself before God, and endeavored to destroy the idolatry, which he found in Judah. In hope of bringing the people back to “the way of the LORD” Josiah the king commanded the people to keep the passover. This act of the king was one of the outstanding events in the checkered career of the Houses of Israel and Judah. Having gone through the land, “breaking in pieces the images, and cutting down the groves”; also “the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove,” he returned to Jerusalem. From this “city of the great king” he issued his decree: “Keep the passover unto the LORD your God, as it is written in the book of this covenant.”

WHAT IS THIS PASSOVER, which pertains to the covenant? Here let us look at the chart. We go back to Egypt, represented by the

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Pyramid. There, as we have seen, the Egyptian's had oppressed and cruelly afflicted the children of Israel. But "He that keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper: The LORD shall preserve thy going out and thy coming in." (Psa. 121). That was true in the time of the Exodus, even as when the Psalmist so beautifully expressed his confidence in God. To Abraham God had said, "That nation, whom they shall serve, will I judge." *God did not forget.* "He sent Moses his servant; and Aaron whom he had chosen. They shewed his signs among them, and wonders in the land of Ham. He sent darkness. He turned their waters into blood, and slew their fish. Frogs came forth in abundance. Divers sorts of flies, and lice in all their coasts. He gave them hail for rain, and flaming fire in their land. He smote their vines and fig trees. The locusts came and caterpillars without number. He smote also the firstborn in their land, the chief of all their strength." As for the children of Israel, God "brought them forth also with silver and gold: and there was not one feeble among their tribes." No wonder that "Egypt was glad when they departed." (Psa. 105).

Israel, however, did not come out of Egypt in full strength, and with great substance, without first manifesting faith in, and obedience to God. On the chart we have depicted a small family outside their dwelling. Mother and daughter look on, whilst the son holds a basin: the father is in the act of striking the lintel and the side posts, on the outside of the entrance. *This they did because they believed in God.* The LORD directed Moses and Aaron to speak unto "all the congregation of Israel, saying, In the tenth of this month they shall take to them every man a lamb. . . a lamb for an house. Your lamb shall be without blemish, a male of the first year. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in the night, roast with fire, and unleavened bread; with bitter herbs. . . And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover."

IN WHAT SENSE WAS IT A "PASSOVER"? God was about to show, very effectively, His mighty power upon Egypt; and also to demonstrate how He could aid His people and deliver them from their persecutors. This information was given to His people, but not without impressing upon them the fact that they could obtain His favor only by

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complying with His requirements. Hence the detailed instructions, “For I will *pass through* the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods (or, princes) of Egypt I will execute judgment: I am the LORD.”

Did “all the firstborn in the land” include the firstborn of the children of Israel? *Not if they obeyed God by keeping the law given concerning the Passover!* But if they disobeyed they, too, would suffer when the avenging angel passed over the land of Egypt. *By what sign were they saved from the fate of the Egyptians?* Could not God have saved them without a sign? Was not *the power of God* sufficient of itself? There are some today who reason along these lines in regard to the “substance”, of which the matter now being dealt with was but a shadow! The power of the All-powerful is sufficient to accomplish all His will, at any time and under all circumstances, should He choose to direct His power to that end. But in the scheme of redemption God’s Plan calls for compliance, on the part of those to be benefited thereby, with whatever laws and statutes He may see fit to impose upon them. Non-compliance simply means that the benefits would not be conferred. *Therefore the sign*, “And the blood shall be to you for a token upon the houses where ye are: *and when I see the blood*, I WILL PASS OVER YOU, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this shall be unto you for a memorial; and ye shall keep it a feast by an ordinance for ever.” Further instructions were given, after which we read: “Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.”

THIS WAS TO BE CONTINUALLY OBSERVED “throughout their generations.” And to their children who should ask the meaning of such a service, they were to answer: “It is the sacrifice of the LORD’s passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.” This happened at midnight, and when the Egyptians realized it, they urged the children of Israel to get out of the land in haste. This they did after first borrowing

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of the Egyptians such things as they desired and required. So “they spoiled the Egyptians,” and came out with great substance. “And it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a *night much to be observed unto the LORD*, in their generations.”

To emphasize its significance and importance, an “ordinance of the passover” was placed on record: “There shall no stranger eat thereof.” “When a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised; for no uncircumcised person shall eat thereof.” (Ex. 12).

SUCH WAS THE PASSOVER, AND THE ORDINANCE THEREOF. In the backslidings of Israel the ordinances had been disregarded, and abominable practices had taken their place. It was the realization of all this that stirred the heart of Josiah to such activity, that he took away those things with which “the kings of Israel had provoked the LORD to anger”; and which prompted him to seek the favor of God toward his people - by turning their hearts, once again, to that Way of the LORD by which they had become the people of God; separated from all peoples. The people responded to the call of the king, when he commanded them to “keep the passover.” It was a red-letter day in the annals of a retrograde nation; one bright spot on a clouded horizon-interesting and appealing while it lasted; but it was unable to stem the tide, or to prevent the bursting of the cloud, in which was the pent-up wrath and anger of the LORD, against that people. “Surely,” we are informed, “there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.” (2 Kings 23: 21-23). What a tribute is extended to him in the words, “And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.”

The passover was a feast intended - not only to commemorate Israel’s deliverance from Egypt, but also to keep before the mind of the people the value of Sacrifices as ordained of God. “Without shedding of blood is no remission”. This is Bible doctrine; its purport, necessity, and application must be discerned before anyone (either type or antitype) can approach God acceptably. Only when under cover of the blood, sprinkled according to the ordinance, could even the houses of the Israelites be saved from the avenger who passed through the land of Egypt; as if they

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themselves were contaminated by the very association with the land of darkness and iniquity. It was an added link to the chain of sacrificial instructions and institutions, which originated when “sin came into the world, and death by sin;” all of which were intended to show that none could escape from the realm of darkness, sin and death, *without the passover* of, and by, the Lord. This will be further demonstrated when we deal with the anti-type.

WE MUST NOW RETURN TO THE HISTORY OF THE PEOPLE. The sincerity of Josiah, in his efforts to improve the condition of the people, was recognized by the LORD God; even though that which Josiah had done could not change the decree, which had gone forth. So it was said unto him, “Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place”. (2 Kings 22: 20).

Josiah reigned thirty-one years, when he was slain at Megiddo, where he sought to oppose the king of Egypt. The doom of his kingdom had been foretold, “notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the LORD said, *I will remove Judah also out of my sight, as I have removed Israel*, and will cast off this city Jerusalem which I have chosen, and the house of which I have said, My Name shall be there.” (2 Kings 23: 26, 27).

Two sons of Josiah followed after his death, but both did evil in the sight of the Lord. Jehoahaz reigned but three months, when he was removed by Pharaoh-nechoh, who also made Eliakim king, and changed his name to Jehoiakim, who reigned eleven years in Jerusalem. When “Jehoiakim slept with his fathers, Jehoiachin his son reigned.” He too, “reigned in Jerusalem three months, and did that which was evil.” At that time Jerusalem was besieged by Nebuchadnezzar king of Babylon. Jehoiachin was taken to Babylon, and Zedekiah was placed on the throne by the king of Babylon. But the conqueror did not leave the treasures and might of the kingdom behind him- those he carried away. “All the treasures of the house of the Lord, and the treasures of the king’s house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said . . . men of valor, craftsmen and smiths: none remained, save the poorest sort of the people of the land.” (2 Kings 24: 13, 14).

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Zedekiah, on the throne, likewise “did that which was evil in the sight of the LORD”; he also “rebelled against the king of Babylon.” So, “in the ninth year of his reign,” the forces of Babylon again came against Jerusalem, “and the city was besieged unto the eleventh year of king Zedekiah.” When famine prevailed, and there was no bread for the people of the land, “the city was broken up.” The men of war fled, also the king; they, however, were pursued by the army of the Chaldees. Zedekiah was captured and taken to the king of Babylon to Riblah. The sons of Zedekiah were slain before him; his own eyes were “put out,” and then he, bound with fetters of brass, was carried to Babylon. In the nineteenth year of king Nebuchadnezzar, his captain of the guard came unto Jerusalem, where “he burnt the house of the LORD, and the king’s house, and all the houses of Jerusalem, and brake down the walls of Jerusalem round about.” Many of the people he carried away, leaving “the poor of the land to be vinedressers and husbandmen.” The “brass of the vessels” taken from the house of the LORD “was without weight.” All this, in addition to gold and silver, “the captain of the guard took away.” Chief citizens, the chief marshal, and threescore men found in the city were brought before Babylon’s king, who “smote them, and slew them at Riblah in the land of Hamath.” “So Judah was carried away out of their land.” (2 Kings 25).

Did the LORD God of their fathers entirely forget and forsake His people during this development of events before the conquering forces of Babylon came upon them? No indeed! Further details are given in the Book of Chronicles. Zedekiah was made “king over Judah and Jerusalem.” Yet he rebelled against the one who had made him king, “who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD *God of Israel*.” Not only the king “did evil,” but also “the chief of the priests, and the people.” They transgressed, and polluted the house of the LORD. Yet, for all this, the God of Abraham failed not to show “that his mercy endureth for ever.” As it is written, “And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place. *But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.*”

Then judgment fell upon the city and the people; “And them that had escaped from the sword carried he away to Babylon; where they

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were servants to him and his sons until the reign of the kingdom of Persia: To fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years. (2 Chron. 36: 9-21). Well might the Spirit testify through the prophet, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the LORD God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: *and it shall be no more, until he come whose right it is;* and I will give it him." (Ezek. 21: 25, 27).

In this way the Kingdom of Judah came to an end about 130 years after the Kingdom of Israel. The separation of the nation into two kingdoms, being the result of the iniquity of the people, was not to the credit of any concerned. The captivity of the people, with the overthrow of the two Houses, was likewise a punishment for their sins. There was a partial restoration of the people to their own land, and a rebuilding of the temple and the wall of Jerusalem in the days of Ezra and Nehemiah. But the throne was not again set up, and hence the kingdom was not restored. Indeed, it could not be! The throne and kingdom were to be "overturned" until a "set time" should arrive. And this "overturn" does not signify that the throne should three times be *turned over* to someone else - a claim foolishly made by some people. The overturn was to be *an upsetting, or overthrow*. The kingdom cannot be restored, and the throne reestablished, "until He come, whose right it is". If therefore a throne should be set up in Jerusalem, pretending to be the throne of David, before He comes, USURPER would be the name of whoever sat upon it. *Now mark this well!* The throne of Israel cannot be set up in any other place than that in which it was established in days of old. Zion cannot be found among the mountains of the U.S.A. or the throne of David in the British Isles. "He whose right it is" must be of the House and lineage of David. The true heir to David's throne cannot be found on earth, among the sons of men. He came, but did not obtain His inheritance. *He will come again*, and in that "day of His coming" He will obtain His "right." The people continued, subject to the powers of the kingdoms of men, until the time came for them to fill up the cup of their iniquity, and then, they who did not perish in the siege of Jerusalem were scattered, and remain so to this day.

These facts are briefly presented by the lines and approximate dates along the top of the chart. The illustration commences with that period of

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Israel's departure from Egypt - B.C. 1491. Ex. 19:1-6 tells of their going forth from that land, and their coming into the wilderness of Sinai. God's message to them and their declaration of obedience to Him. Then we have a cross line with reference to Lev. 26, which chapter deals with blessings for obedience, and punishments for disobedience. "Seven times for your sins" (a matter for later consideration). Here we also have DAVID, B.C. 1048; the testimony of 2 Sam. 5, has already been given. The next line presents SOLOMON, B.C. 1015. Then, having just entered the fourth period (of the 7,000 year Plan) we have a break in the single line with REHOBOAM, B.C. 975, and JEROBOAM; the upper line now representing the Kingdom of Judah, and the lower line the Kingdom of Israel, i.e., in their divided state. The latter, which first came to an end, B.C. 721, is shown in the short line, whilst the Kingdom of Judah, yet continuing, is shown by the longer line. To one cross line we have the date B.C. 606, in which year "Nineveh was taken and desolated by the Babylonians and Medes, according to the predictions of Nahum, uttered a hundred years before. Assyria, now no longer an independent nation, was merged in the Empire of which Babylon was the capital." "In that same year the captivity of the Jews commenced by Nebuchadnezzar, who attacked and made prisoner Jehoiakim, king of Judah" (See 2 Chron. 36: 6, and Jer. 25: 9).

By the next cross line we are directed to Ezek. 21: 27, which, as we have seen, tells of the end of the "profane wicked *prince of Israel*," and the "overturning" of the throne and kingdom. B.C. 588 saw the desolation of Jerusalem, the captivity of Judah, and Zedekiah, with others, carried to Babylon. The last date B.C. 536 refers to the release of the Jews from captivity, by the decree of Cyrus the Persian, which led to a partial restoration, and rebuilding of the city wall, and temple; which was finished and dedicated B.C. 515. (Ezra 6: 14-22).

We cannot emphasize too strongly that the calamities which befell the two Houses of Israel arose from, and were the result of, their sin against God; and were indeed the outcome of that which He declared to them would arise in their midst, when they rejected Him, that "He should not be king over them." Whether we consider "the ten tribes" or "the two tribes" as separate houses or kingdoms the conclusion must be the same. *They sinned and were punished.* There is absolutely no foundation for believing that the scattering of the ten tribes was for the purpose of exalting them to a position of greatness, in other lands, which they failed to accomplish in their own land. This will be further elaborated when we

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deal with the restoration of the Jews to the covenanted-land.

The way of both the Houses of Israel - for such they were, irrespective of the necessary distinctive appellations during the period of their operations as separate "kingdoms" - is well expressed by Nehemiah. "Their children also multipliedst thou as the stars of heaven. So the children went in and possessed the land. They did eat and were filled, and became fat. Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest from heaven; and according to thy manifold mercies thou gavest them saviors, who saved them out of the hand of their enemies. But after they had rest, they did evil again before thee; therefore leftest thou them in the hand of their enemies, so that they had the dominion over them. Many times didst thou deliver them according to thy mercies; and testifiedst against them, that thou mightest bring them again unto thy law; yet they dealt proudly, and hearkened not, but sinned against thy judgments. Many years didst thou forbear them, yet would they not give ear; *therefore gavest thou them into the hand of the people of the lands.* Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Thou art just in all that is brought upon us; for thou has done right, but we have done wickedly." (Chapter 9)

Hear now a parable. "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. *But* when the husbandmen saw the son, *they said* among themselves, This is the heir; come *let us kill him,* and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him."

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Compare this parabolic language with the Apostles later statement: “God, who spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son.” (Heb. 1: 1). Having presented the foregoing parable, to the chief priests and Pharisees, the Master asked, “When the lord of the vineyard cometh, what will he do unto those husbandmen?” To this they answered; “He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.” Having thus committed themselves, Jesus saith, “Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” (Matt. 21: 33-43). Under another parable we are told, “When the king heard thereof, he was wroth and he sent forth his armies, and destroyed those murderers, and burned up their city.” (Matt. 22: 7).

The Pharisees now realized that Jesus spake of them in His scathing denunciations, and sought to excuse themselves; saying, “If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.” Wherefore said Jesus, “Ye be witnesses unto yourselves, that *ye are the children of them which killed the prophets*. Fill ye up then the measure of your fathers.” (Matt. 23:30, 31).

But before they “killed the Son,” Jesus came near, and beholding the city “wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come, that thine enemies . . . shall lay thee even with the ground, and thy children within thee; *because thou KNEWEST NOT the time of thy visitation*.” (Luke 19: 41-44). What depth of feeling, sorrow and compassion, was in the heart of Jesus when He cried, “O Jerusalem, Jerusalem, 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).

When the populace clamored for the crucifixion of Jesus they cried, “His blood be on us, and on our children.” The record of the siege and destruction of Jerusalem A.D. 70 constitutes one of the most horrible pages in the annals of time. Though the Romans were not “the people” of

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God, as were Israel, nevertheless the armies of Rome, under Titus, became the armies of God, which went forth “to destroy those murderers,” even as the parable had foretold. The temple was destroyed, against the order of Titus, who said, “When I came near your temple, I departed from the laws of war, and exhorted you to spare your own sanctuary, and to preserve your holy house to yourselves”-*Josephus*. When the Romans became “masters of the walls, they both placed their ensigns upon the towers, and made joyful acclamations for the victory they had gained. But when they went in numbers into the lanes of the city with their swords drawn, they slew those whom they overtook without mercy, and set fire to the houses whither the Jews were fled, and burnt every soul in them, and laid waste a great many of the rest; and when they were come to the houses to plunder them, they found in them entire families of dead men, and the upper rooms full of dead corpses, that is, of such as died by the famine; they then stood in a horror at this sight, and went out without touching anything. But they had not the same commiseration for those that were alive, but they ran every one through whom they met with, and obstructed the very lanes with their dead bodies, and made the whole city run down with blood, to such a degree indeed that the fire of many of the houses was quenched with these men’s blood.” The “soldiers were already quite tired with killing men,” therefore the order was given “that they should kill none but those that were in arms, and opposed them, but should take the rest alive.” “Fronto slew all those that had been seditions and robbers; of the young men he chose out the tallest and most beautiful, and reserved them for the triumph; and as for the rest of the multitude that were above seven-teen years old, he put them in bonds, and sent them to the Egyptian mines. When he entirely demolished the rest of the city, and overthrew its walls, he left the towers as a monument of his good fortune, which had proved his auxiliaries, and enabled him to take what could not otherwise have been taken by him.” -*Josephus, Wars of the Jews*.

Milman’s *History of the Jews* gives the following figures, based upon Josephus: Killed before the War, under Vespasian, 129,500. During the war in Galilee and Judea: 118,300. At Jerusalem: 1,100,000. After the fall of Jerusalem: 8,660. Total killed, 1,356,460. Total prisoners: 101,700.

It had now become a broken kingdom - a throne overturned: a people scattered. “Many days without a king” (Hosea 3: 4) as the prophet had foretold, it was to be.

LECTURE 4

The Image and the Stone

*Seven Times. The Latter-day Image.
The Two Babylons. A New Covenant.
"Arise, shine, for thy light is Come."*

THE LAST LECTURE closed on a note of sadness, sorrow, and almost despair. And so it would be were it not for the reality of "the Hope made of God unto the fathers." Hence, although Israel should abide "many days," without the favor of Heaven manifested in their behalf-wherein they should no longer see the king, a prince, a sacrifice, ephod or teraphim - a ray of light is extended in the verse following the one from which the former words are taken: "Afterward," says the prophet, "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 3:5).

Many things have been revealed for our instruction, in the Way of Salvation, which are not so readily discernible as others. Such things are embraced in the statement. "It is the glory of God to conceal a thing: but the honor of kings is to search out a matter." (Prov. 25: 2). In a soon-coming Day, many - who have been unknown in the day of small things - are to be manifested as the associates of One who was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1: 4). These (now glorified ones) will sing a new song, in which they will ascribe glory and blessing to Him by whom they have been redeemed, and through whom glorified, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth." (Rev. 5: 9,10).

These are the "kings" who, in a day of small things, honored God by searching out the matter! The captain of their salvation had said, "Search the Scriptures." (John 5: 39). Giving heed thereto they sought as for hid treasures, and paying more attention to the Word, than to the prevalent traditions of men, they found "the way, the truth, and the life." (John 14: 6). By that "way," they came unto the Father in hope of life, for without

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the way of truth there is no access to God. But when will the good things promised be fulfilled? "*When shall these things be? And when the sign of thy coming, and of the end of the world?*" were questions which exercised the minds of the contemporaries of Jesus before He left the earth - and have been asked many times since. Do the Scriptures give, to the believers, any indications as to when they may anticipate the realization of their hopes? "The day and the hour" is not known: neither have we direct testimony of the "year."

Earnest men and women have searched deeply for an elucidation of the hidden things of the mystery of God, in anxious endeavor to know when the Lord will come and have made their hearts glad, and hopes intensified, when they have concluded to their own satisfaction that they have rightly and definitely solved the problem - only to find as time went on that they were definitely mistaken. It would therefore seem to be the path of wisdom to dwell rather upon the fact than to seek to know the day and the hour. If we are to be "like unto men that wait." (Luke 12:36) there is to be an urge of faith, and an element of expectation, at all times; this would, in a measure, be interfered with if we knew the actual "day of His Coming." Paul, the Apostle, wrote; "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." (1 Thess. 5: 1, 2). "Times and seasons" are associated with a period spoken of as "the day of the Lord." This is a day, which, unless the brethren are alive to their responsibilities - walking in the light, and not embraced in darkness - they are in danger of being "overtaken." They are, therefore, counseled not to "sleep, as do others."

Various periods are mentioned in the Bible, which come under the designation "Times and Seasons." It is evident that the Thessalonians, to whom Paul wrote, were alive to the significance of certain matters which he designates "the times" and "the seasons." The apostle does not specify which "times" and "seasons" are referred to in his statement. Their knowledge of those things, however, is submitted as being a basis for their understanding and acceptance of a greater fact, appertaining to a coming Day.

Of this Dr. Thomas wrote, "In 1 Thess. 5: 1, Paul tells the faithful in that city that there was no need of his writing to them of the times and the seasons, for that they themselves knew perfectly that the day of the Lord comes as a thief in the night: and that they were not in darkness that that day should overtake them as a thief. It was *the times* and *the seasons*

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that had given them this knowledge, so far, at least, as they were not reserved of the Father in His own power. The apostle also tells us in Col. 2: 16, that holy days, new moons, and sabbaths, are shadows of things which are to come; and it is scarcely to be credited *a priority*, that *the times* of each Jewish rite, feast, and ceremony, should have been handed down to us with such minuteness, unless they also, as well as the other scriptures, were to be profitable to us. Besides, as *the seasons* refer to the former rain, seed-time, latter rain, harvest, and vintage, so do *the times* refer to the three times a year that all the males were obliged to appear before the Lord at Jerusalem. The *Passover*, which was at the commencement of the second feast of *Pentecost*, which was at the commencement of the second feast of firstfruits; and the *Feast of Tabernacles*, after gathering in the harvest of corn and wine; were *inchoately* fulfilled in the sacrifice of Christ our passover; the gathering of the firstfruits of the apostolic labors; and the ingathering at the end of their exclusive labors in Judea, after which “the stranger,” or Gentiles, became a gleanings of the corners of the field. These feasts have only had a springing, or germinant, which I have styled an inchoate, accomplishment; but will have their fructiferous, or terminal, fulfillments after the appearing of the Lord in his kingdom. The passover, pentecost, and the feast of the tabernacles, were commemorative and typical: commemorative of the destruction of Egypt’s firstborn, and Israel’s deliverance; of the giving of the Law; and of their dwelling in tents in the wilderness. They were typical of things spiritual and national: sectionally, they were typical of things pertaining to the ‘Sect of the Nazarenes’ during the apostolic ministration of the Spirit, as already stated in brief. Nationally, the passover typifies the future vengeance on the Gentiles, and the deliverance of Israel and the saints who are passed over at the appearing of the Lord; the pentecost, the wave-manifestation of the firstfruits, and the giving of the law from Zion; and the feast of tabernacles, the Lord’s salvation, or rest for Israel and the nations, which come up to Jerusalem to keep the festival there.” -*Herald of the Kingdom. Vol.5.*

As already stated, *various periods* are mentioned in relation to “*times*,” as they refer to different epochs a citation of various scriptures in which the terms appear will be helpful.

Psa. 102:13. “Thou shalt arise, and have mercy upon Zion: for the *time* to favor her, yea, *the set time* is come.”

Dan. 8: 17, 19. “Understand, O son of man: for at *the time of the*

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end shall be the vision. For at *the time appointed* the end shall be.”

Dan. 11:40. “At *the time of the end* shall the king of the south push at him; and the king of the north shall come against him.”

Dan. 12:4. “Seal the book, even to *the time of the end.*”

Hab. 2:3. “For the vision is yet for *an appointed time*, but at the end it shall speak.”

Matt. 16:3. “O ye hypocrites, ye can discern the face of the sky but can ye not discern *the signs of the times?*”

Luke 21:24. “Jerusalem shall be trodden down of the Gentiles, until *the times of the Gentiles* to be fulfilled.”

Acts 1:6,7. “Lord, wilt thou at *this time* restore again the kingdom to Israel? And he said unto them. It is not for you to know *the times or the seasons*, which the Father hath put in his own power.”

Acts 3:21. “the *times of restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

I Tim. 4:1. “In *the latter times* some shall depart from the faith.”

2 Tim. 3:1. “This know also, that IN THE LAST DAYS *perilous times* shall come.”

Thus we see that although there is a “set time” appointed of God for His favor to be poured out upon Zion, there was also to be a time of down-treading. Whilst there was held out the prospect of the kingdom of Israel being restored, there must also be a time when it should continue to be overturned. There were to be “*times of the Gentiles*” before we could look for the “*time of restitution of all things spoken,*” and revealed in the Word of God. There were to be times of declension, even “perilous times,” in which men would speak perverse things, professing “a form of godliness,” which would not be according to the Word of God; but rather “denying the power thereof.” The challenge made by our Lord to “the hypocrites” of His day is pertinent to all, even in our own day: “*Can ye not discern the signs of the times?*”

Those to whom Paul wrote did discern the bearing of times and seasons, consequently there was no need for him to enlarge upon that aspect of the matter before his mind; he could however, and did, credit them with the recognition of a basic truth; “that the day of the Lord so cometh as a thief in the night.” So though we are now much nearer to the day of the Lord, than our brethren were in the first century of the

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Christian dispensation, we are also further removed from some of the things with which they were, by time and circumstances, more familiar than ourselves.

There are some outstanding features of the Eternal Plan, in its development, that all should be able to grasp, and by interpretation - in the light of certain scriptures - should be able to see the bearing of them upon the discerning of the signs of the times (both past and present) in relation to the down-treading, and subsequent uprising, of Israel. By this means we should also obtain some understanding of the "day of the Lord." Here we emphasize that a "day" in the scriptures does not always signify the same length of time. To illustrate this - for the present - we have the following testimony, given concerning the forty years wandering, of the children of Israel, in the wilderness. "After the number of the days in which ye searched the land, even forty days, *each day for a year*, shall ye bear your iniquities, *even forty years*." (Num. 14: 24).

We must not forget, but ever keep in mind, that God's Plan was being carried out from the beginning, and this consistently with a pre-determined purpose. What might therefore appear to be changes were really developments. The call, on the part of the Hebrews, for a king - whilst obviously originating with the people, and not strictly in accord with the way of the Lord - brought about a development which, humanly speaking, presented a more striking picture of a kingdom than hitherto. So, as we have seen, the people were developed into, what they conceived to be, a kingdom of more practical dimensions. "Make us a king," cried the people. And God answered, "I gave thee a king in mine anger, and took him away in my wrath." (Hosea 13: 11). Appointments of their own choice were to be thorns in their sides. "But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell." (Num. 33: 55. see also Judges 2: 1,3).

Long and bitter was to be the conflict, which would continue between the kingdom of Israel and the kingdoms of men. Even when the two Houses, of Israel and Judah, were no longer recognized as kingdoms - the people being scattered, and their land desolated, even then the conflict would be seen. The "severity of God" (Rom. 11: 22) so heavily poured out upon this people was the punishment for their sins. If therefore we find any clue to the long, dark night of sorrows being ended for Israel, we shall also see something of the closing days of the

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kingdoms of men; it being evident that the two systems cannot co-exist again upon the earth. Of this there can be no doubt. Jerusalem was to be “trodden down” only “till the times of the Gentiles be fulfilled.”

We therefore ask, was there, from God to His people, any intimation as to the length of time He would punish them if they disobeyed His Will? Note how “the Lord spake unto Moses in Mount Sinai,” giving instructions to him that he should “speak unto the children of Israel,” placing before them the demands of God concerning their manner of life in the land granted them for a possession; the right of which, however, was to be retained by God.” The land shall not be sold for ever for the land is mine; for ye are strangers and sojourners with me.” (Lev. 25: 23). Blessings “in the basket and store” were promised, but were dependent upon the people manifesting in word and deed, their recognition of the supremacy of God, and their desire to obey His Will. “Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.” (Verse 18). This principle is further elaborated in the next chapter. “Ye shall keep my sabbaths, and reverence my sanctuary. I am the LORD. *If ye walk in my statutes, and keep my commandments, and do them.*” What then? Would their performing the injunctions make their tenancy of the land worthwhile? Hear the promise. “Then I will give you rain in due season, and the land shall yield her increase.” That was something to be assured of, but it was not all that God would do for them. “And I will give peace in the land . . . neither shall the sword go through your land. Ye shall chase your enemies, and your enemies shall fall before you by the sword.”

Has peace been maintained in that land, or has the sword gone through it? We know the latter has been the portion thereof. But why? Did the people “keep,” and “walk,” and “do” as they were commanded? *To ask is but to answer these questions!* And the answer shows the reliability of that Eternal Power which foretold these things, and which is able to perform even all the good, which He has promised. *Read still further;* “If ye walk in my statutes” - “I will walk among you, and will be your God, and ye shall be my people.” What a promise! Then we have the other side. “But if ye will not hearken unto me . . . if ye despise my statutes . . . that ye break my covenant; I will even appoint over you terror, consumption, and the burning ague . . . and ye shall sow your seed in vain, for your enemies shall eat it.” The chapter is full of what would befall this people if they persisted in walking in their own way. “They that hate you shall reign over you.” “And if ye will not yet for all this

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hearken unto me, then I will punish you *seven times* more for your sins.” “I will bring *seven times* more plagues upon you according to your sins.” “And make you few in number.” “If ye will not be reformed . . . then will I also walk contrary unto you, and will punish you yet *seven times* for your sins.” “I will bring the land into desolation.” “I will scatter you among the heathen . . . and upon them that are left of you I will send a faintness into their hearts in the lands of their enemies; . . . and they shall pine away in their iniquity.”

THE VOICE OF PROPHECY HAS BEEN CONFIRMED in the pages of history. Did God fail in His purpose, or forget His promised blessings? Verily not! Israel was a covenant-people; they accepted The Law at Sinai with its blessings and curses, and undertook to be governed by those precepts and conditions. God punished them because they deserved it, and yet to do them good -for, “if they shall confess their iniquity . . . and their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: *Then will I remember my covenant with Jacob, with Isaac, and with Abraham; and I will remember the land.*” Severity of God? Yes! But here we see forbearance, and goodness. “And yet for that . . . I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the LORD their God.”

A “TIME” PERIOD

IT IS GENERALLY recognized, in relation to the prophetic periods of desolation and punishment upon the land and people of Israel, that a “time” signifies a period of 360 days. As, however, a literal day interpretation will not – cannot - meet the requirements of the threatened punishment, it is obvious that some other interpretation must be found which will more clearly help in an endeavor to understand the time periods, as given in enigmatical form. If the Bible did not furnish us with a suggestion, or alternative explanation, the best we could do would be speculation on our part. Therefore our first enquiry should be, Have we in the Scriptures - any definite clue to assist us in our efforts to “rightly divide the word of truth?” Attention has already been directed to the testimony of Moses given to the children of Israel; this scripture answers the question now submitted, and therefore is worthy of repetition. “After the number of the days in which ye searched the land, even forty years, each *day for a year*, shall ye bear your iniquities, even forty years, and ye

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shall know my breach of promise.”(Num. 14: 34). Accepting this as a basis, we see that a “time” being 360 days (literally). The same period prophetically would represent 360 years.

To punish Israel “seven times” therefore signifies a long period, even 7 times 360, which equals: 2,520. A literal interpretation of this number of “days” does not meet the situation, and we therefore must look upon the number as figurative, not literal. A “day for a year” gives us 2,520 years, which unquestionably is nearer the mark than the same number of days. Here, then, we have a long period of time in which the people of Israel were threatened with punishment if they failed to keep the Covenant, which God had made with them. “I will chastise you seven times for your sins.” In doing this, the mantle of Heaven’s favor would be lifted from Israel, and yet, the actual punishment would be effected by peoples who were not Israel. “I will scatter you among the heathen,” said God, “and will draw out a sword after you; and your land shall be desolate, and your cities waste.” This commenced to be fulfilled in Old Testament times; and when we reach the time of our Lord we find they were not ended.

When Jesus came “to His own land” He did not find “His own people” established therein as an independent nation and kingdom. They had already been “many days without a king,” and were subject to a power “strong as iron.” Even so, Jesus foresaw and foretold of more yet to come upon His people; “There shall be great distress in the land, and wrath upon this people. And they shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” (Luke 21: 24). During this long period the kingdoms of men were to be in the ascendancy. The kingdom of God had been overturned, and its throne was in the dust. *It will not again exist, and operate in the earth, until the kingdoms of men cease to be.* This is demonstrable from many scriptures, but one alone in words so well known, yet not so well understood - is for the present sufficient: “The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.” (Rev. 11: 15).

Now whilst all peoples, who are not Israel; are a part of the kingdoms of men, be they great or small, there are nevertheless certain great powers in the earth which are particularly designated “the kingdoms of men.” In the ultimate all smaller peoples are included, even though all may not share the same fate. The greater powers are presented as oppressors of, and in opposition to, the kingdom of Israel; which was

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the kingdom of God. The drama of nations is a portrayal of the up-rise and fall of these two distinctive forces in the earth.

The Kingdoms of men are presented to us in Daniel 2, as “an image.” On the screen we show the head of gold, and the feet of iron and clay. The breast of silver, and the thighs of brass, are not shown. This is to emphasize that when “the image, and the interpretation thereof” were made known to Nebuchadnezzar, the nations, represented thereby, were not all in existence. No difficulty need be experienced in identifying the powers spoken of, and represented by metallic parts of the image. They are:

- Babylon
- Medo-Persia
- Greece
- Rome

Obviously all these powers, or empires, did not as such co-exist. Rome, as in the time of the iron feet, certainly did not occupy a regal position cooperating with the head of gold in Babylonian days. The identification of these four powers is essential to an understanding of the subject matter of the image. If we were left to speculate upon the matter we would doubtless encounter many difficulties; but, fortunately, it is not left to us to do so. We have direct testimony, which provides the identification. The first of the powers, represented by the head of gold, is plainly stated to be that which was symbolized in the king to whom the dream and the interpretation were given; “*Thou art this head of gold.*” (Dan. 2: 38). The second and third of these great powers are briefly stated to be “*the kings of Media and Persia,*” and “*the king of Grecia.*” (Dan. 8: 20,21). The fourth is mentioned (though not directly in regard to the image of Dan. 2.) in Luke 2:1. “There went out a decree from Caesar Augustus that all the world should be taxed.” In a brief epitome Daniel describes the rise and fall of four universal empires, and presents a picture of yet another manifestation of these four powers, which might be looked upon as a *fifth* world power; then portrays their united demolition, to give place to another kingdom more extensive than all preceding kingdoms and which will never be destroyed. Has any human historian ever presented the equal in descriptive briefness? Yet Daniel was a prophet, and testified beforehand what should come to pass in the uprising and overthrow of these kingdoms- and did so in a record, which takes but a few minutes to read, and about thirty minutes to write.

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We cannot emphasize too strongly that *the nation of Israel occupies a prior place in the Bible record*, wherein many peoples and nations are spoken of, even to the glory thereof. But Israel is first - all others secondary, and referred to only in regard to their position and attitude relative to the Land and people of God. The one is likened to a "vine," before whom and for whose sake other peoples were cast out of their land, and the "vine" planted therein. "Thou preparedst room before it and didst cause it to take deep root, and it filled the land." (Psa. 80: 9). The others are likened unto four beasts. (Dan. 7). The "four great beasts" of Dan. 7, depict the same powers - from a different viewpoint, as do the metals of the image in the second chapter of the same prophecy. The whole theme is worthy of a fuller and more extended treatment than can be given in the present address. Now, our purpose is to show the extent of the Kingdoms of Men in relation to the overthrow and scattering of the Jews - the people and nation once planted and deep rooted in the land of promise, but later uprooted, that it should no longer "cumber the ground," and like the former inhabitants, "cast out" because of unfaithfulness.

THE DREAM

W **T** **H** **O**, **O** **K** **I** **N** **G**, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, *broken to pieces together*, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and *the stone that smote the image became a great mountain*, and filled the whole earth." (Dan. 2: 31, 35).

THE INTERPRETATION THEREOF

W **T** **H** **O**, **O** **K** **I** **N** **G**, 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

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ruler over them all. *Thou art this head of gold.* And after thee shall arise *another kingdom inferior to thee,* and another *third kingdom of brass,* which shall bear rule over all the earth. *And the fourth kingdom shall be strong as iron:* forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shalt mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. *And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed:* and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, *and it shall stand for ever.* 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: and *the dream is certain,* and the interpretation thereof sure." (Dan 2: 37-45).

IN THE LATTER DAYS

AS already stated, these four great kingdoms were to be successive, not coexistent. "After thee shall arise," was to be the process. These separate dynasties appeared and disappeared, each in turn playing their part in the drama of nations, and to that extent proving the validity of the prophecy. But there is one feature of the prophecy we require especially to note. Daniel, to whom the dream and its meaning were given from God, "in a night vision," informed the Babylonian monarch of the underlying significance of the dream-image. Before doing so, however, the prophet- realizing that the information so much desired "concerning this secret" had been granted unto him- expressed himself in an ascription of praise and blessing to the God of his fathers, in whom he had shown his faith and trust. "Blessed be the name of God for ever and ever: for wisdom and might are His. And He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness,

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and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter."

Having done this, Daniel requested to be presented to Nebuchadnezzar, to whom he said, "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). The image - that by the very nature of things could not stand upon its feet in the past - is spoken of as being "broken in pieces together." There must therefore be a latter-day manifestation of the image, when that which was made "known to the king" shall come to pass "*in the latter days.*" How will this be brought about? Will it be necessary for the ancient kingdoms to be restored in their former glory in the lands of their possession? Such will not be required. We cannot contemplate a Babylon as of old, alongside of a Medo-Persian Empire, both of these powers to be co-existent with a third, which should "bear rule over all the earth;" and yet find room for a fourth kingdom, strong to break in pieces the other three. Such a view will not fit the case and circumstances. Rather it will be accomplished by an aggregation of forces - of the latter-day kingdoms - existing in the earth, which are established upon, or in possession and control of those territories formerly held by the four empires of the image. *And this combination will be antagonistic to the Jews and the Holy Land.*

Here I submit, for your consideration, a statement by Dr. John Thomas, published in 1869. "By turning to a map of Europe and Asia, the reader may trace out the territory of the Kingdom of Babylon as it is destined to exist in its last form under the King of the North in his Gogian manifestation. The names of countries furnished by Ezekiel will lead him to a just conception of its general extent. Besides 'All the Russias,' it will take in Norway, Sweden, Denmark, Holland, Belgium, France, Spain, Portugal, Italy, Switzerland, Germany, Prussia, Austria, Turkey, Persia, Tartary, Greece, the Roman Africa, and Egypt. This will be a dominion of great magnitude, extending from the North Sea to the Wall of China and Afghanistan, and from the Ice-Sea to the Deserts of Africa and Arabia. The organization, which this vast empire will assume, when fully developed, is represented in the second chapter of Daniel by a Colossus in human form, which as an apparition flitted before the mind of Nebuchadnezzar in a dream. Daniel says that the scene of which it was the subject, was representative of what should be 'in the Latter Days.'

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This being admitted, it follows that what is recorded in that chapter is yet in the future. The scene exhibits a Colossus standing on its feet in unrivalled brightness of glory, and terrible to behold. Standing thus for a time not indicated, another object appears, even A STONE representative of a Power not in mortal hands. This STONE-POWER smites the Colossus on the Feet, and it falls; after which the Stone proceeds to reduce the broken fragments to dust which, by the violence of the process, is carried away so completely that not a vestige of the Colossus remains; and the place left void by the disappearance of the statue becomes the territory of the Stone-power, which by the operation becomes a Mountain-dominion, and fills the whole Image-earth. This scene has never been exhibited before the eyes of the world, because the constituents of the Colossus have never yet been put together so as to form the Image of the scene. These constituents are represented by the different metallic parts, as the Chaldaeo-Assyrian golden head; the Medo-Persian Assyrian silver arms and breast; the Macedo-Assyrian belly of brass; the Greco-Assyrian, and Greco-Egyptian, northern and southern thighs of brass; the Latino-Assyrian and the Greco-Assyrian eastern and western iron legs; and the Russo-Greek Assyrian and Latino-Assyrian iron and clay feet and toes. Now, while the head, breast and arms, belly, thighs, legs and toes, have all existed, the Feet have not yet been formed: so that it has been hitherto impossible for the Colossus Image to stand erect, as Nebuchadnezzar saw it in his dream. It is, therefore, the mission of the Autocrat to form the feet and set up the image before the world in all its excellent brightness, and terribleness of form; that all men subject to the Kingdom of Babylon may worship the work of its creator's power. It is impossible that Nebuchadnezzar's image can represent any other imperial confederacy of nations then that under the King of the North at the time of the end. The names given in Ezekiel's list of Gog's army are representative of the countries known to have existed under the dynastic rule of the gold, the silver, the brass, and the iron. Part of Assyria proper already belongs to the King of the North, and pertains to the gold; Persia is to be with him as the silver element; his Grecism is typified by the brass; and his Gomerians by the iron; while his Magogians, Roshi, Muscovites, and Siberians, with the central Asiatic Tartars of Togarmah's house, are the clay, which he commingles with the iron to form the Feet as the connecting medium between the Legs and Toes. Besides, no two such empires as that of the Image and the Northern Gog could coexist in the latter days; there would be neither

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population nor space for them in the Kingdom of Babylon. As then the time and place of their existence are the same, they must, therefore, be one and the same confederate power, the image being symbolical or representative of the Gogian dominion of the King of the North, or Autocrat of Russia” -*Exposition of the Prophecy of Daniel, Eureka, Vol. 3.*

PROPHECY BEING FULFILLED

WE see from what has been advanced that we have two Babylons - one of old, and another (of which the first was typical) yet to come. In the prophecy Babylon’s king was informed, “Thou sawest till that a stone was cut out without hands (which was not in hands. *see margin reference*), which smote the image upon his feet that were of iron and clay, and brake them to pieces.” (Verse 34).

WHO IS THE STONE?

NO difficulty should be experienced in answering this question, provided we are acquainted with the true interpretation of “the things concerning the kingdom of God,” as outlined in the Promises, testified in the Psalms and the Prophets, and assuredly preached to the Jews both by Jesus and His apostles. And yet there are those who do not understand, and consequently misapply this declaration. Being ignorant of the real Kingdom of God, and led away with their own imaginations and what are actually fantastic notions, they seek to apply “the Stone” to things present, rather than “to come.” They therefore teach that “the stone-kingdom” was to be set up during and “in the days of each and all of those kings” spoken of in Dan. 2, and therefore would be in existence, concurrent with the image! They affirm, “the Stone-Kingdom was intended to be God’s representative upon the earth, however imperfect and unworthy the representation might be.” And showing how far astray they are from a correct interpretation of the Image and its message, they ask; “Does the Stone-Kingdom indicate the Christ?” *Note the answer they will give.* “Nay. He is not the kingdom; never has been; never will be. He is king of kings, reigns from heaven today - the spiritual king of His spiritual kingdom.”

It is not our present purpose to wander down all these by-paths even though it would be interesting to do so and to demonstrate the fallacies to be found in the quotations given. We quote them to show how false

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foundations produce erroneous ideas, and consequently men “teach for doctrine the commandments of men, and no matter how sincere they may be, in believing what they teach, the fact remains that *“ignorance alienates from the life of God”* (Eph. 4: 18), and it is only the “Truth as in Jesus” that can save a soul from death. We dismiss these false notions with but one observation; the “stone” which smites the “image” accomplishes that work of destruction whilst it is still *the stone*; it does not become a “kingdom” until later, when - the wind of heaven having swept away the dust of the demolished image - *the stone becomes a great mountain*, and fills the whole earth!

Who then is the stone, or, who is represented by the stone? Here again, as in many other matters, we must compare scripture with scripture.” For Dan. 2: 35 is not the only verse in the Bible, which speaks figuratively of a stone. In the last blessing of Jacob, for his sons, mention is made of “the hands of the Mighty God of Jacob;” and those words are followed with the statement “from thence is the shepherd, the stone of Israel.” (Gen. 49: 24). The prophet says of one:

“He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.” (Isa. 8: 14).

Again we are told, “Therefore thus saith the LORD God, Behold, I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste (or, be confounded) (Isa. 28: 16).

Another testimony is significant. “For, behold *the stone* that I have laid before Joshua; upon *one stone* shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.” (Zech. 3: 9).

“Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth *the headstone* thereof with shoutings, crying, Grace, grace unto it.” (Zech. 4: 7).

And concerning Jerusalem the same prophet declares, “For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.” (Zech. 2: 5, 10).

Speaking of the vision being yet for “an appointed time,” and making known that “at the end it shall speak, and not lie” another prophet tells of a “proud man, who transgresseth by wine, and cannot be

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satisfied, but gathereth unto him all nations, and ladeth himself with thick clay!" (Hab. 2: 3-6). It does not require imagination to associate this prophecy with, and to see a similar picture of what was revealed in Dan. 2 concerning "*what shall be in the latter days.*" In this connection we have the following statement, "For *the stone* shall cry out of the wall." When "the wall of fire round about" Jerusalem is in manifestation, surely "the shepherd, *the stone* of Israel" will be there! *And the stone* shall indeed cry out effectively. As a result the "proud man" will be displaced - it is "woe unto him that buildeth a town with blood." Though he "gather all nations," the proud man will not succeed. Like unto the image ground to powder by *The Stone*, and no place found for the dust thereof, so it will be with the clay-laden proud man who having "cut off many people" will come to a well-deserved end; and "the earth," being freed from such a confederacy, will then "be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Verse 14).

ENLARGING UPON THE STONE ASPECT of the "Lord Jesus Anointed," Dr. Thomas wrote, "In speaking of the appearance of the Man enthroned, John says, 'it was like to a jasper and sardine stone.' He is in this likened to a Stone most precious, not to a common stone, but to a very brilliant and inestimable living stone. He is symbolized here by a stone, because he is so designated in the prophets . . . This Shepherd-Stone is typified in the two onyx stones of the Aaronic ephod, upon which the names of the twelve tribes were engraved in the order of the birth of their fathers, and which were to be borne before Yahweh upon the two shoulders of the one man officiating as High Priest, for a memorial. (Ex. 28: 9,12). The prophecy that He was to be "a Stone of Stumbling," has in part been accomplished, and we wait now for this stone to be laid in the identical place where it was stumbled over; according to the words of the Spirit by the prophet Isaiah, chapter 28: 6." (which scripture has been quoted above) -*Eureka, Vol. 2. pp. 20,21.*

THE STONE SMITES THE IMAGE

II N the preceding Lecture reference was made to the parable of the Vineyard as set forth in Matt. 21. Attention is again directed to the same matter, but this time our quotation is from Luke 20: 17,18. "And he beheld them, and said, 'What is this then that is written, The Stone which the builders rejected, the same is become the head of the Corner? Whosoever shall fall upon that Stone shall be broken: but on

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whomsoever it shall fall, it will grind him to powder’.” This is indeed the destined fate of the Image, when smitten on the feet by the Stone of Israel. This same challenge, presented to the chief priests and Pharisees, is expressed by Matthew and Mark as “Did ye never read in the scriptures?” and “Have ye not read this scripture?” to which is added “This was the Lord’s doing, and it is marvelous in our eyes” (Mark 12: 11).

What is the scripture to which we are directed? *Here it is, the spirit of Christ in the Psalms*; “I shall not die, but live, and declare the works of the LORD. The LORD hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will go into them, and I will praise the LORD: This gate of the LORD, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The Stone which the builders refused is become the head of the corner. This is the LORD’s doing; it is marvelous in our eyes. This is the day which the Lord hath made: we will rejoice and be glad in it.” (Psa. 118: 17-24).

“The Stone that smote the image,” and according to the prophecy is destined to become “a great mountain,” is said to be “cut out without hands” (marginal rendering, “which was not in hands”) *verse 34* whilst in *verse 45* “the stone was cut out of the mountain without hands.” Jesus was cut out of the mountain of humanity “without hands,” inasmuch as He was born Son of man and Son of God. All that is involved in the destruction of the image by the stone is comprehended in, and required by, the promises to the fathers, and consequently were dependent upon the birth of Jesus; and also His second appearing on the earth. This latter phase of Bible doctrine, so essential to an understanding of *the image climax*, will be more fully demonstrated in another Lecture. Here it must suffice to say that Jesus taught, “If I go away, I will come again” (John 14: 2,3). HIS COMING AGAIN *is absolutely necessary* for the fulfillment of the Abrahamic and Davidic covenants, and for the obliteration of the image. Jesus must return to the earth before He can take unto Himself His great power, and reign on the earth - “King of kings, and Lord of lords.” Jesus was to be “a stone of stumbling, and a rock of offence,” This He was to the Jews at His first coming, and what He was to them He will also be to the Gentiles when He comes again. The Jews will ultimately acknowledge the sin of their fathers, when they look upon Him whom their fathers crucified; and the Gentiles in due time will acknowledge the follies of an apostate “Christendom,” when in the

language of the prophet they confess “Surely our fathers have inherited lies, vanity, and things wherein there is no profit” (Jer. 16:19).

SHINAR - THE ENEMY’S LAND

LOOKING now at the screen, we see “the land of Shinar.” After the flood, we read, “And the whole earth was of one speech. And it came to pass, as they journeyed from the east (or eastward), that they found a plain in the land of Shinar; and they dwelt there.” (Gen. 11: 1, 2). “SHINAR is Babylonia proper the territory of the kingdom of Nimrod, the mighty hunter of men and beasts before the Lord. It is the land of Babel, where the children of men built the tower, and the Lord confounded human language and scattered them; the land in which the Lord’s nation was captivated for its sins, and the vessels of His temple desecrated in the house of the god of Babylon. It is the land whose chief city, as a golden cup in the Lord’s hand, made nations drunk and mad (Jer. 51: 7) . . . the *land of Shinar* stands for all the territory of the enemy, where Israel is hunted and captivated for their sins, and the saints, who are Jews inwardly, have in past times shared the experiences of Daniel and his companions as far as concerns wild beasts and fire. The vision of Zech. 5 gives us this idea of ‘Shinar’, as Dr. Thomas has scripturally demonstrated (Eureka 1. p. 72). The house of the wicked woman there described, was to be built in *the land of Shinar*, and established and ‘set there upon her own base’ . . . Babylon is condemned beforehand in the Revelation, and the prophets and apostles are to rejoice over her downfall. In Isaiah 11, ‘from Shinar’ suggests this secondary and antitypical view of a feature in the second exodus. Of the number of Jews in the territory of ancient Shinar we know little, but the spiritual extension of the territory necessitates the taking in of nearly all the world; and the present estimation of the world’s Jewish population is from ten to eleven millions, whose rising watchword is ZION *versus* BABEL, IMMANUEL’S LAND *versus* SHINAR.” *Ministry of the Prophets*, p.232.

From an article dealing with the “*Eastern Geography of the Bible*” by *The Rev. H. W. Phillpott, M.A., Rector of Staunton - on Wye, and Prelector of Hereford Cathedral*; under the heading MESOPOTAMIA we have the following quotation: “We notice that Nimrod was a mighty one in the earth, and that Babel, in the land of Shinar, was the ‘beginning of his kingdom’ *Gen. 10:10*. The account of the tower of Babel in *Gen.*

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11 seems to tell us that as men journeyed from the east they found a plain in the land of Shinar. Where, then, was the land of Shinar? We find mention made of Amraphel, a king of Shinar, in Gen. 14:1, and the name Shinar applied to the Assyrian country in Isa. 11:11; Dan. 1:2; Zech. 5:11 and also in the original of Josh. 7:21, where our version renders the words 'a robe of Shinar' by 'A Babylonish garment,' a term which proves the manufacturing celebrity of the district . . . Gen. 11:2, seems to say that Babel was built by men who had come into the land of Shinar, 'from the east,' as if the line of migration taken by this race of men had proceeded from its primeval seat in Armenia first southwards and then westwards, a view which disagrees both with the history mentioned above and with the native inscriptions which have been lately deciphered. Accordingly, the phrase 'from the east' has been interpreted to mean 'toward the east' as in the case in Gen. 13:11, and is thus made to agree with the view that the men who built Babel entered the country from the south and west." -*Bible Educator, Vol. I, p. 263.*

The obvious connection between "the land of Shinar" and "the image" is discernible in the light of the foregoing information. Throughout the ages there has been a conflict between men and God. It was in that land that men sought to establish their own way; but God tied their tongues and scattered the people. Since then it has been Babel *versus* God: Babylon *versus* Zion, which has been manifested in world conflict: "Babylon the great" *versus* True Christianity. The Babylonian Image is to be destroyed by The Stone and ground to powder; the ecclesiastical, or mystical Babylon is to be "cast into the sea." Of this we read, "Babylon the great is *fallen*. Alas, alas that great city Babylon, that mighty City! for in one hour is thy judgment come. Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her. 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" (Rev. 18). *Babylon therefore, in all ages, is representative of secular and ecclesiastical powers which are antagonistic to the Plan and Purpose of God, and in opposition to the rights and privileges of His people. As the "head of gold" Babylon is representative of the whole image when it is developed "in the latter days."*

The subject matter of the prophecy in Dan. 2 is extended more elaborately in chapter 7, which records another dream - this one being Daniel's own; "Daniel had a dream and visions of his head upon his

bed.” The climax is the same. Being worthy of greater treatment than can be given here, we must leave it for a separate treatise.

LUCIFER’S FALL FROM BABYLONIAN HEAVEN

IN the controversy between Babylon and Zion it is assured that Zion will at last be free. Briefly we present the demolition of the Image under quite a different prophetic picture, which we find in the fourteenth chapter of Isaiah. Though long trampled in the dust, “a byword and a reproach,” Israel will yet rejoice in a redemption, which is likened unto “life from the dead.” So the prophet declares: “For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of 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.” When the time comes for ‘the Lord to give them rest from their sorrow, and from their fear, and from the hard bondage wherein they were made to serve,’ they are instructed to “take up a proverb,” or taunting speech, “against the king of Babylon.” As the people of Israel, the Jews, are not yet delivered from their enemies, obviously the time for the “taunting speech” has not come. Therefore, it is evident that the king of Babylon against whom the proverb is to be directed was not the king whose dream “troubled his spirit, and brake his sleep from him” 2,500 years ago. And before the proverb can be placed where it belongs another king of Babylon must be manifested as the oppressor and persecutor of “the cedars of Lebanon.”

Were it not for the fact that Nebuchadnezzar had been shown what should come to pass “in the latter days” we might wonder how to unravel the mystery. Isaiah’s prophecy must likewise be a revelation of what will be developed *in the latter days*. Lucifer has both a “heaven” and a “hell,” but these must not be confounded with erroneous ideas concerning “heaven for the good,” and “hell for the bad.” This “king” who ascends into “heaven” is described as having “fallen from heaven,” from which elevation he “smote the people in wrath with a continual stroke, and ruled the nations in anger.” When the heights of heaven to which the “king” had ascended could no longer retain his majesty the very opposite of heaven was ready for him. “Hell from beneath is moved for thee to

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meet thee at thy coming.” HELL actually being the receptacle of the dead, or the grave, “the dead” are represented as being “stirred up,” to make room for the king when he falls. Part of the “taunting speech” is from “the kings of the nations” who, having suffered at the hands of Lucifer, are found amongst the dead. To this newcomer they say, “Art thou also become weak as we? Thy pomp is brought down to the grave: the worm is spread under thee, and the worms cover thee.” Before this “king” did weaken the nations, and was “cut down to the ground,” he made great claims for himself. Like the Babylonian king in the past, who “spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?” (Dan. 4: 30), so this coming king of Babylon will boastfully vaunt his schemes. His claims are:

1. “I will ascend into heaven.”
2. “I will exalt my throne above the stars of God.”
3. “I will sit also upon the mount of the congregation, in the sides of the north.”
4. “I will ascend above the heights of the clouds.”
5. “I will be like the most High.”

Comparing “scripture with scripture” will help to an understanding of these similes.

THE MOUNT

Isa. 27: 13, “And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD *in the holy mount at Jerusalem.*”

Psa. 48: 1, 2, “Great is the LORD, and greatly to be praised in the city of our God, *in the mountain of his holiness.* Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King.”

CLOUDS

Deut. 32: 1, 2, “Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb and as the showers upon the grass.

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Deut. 33: 28, "His heavens shall drop down dew."

Prov. 3: 20, "The clouds drop down the dew."

We are told in Mal. 2:7, "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts."

The priests, therefore, were in the position of "clouds"; from them the figurative "rain" fell upon the people.

STARS OF GOD

THE sun, moon, and stars – literally - belong to the heavens; in the Scriptures they are often used symbolically, and are representative of the higher positions and those who occupy them. Of the family of Jacob, Joseph "dreamed, a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me"; the interpretation, given by Joseph's father, being "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" (Gen. 37: 9, 10).

When "the heavens" of Israel were established in the kingdom of God, the sons of Jacob occupied their respective places of authority, under divine arrangement, and were set in "the heavens" as the "stars of God." "Stars," however, are not always *the stars of God*. From the burden of Babylon, upon whose *constitution* the destructive hand of God was to fall, we are informed "For the Stars of heaven and the constellations thereof shall not give their light . . . 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, 13).

Of Rome also we read, "There appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." (Rev 12: 1).

Of Him in whom all the promises of God are yea, and Amen, we are told: "I am the root and the offspring of David, the bright and morning star." (Rev. 22: 16). But the "morning star" will not shine alone, for, "they that be wise shall shine as the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3).

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LUCIFER'S IDENTITY

WAKE up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! (margin or, exactness of gold.)” (Isa.14: 4). Compare this with the language of Rev. 18: 16, “Alas, alas that great City, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!” For the identity of Lucifer, the king of Babylon of Isaiah’s prophecy, we may take a clue from the past, but must find -

A MODERN ASSYRIAN

THAT there is to be a modern Assyrian, or power in the earth in “the latter days,” which answers to the description of “Lucifer, the King of Babylon,” is evident from the following scriptures: “The Lord of Hosts hath sworn, saying, I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations.” (Isa. 14: 24, 26).

It is interesting to compare the foregoing prophecy with the record of what took place B.C. 710, when 185,000 Assyrians were slain in one night. (2 Kings 19:31).

Foretelling of One who was to come forth out of Judah, unto God, to be “ruler in Israel,” we read, “He shall stand and feed in the strength of the LORD, in the majesty of the Name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth. And *this man shall be the peace*, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: *thus shall he deliver us from the Assyrian, when he cometh, into our land*, and when he treadeth within our borders.” (Micah 5: 4, 6).

Such is the prophecy concerning the work of *The Coming Man*, who at His first appearance “came not to send peace, but a sword.” (Matt. 10:34). But “peace” will follow the destruction of the latter-day Assyrian by “the Prince of Peace.” Recall now what we have seen developed on the Chart regarding the name of the LORD. With that before us we consider another prophecy. “Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is

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heavy: his lips are full of indignation, and his tongue as a devouring fire: And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people, causing them to err. And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, scattering, and tempest, and hailstones. *For through the voice of the Lord shall the Assyrian be beaten down*, which smote with a rod. For Tophet is ordained of old; yea, *for the king it is prepared*; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.” (Isa. 30: 27-33).

The long war between Babylon and Zion will end “when the LORD of hosts shall come down to fight for mount Zion, and for the hill thereof. As birds flying, so will the LORD of hosts defend Jerusalem, defending also he will deliver, and passing over he will preserve it. *Then shall the Assyrian fall with the sword*, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.” (Isa. 31: 4, 9).

The glorious sequel will be, “Behold, a king shall reign in righteousness, and princes shall rule in judgment.” (Isa. 32: 1). Before this comes about, the call goes forth to Zion “Awake, put on thy strength, O Zion. Shake thyself from the dust, and loose thyself from the bands of thy neck,” for the day of captivity is ending. “For thus saith the Lord God, My people went down to Egypt at the first to sojourn there, and the Assyrian at the last oppressed them.” -*Louth's translation, Isa. 52:4.*

In the soon-coming day when “Judah shall be saved, and Israel shall dwell safely,” neither Egypt nor Assyria shall afflict them again; for the power of them both shall be broken forever. “Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; But, the LORD liveth, which brought up and which led the seed of the house of Israel *out of the north country*, and from all countries whither I had driven them; and *they shall dwell in their own land.*” (Jer. 23: 7,8).

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“SET THY FACE AGAINST GOG”

BEFORE the Babylonion Image can stand upon its feet, “in the latter days,” a power must be developed and organized to such an extent that lesser powers will comply with its demands, and be prepared to follow in its train. The prophecy of Ezekiel, chapter 38, supplies the necessary indication, directing the inquirer where to look for such a power. It is a mandate against a European Power, which by its magnitude and intrigues will yet form a combination of forces, the like of which has not yet been seen.

Quoting from *Dr. Young’s Literal Translation* here is the message: “There is a word of Jehovah unto me, saying;! Son of man, set thy face unto Gog, of the land of Magog, prince of Rosh, Meshech, and Tubal, and prophecy concerning him, and thou hast said: Lo, I am against thee, O Gog, Prince of Rosh, Meshech, and Tubal.” As the prophecy proceeds, other lands are mentioned which come under the dominion of Gog.

The time appointed is “in the latter years”; the place of onslaught “the mountains of Israel.” To this central spot, O Gog, “Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.” *Language assuredly akin to Lucifer!* The mountains of Israel, to which Gog determines an attack, will he open to this storm-cloud when my people of Israel dwelleth safely.” The direction - in relation to the Holy Land - from which this confederacy will come is clearly specified; “*Thou shalt come from thy place out of the north parts*, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army.”

From out of the North, the home of Rosh, whose leader will have obtained control also of the land of Magog, this determined leader of so many forces will, at an appointed time, “think an evil thought: And say, I will go up to the land of unwalled villages; to take a spoil, and to take a prey. And thou shalt come up against my people of Israel, as a cloud to cover the land; it *shall be* in the *latter* days, and I will bring thee *against my land*, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.” So great is the indignation of God against these Gogian hosts that the LORD God of Israel saith, “My *fury shall come in my face*,” and “Surely in that day there shall be a great shaking in the land of Israel.”

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This “shaking” is in part caused by the interference of another power against the progress of Gog, for we find “Sheba, and Dedan, and the merchants of Tarshish with all the young lions thereof” (a lion-power in the earth, which is said to sleep with one eye open). This Tarshish power challenges the Northern forces, saying, “Art thou come to take a spoil? hast thou gathered thy company to take a prey?” And with the second eye now wide open the conflict begins. But God, who has brought Gog against “His land,” will not leave the decision to the forces of Sheba and Dedan. God Himself will “call for a sword against Gog.” And saith the LORD, “I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.”

By such dramatic means, and conclusive evidence, will God “magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.”

As we have already seen from the quotation previously given from Dr. Thomas, “By turning to a map of Europe and Asia, the reader may trace out the territory of the Kingdom of Babylon as it is destined to exist in the last form under the King of the North in his Gogian Manifestation.”

In the year 1849 Dr. John Thomas also wrote; “I have no doubt that the following paraphrase will present the reader with the true import of the exordium to the prophecy of Ezekiel concerning Gogue. ‘Son of Man, set thy face against Gogue, the emperor of Germany, Hungary, and autocrat Russia, Moscovy, and Tobolskoi, and prophesy against him, and say, Thus saith the Lord God; Behold I am against thee, O Gogue, autocrat of Russia, Moscovy, and Tobolskoi: and I will turn thee about, and put a bit into thy jaws, and I will bring thee forth from the north parts, and all thine army, horses and horsemen, all of them accoutered with all sorts of armor, even a great company of bucklers and shields, all of them handling swords: among whom shall be Persians, Ethiopians, and Libyans; all of them with shields and helmet; French and Italians, etc., Circassians, Cossacks, and the Tartar hordes of Usbeck, etc.; and many people not particularly named besides. Be thou prepared; prepare thyself, thou, and all thy company that are assembled unto thee: and be thou Imperial Chief to them.’ From these premises, then, I think, there cannot be the shadow of a doubt that the autocrat of Russia, when he shall have attained to the plentitude of his power and dominion, is the

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subject of the prophecy contained in the 38th and 39th of Ezekiel. This personage at present is only Autocrat of All the Russias,' that is, of Ros, Mosc, and Tobl; while the emperor of Austria holds the position of the Gogue of Magogue. But, as we have seen elsewhere, the Austrian and German empire is doomed to extinction by fire and sword; so that when this is broken up the Gogueship will be assumed by the autocrat, or prince of Ros, Mosc, and Tobl." -*Elpis Israel*, p. 387.

A century has passed since that exposition of the prophecies was written, and many changes have occurred in Europe; but nothing has happened to interfere with the basic principle underlying that wonderful treatise, to which the reader is directed for a more detailed elaboration of the historic and prophetic development of the Kingdom of God.

AFTER THESE THINGS

WITHE DARKEST HOUR OF NIGHT IS THE HOUR BEFORE THE DAWN." And although the things of which I have spoken portend a time of trouble and calamity for this "sad, old earth," we must look beyond the horizon. In the last message, given by divine inspiration, we are carried forward; "And *after these things* I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and, glory, and honour, and power unto the Lord our God: For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (Rev. 19).

And so Israel now being saved from the hand of their enemies, the ancient people - having their kingdom restored and their land freed - will enter into a new covenant with the Holy One of Israel. This phase of the subject, now deferred, will be dealt with in another Lecture, *The Wandering Jew*.

We close with the cry of their prophet ringing through the years, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. The LORD shall arise upon thee, and his glory shalt be seen

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upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: *for in my wrath I smote thee, but in my favour have I had mercy on thee.* For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the LORD shall be thine everlasting light, *and the days of thy mourning shall be ended.*” (Isa. 60). I THE LORD WILL HASTEN IT IN HIS TIME! Amen.

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A Crown of Thorns and A Crown of Life

God so loved the World. Christ died for our sins.

Gethsemane. Olivet. He will come again.

Go teach all nations.

If we suffer with Him, we will reign with Him.

ONE of the best-known verses of the Bible is John 3:16. It has formed the basis of so many evangelical sermons, and appeals - from many and varied sources - to the sinner, that it has been styled "a well-worn text." Children have recited it; men and women quote it, and preachers labor it, as though it is the whole gospel; and all one has to do "to be saved" is to accept it. Now whilst the verse is usually quoted, and generally read, as though its application was, and is, to the world at large, there is a more restricted sense of its primary application.

"For God so loved the world" It is within the scope of honest enquiry for one to ask. *Which world?* In our version of The Bible the word "world" is found to be translated from *different* words, and from words, which do not have the same meaning. Therefore the meaning of the word "world" in our Bible cannot always be the same, and the word itself fails to convey the idea to the mind, which was intended when first used. The "world" of John 3:16 (*Kosmos* - order or arrangement) is not necessarily the same "world" as that mentioned in Matt. 24:14, "and this gospel of the kingdom shall be preached in all *the world* for a witness unto all nations; and then shall the end come"; or in Luke 2:1, "And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should he taxed," It is not *Kosmos* in these two verses, but "*Oikoumene*," which signifies the "habitable earth," "civilized world," and 2. "The Roman Empire."

The ministry and preaching of Jesus were confined to certain places and to *one* people. This fact is definitely stated, and should be carefully considered in relation, not only to the theme now before us, but to many phases of the Divine Plan. We read, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." (Matt. 9: 35). Having called unto him his "twelve disciples,"

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and given to them power to deal with sickness and disease, Jesus gave them a commission, He commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: *But go rather to the lost sheep of the house of Israel.*” (Matt. 10: 5,6). This restricted sense of the work of Jesus is further shown by the words He spake to His disciples regarding the request of the woman of Canaan in Malt. 15: 24. “I am not sent but unto the lost sheep of the house of Israel.” Yet Jesus helped her, because her faith was great!

The “world” unto which Jesus came was the Jewish world, and although it received him not, nevertheless that *kosmos* was the subject of the love of God. “*God so loved that world*” Do you ask, Why did God love a world which rejected His Son? Let the apostle Paul answer: “For this is my covenant unto them, *when I shall take away their sins.* As concerning the gospel, they are enemies for your sakes; but as touching the election, *they are beloved for the fathers’ sakes.*” (Rom. 11: 28). And the same Eternal Spirit, which directed the Apostle to pen those words, spake by the prophet, “But I had pity for my holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the LORD God; I do not this for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen, whither ye went.” (Ezek. 36: 22). Truly God loved *that* world, for unto it He had given “exceeding great and precious promises” and had watched over them in individual and national development, sending to them His prophets, and last of all His Son; even through whom the sin of the world would be taken away.

But we live in a period of the world’s development when the love and mercy of God has been extended beyond the confines of Israel. This is truly a distinctive advance in the 7,000 years Plan. It brings us to the third section of the Chart. This extension of divine favor is made known to us in the following words: “Paul called the chief of the Jews together” and addressed them concerning “the hope of Israel,” which some believed and others did not. Disagreeing, they departed “after that Paul had spoken one word, Well spake the Holy Spirit by Esaias the prophet *unto our fathers,* saying: Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: Be it known therefore unto you, that the *salvation of God is sent unto the Gentiles,* and they will hear it.” (Acts 28: 25, 28). We must not conclude from these words, that all the Gentiles to whom the Gospel should be preached would favorably respond to its invitation, or be saved by it.

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Rather let our interpretation be in accordance with another scripture; "Simeon hath declared how God at the first did visit the Gentiles, *to take out of them* a people for his name." (Acts. 15: 14). And again, "Then Paul and Barnabus waxed bold, and said (to the Jews), It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts 13: 46).

The Plan was, *To the Jew first*. Some received the Word, and were saved thereby. The majority "did not profit thereby." (Heb. 4: 2). The record therefore continues, "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and *as many as were ordained to eternal life believed.*" (Acts 13: 46, 48). The plan is *to take out a people*, not to save the people as a whole irrespective of their response to the invitation of the Almighty. The message of the Gospel, both to Jew and Gentile, is a call for "the obedience of faith." (Rom. 1: 5). *Why faith?* Because "without faith it is impossible to please him: for he that cometh to God *must believe* that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11: 6). No one can "come to God" who does not believe in Him. To merely understand what the Bible teaches as the way of Salvation - an intellectual process - without belief and faith in the promises of God is not sufficient *to bring either Jew or Gentile to God* In such cases "the word preached does not profit, not being mixed with faith in them that heard." (Heb. 4: 2). "Faith is the substance of things *hoped for*" - *not* merely heard about. Also "it is the confident assurance of things not seen." (Heb. 11: 1). "Not seen," but promised by One who is able to perform what He has promised.

No one can have this "confident assurance" *who is not persuaded* of the promises, and who is without faith in them. The Apostle appreciated this, for he taught "*By grace* are ye saved through faith; and that *not of yourselves: IT IS THE GIFT OF GOD.*" (Eph. 2: 8). *And what is faith?* It is "the faith of the gospel." (Phil. 1: 27). *Faith in, and faith by, the gospel*, alone enables the readers to believe and obey, that they may be saved. It cannot be emphasized too strongly that *only such faith-inspired and faith-energized persons* can please God by accepting His Truth, as made known in the Gospel of Salvation. To profess to accept the gospel for fear of hell-fire torment, or any other kindred fallacy, would not bring about "joy in heaven," such as is the case when - with a meek and quiet

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spirit, and a contrite heart - a sinner truly and conscientiously repents, and seeks remission of sins in the divinely appointed way. If such as are "poor and of a contrite spirit," tremble at the Word of God, it is not necessarily for fear of punishment, but rather because of the majesty and might of the God of Israel- "who only doeth wondrous things"- in His magnificent offer "to redeem a soul" from death. This true spirit of approach to God is further illustrated by the Savior, in His words to the woman of Samaria: "God is spirit; and they that worship him must worship him in spirit and in truth: For the Father *seeketh such* to worship him." (John 4: 23, 24).

The "gospel" is "*glad tidings,*" or "good news." The *faith* of the gospel is something arising from that which is made known in the glad tidings; something to be understood, believed, accepted and obeyed; if a person desires to participate in the benefits set forth therein. Obviously the good news, or the gospel, springs from "the Hope of the promise, made of God unto the fathers" which we have elaborated in the previous Lectures. The "promise" and "faith" are closely associated by Paul in the following quotation: "For the promise, that he should be the *heir of the world*, was not to Abraham, or to his seed, through the law, but *through the righteousness of faith*. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath; for where no law is, there is no transgression. Therefore *it is of faith*, that it might be *by grace*; to the end the promise might be sure to all the seed; not to that only, which is of the law, but *to that also which is of the faith of Abraham*; who is the father of us all." (Rom. 4:13).

Here then we have the gospel to both Jew and Gentile; *the basis* of its operation in all cases *being faith*, like unto Abraham who was "strong in faith," and which "was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, *we believe* on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." (Rom. 4: 22-25). In this extended light and application we read again the words of "that old-fashioned text," "For God so loved the world, that he gave his only begotten Son, *that whosoever believeth in him should not perish, but have everlasting life.*" (John 3: 16).

As demonstrated in a former Lecture, when God gave His Son it was necessary that "the Son of man be lifted up." When John the Baptist

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“seeth Jesus coming unto him,” he saith, “Behold the Lamb of God, which taketh away the sin of the world.” (John 1: 29). Could Jesus “take away the sin” while He still lived, as He then was and had been from His birth? Throughout His life His record was “holy, harmless, undefiled, separate from sinners.” (Heb. 7:26). *Could Jesus by these attributes alone take away sin?* If He could, what meaneth then the scripture, which saith of some, “Whose names are not written in the book of life of the Lamb slain from the foundation of the world.” (Rev. 13: 8)? And again, of the “Root of David,” we read: “In the midst of the elders, stood a Lamb as it had been slain; And they sung a new song, saying, ‘Thou art worthy to take the book, and to open the seals thereof: *For thou wast slain, and hast redeemed us to God by thy blood,* out of every kindred, and tongue, and people, and nation: *Worthy is the Lamb that was slain* to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.” (Rev. 5: 6,9,12).

Questions may here arise, and rightly so. Why must the Lamb of God be slain? Why did Jesus die? Could not God save the people without the death of Christ? And, moreover, could Jesus obtain “the glory set before Him” without being slain?

THE TRAGEDY OF THE CROSS IS OUTSTANDING IN ALL HUMAN HISTORY. Why was it “that thus it must be?” (Matt. 26: 54). There must be some definite principle involved, which alone can account for this “must be.” To say that God required the death of Jesus, and therefore He submitted to have His life taken away by wicked men, is not sufficient. Whilst true, it does not explain why “thus it must be.” Certain facts duly considered will provide the answers to our questions and give a reason for the necessity of a slain Lamb. We note that Jesus was “the seed of the woman”; He was also “the seed of Abraham,” and “the Son of David.” And whilst Jesus is spoken of as being “the Son of God,” He is *also* “Son of Man.” In support of this we have the following, among other scriptures:

“Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called *the Son of the Highest*: and the Lord God shall give unto him the throne *of his father David*: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” (Luke 1: 31, 33).

“Jesus saith, *the Son of Man* hath not where to lay his head.” (Matt. 3:17).

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“And lo a voice from heaven, saying, This is *my beloved Son*, in whom I am well pleased.” (Matt. 3:17).

“And the multitudes cried, saying, Hosanna to *the Son of David*. Who is this? This is Jesus, the prophet of Nazareth of Galilee.” (Matt. 21:9, 11).

“Pilate saith unto them, Behold *the man!*” (John 19: 5).

“Now to Abraham and his seed were the promises made. And *to thy seed*, which is Christ.” (Gal. 3:16).

“God. . . hath glorified *his Son* Jesus.” “Saying unto *Abraham*, *And in thy seed* shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you.” (Acts 3:13, 25, 26).

In Acts 2:22, 23, we have “*a man* approved of God” taken, “and by wicked hands crucified and slain.” To understand and appreciate that all of this was according to “the determinate counsel and foreknowledge of God,” there are *many* things to be considered which form the basis of the operation of God in the scheme of redemption. Behold, then, the babe born in a manger, in fulfillment of the word given by the angel. “Favour with God hast thou found, and thou shalt bring forth a son!” *How shall this be?* “The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” Over the fields of Bethlehem the angelic host sang His praise; the strains of which have not yet died away from the earth, but thrill the soul of man from year to year.

At the age of 12 years, with Joseph and his mother, Jesus went according to the custom, to Jerusalem, “at the feast of the Passover.” There, in the temple, He confounded the doctors, “both hearing them, and asking them questions.” The Spirit of the Lord was upon Him, making Him of quick understanding in the fear of the Lord! The result being, “all that heard him were astonished at his understanding and answers.” (Luke 2: 42-27).

When “about thirty years of age” Jesus was made known to the children of Israel. Having passed through, and overcome, the trial in the wilderness, Jesus began to preach to the people, following John - who had been “The voice of one crying in the wilderness, Prepare ye the way of the Lord . . . and all flesh shall see the Salvation of God.” (Luke 3: 4-6). For a brief span Jesus “went about doing good, for God was with him” (Acts 10: 38). Openly He condemned the leaders of the people,

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because they failed to carry out the will of His Father, even their God. Jesus said, “The scribes and the Pharisees sit in Moses’ seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.” (Matt. 23: 1-5). “Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.” (Matt. 4: 23). It is interesting to read, “the common people heard him gladly.” (Mark 12: 37). How different with the Pharisees, even though they sat in Moses’ seat, and should have done as Moses did in his day! Of them it is written, “Then the Pharisees went out, and held a council against him, how they might destroy him.” Jesus escaped, by withdrawing “himself from thence.” (Matt. 12: 14,15). His condemnation of them was severe and scathing: “O generation of vipers, how can ye, being evil, speak good things?” (Matt. 12: 34).

Jesus unfolded many things, speaking often in parables, and whilst many people could not understand and perceive His meaning, nevertheless, they against whom His words were directed did discern their import, for “when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.” (Matt. 21: 45, 46). Maddened as they were, by this open condemnation of their ways by Jesus, the Pharisees did not fail to see that “the common people” responded more favorably to the teaching of the Nazarene; and so, fearing the people, they must wait for a suitable opportunity to be rid of Him. Then, as now, force is a convenient weapon with which to dispose of an enemy, even though “the enemy” be a righteous man. They could not catch Him in His speech, even though they tried sending “officers to take him.” But these men returned without Him, and in response to the demand, “Why have ye not brought him?” They answered, “Never man spake like this man”; only to be met with “Are ye also deceived?” (John 7: 45, 47).

Little did these self-righteous Pharisees know, or care, that the Holy One of Israel was directing the steps of His own Son; and that only when He, the Father, would permit it could they, even with the people supporting them, take the Son. Jesus testified of this when He was before Pilate, saying, “Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.” (John 19: 11). But when the time came for “all

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things to be fulfilled” which had been foretold, and “written concerning Him in the Law of Moses, and the prophets, and the Psalms” (Luke 24: 44), the opportunity they longed for was provided; and the way opened for the accomplishment of their evil designs. Sometimes, by ways altogether unexpected, momentous events are brought about; for whilst “the chief priests and Scribes *sought how* they might kill him, satan entered into Judas Iscariot, being one of the twelve.” (Luke 22: 3).

Did Jesus, I wonder, at that same moment recall what was written of Him in the Psalms? “All that hate me whisper together against me: against me do they devise my hurt. Now that he lieth he shall rise up no more. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.” (Psa. 41: 7, 9). Glad were they when Judas approached the chief priests and captains - so glad that they “covenanted to give him money”. Judas therefore promised, and “sought opportunity to betray him unto them in the absence of the multitude.” In the darkness of the night, rather than the light of day, for “men love darkness rather than light” when their deeds are evil. Later, Jesus said unto Judas “That thou doest, do quickly.” This mandate followed a verification of the application of the above Psalm (which some may doubt or deny) to Jesus. “I speak not of you all,” said Jesus, “I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.” (John 13: 18,19). “Truly,” said the Master, “the Son of man goeth, as it was determined; but woe unto that man by whom he is betrayed!” (Luke 22: 22).

A LAST SUPPER

BRIEFLY let us review some of the events, which led to the cross. Judea becomes the scene of contemplation. Nigh to Jerusalem, where two ways meet, the disciples of Jesus find a colt, which being loosed is taken to Jesus, and upon which He enters the City. They that went before, and they that followed, are heard to cry. “Hosanna; Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest.” The scene changes: A large upper room furnished is found. The passover has been prepared; all is ready that they may eat. When the hour was come Jesus, and the twelve apostles, having entered the guest-chamber are ready to celebrate the feast of unleavened

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bread. To them the Master saith, "I have heartily desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Leaving now the City we wind our way

Beyond where Kedron's waters flow
(and there)
Behold the suffering Saviour go
To sad Gethsemane
His countenance is all divine,
Yet grief appears in every line.

From the seclusion of Gethsemane, in the solitude of the night, we hear the thrice-repeated cry, "O my Father if it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt." As we silently stand within the garden, we hear the traitor's kiss, and see Jesus led away to the judgment hall. We hear, and acknowledge, the good confession witnessed before Pilate, and find ourselves at Calvary; there to behold and wonder?

Say, who hangs on yonder tree,
Doomed, impaled in agony?
Body bleeding, scourged and bare,
Pale and gashed that visage fair;
Heart weighed down by shame and grief,
Friend nor foe will give relief.
Tell what crimes the man hath done?
Justice, Truth, both answer none!
Hear the lonely sufferer's cry;
See Him bow His head and die.
Bear Him to the cave away;
Soldiers guard it night and day.

Reverberating through the ages comes the voice of Israel's poetic prophet; "It pleased the Lord to bruise him." "He is despised and rejected of men; a man of sorrows, and acquainted with grief; he was despised and we esteemed him not. He was oppressed, and he was afflicted; yet he opened not his mouth. He was taken from prison and from judgment; and who shall declare his generation?" Before the echo of the prophet's cry

has passed away, we hear the Apostle to the Gentiles declare, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: And that he was buried, and that he rose again the third day according to the Scriptures." (1 Cor. 15: 3, 4). So, "*Thus it behoved Christ to Suffer.*"

A man of sorrows! Who went about doing good! *Why, oh Why, must it thus be so?* Why did Jesus die?

CHRIST CRUCIFIED AND YET WITHOUT SIN - WHY?

W**T** **WO** things must here be kept in view - Christ suffering and yet Christ righteous and approved. Christ crucified and yet Christ not crucified. This may appear to be a contradiction of terms, but it is not. It was just for God to require the crucifixion of Christ, else He would not have required it; and yet Christ was without sin, and one without sin ought not to be crucified. God's justice *must* be seen here, and yet His love must find place. The explanation of this paradox is found only in a discrimination between the life of Christ physiologically, and His life biographically. Physiologically His life was Adamic - the life and the flesh of the Adamic race, every member of which was condemned in Adam, Christ (considered as a descendant of Adam, as a man and not as a character) included; for if a chain is condemned every link in it must necessarily be condemned.

O, say some, how you dishonor Christ when you say He was under Adamic condemnation, and that He needed cleansing and perfecting! Superficially viewed it may appear so; but look here, my well-meaning friend, come with me to the Garden of Gethsemane; look over there at the Son of God bowed in sorrow, bathed in tears, sweating as it were great drops of blood. Come along with me to Calvary, and I will only ask you to glance at the spectacle of our beloved Savior; it is really the Christ Himself that is nailed to yonder cruel cross. I will not ask you to go close to the sad scene nor to hear the heart-sickening words, 'My God, my God, why hast thou forsaken me?' Let us turn back, and I will now talk with you about this matter of dishonoring the suffering Christ by saying that He was not perfect and holy by birth, but had to perfect Himself in an imperfect and sin-stricken nature. Judging after the manner of men, and thinking of Him as the Son of God only I would naturally, yes, *naturally*, rush to the belief that He was as pure as Adam was before he sinned; yes, as good as an angel of heaven. But then what about the scene

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we have just witnessed? *Were you to see Adam before he sinned on the cross what would you say?* Were you to see an angel crucified, if it were possible, what would your inmost soul exclaim? Would you not declare it ought not to be? And I would answer you, it ought not to be; *and if Christ was as Adam before he sinned, I would say of Him on the cross, 'IT OUGHT NOT TO BE'.*

Now, then, since He was crucified according to a prearranged plan of God, I am bound to say *it ought to be*; but how can I intelligently say so? Shall I blindly say so, or shall I accept the Spirit's offer, 'Come and let us reason together?' When we do this we shall see the Christ considered in His relation to Adam (Adamic condemnation that passed upon all in him, and Adamic nature) I say, Christ considered legally and physically, typified by Moses lifting up the serpent, a symbol of sin; typified by the scarlet of the dividing vail of the tabernacle, typified in many of the Mosaic shadows of sin condemned in the flesh that committed it; when, I say, Christ upon the cross is considered in these relations we can see how, *according to God's plan*, it ought to be. But Christ considered in relation to developed character, 'holy, harmless and undefiled,' and this side only kept in view, it ought not to have been."

Let us keep both sides before us and all will be as clear as the 'great mystery of godliness' can be to our weak and finite capabilities. It was therefore Adamic life that was taken because of sin. It was Christ's life legally and physiologically, if you will allow me the expression, that was crucified, and that because of His relation to Adam's sin; and thus God's justice was manifested in 'condemning sin in the flesh.' Biographically Christ's life was not Adamic; it was of God, heavenly. It was never under condemnation; and as soon as this life as a new mental and moral creature came to the birth, in being 'born out of water,' Heaven's approving voice declared: 'This is my beloved Son in whom I am well pleased.' When Christ had finished His work, in overcoming the evils the first Adam had entailed upon Him, He passed out, on and up to redemption. He passed 'through the vail - that is to say, His flesh' into glory, honor and immortality, and became federally for all in Him 'the way, the truth, and the life.' Now in the crucifixion of Christ there was the shedding of blood, without which there is no remission of sins."

That God should require the shedding of blood is what causes many to stagger and this arises from a failure to see the relation of the race to the law of sin and death. The law condemned the whole race in Adam because flesh and blood became unclean in the sight of God through

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Adam's sin. By the one sin of Adam flesh-and-blood man passed into a state in which the natural tendency of the flesh was sinful, and therefore unfit for eternal living existence. God being holy, the flesh-and-blood man being unholy in his natural tendency, the justice and purity of divine law *lawfully* required the crucifixion of the flesh, the taking of life from it by the shedding of its blood. This was the only way that God's justice could ever admit of His mercy saving one who descended from Adam. But the shedding of the blood of a mere son of Adam would not admit of redemption. If the one whose blood is shed is a *personal* sinner as was a sinner of Adam, neither justice nor mercy can save him; justice cannot save an actual sinner, and mercy cannot interfere in his behalf without colliding with justice, which would place one attribute of God against another. There must be a situation formed in which justice can be met by the shedding of the blood of one of sin's flesh, and yet the one be saved. No man could form such a situation; only God could do it, and in doing it He is the Savior, and His goodness and mercy are manifested." -*Thomas Williams, in "Regeneration."*

NO FAULT IN THIS MAN

THE foregoing extract should help us to understand why "thus it must be"; why One "who did no sin" should be called upon to die a sacrificial death, and how those who seek to do the will of God may be cleansed and covered; and that they may find a way of approach, and access to God, opened up for them.

We now go back to where we were before giving the quotation. There are different aspects of the death of Christ, which need to be considered. Even Pilate knew that the Jews had "for envy delivered Jesus unto him." Envy, jealousy and hatred were the actuating principles on the part of the Jewish leaders, who determined to be rid of the prophet of Galilee.

So Pilate, in the part he had to play in this greatest drama of humanity in his official capacity, could do no other than he did - even when he desired to do so. These all, from their natural point of view, performed their part. They did not believe that Jesus was the Son of God.

It is certain that Herod and Pilate were not interested in the religious claims of Jesus - more likely they thought of Him as a visionary, but harmless, fanatic. Pilate's first announcement, to the chief priests and the

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people - after he heard their accusations - was, "I find no fault in this man." Later he said,

"Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him." And when the people cried, saying, "Crucify, crucify him," Pilate challenged them, "Why, what evil hath he done? I have found no cause of death in him." And yet, when their voices prevailed, Pilate "gave sentence that it should be as they required."

This is the testimony of Luke 23. And so "the Son of man must go, as it was determined." "Being delivered *by the determinate counsel and foreknowledge of God,*" He who did no sin, was about to be "taken, and by wicked hands crucified and slain." (Acts 2: 23).

Here, then, is another phase of the death of Christ - "the counsel of God." It was therefore God's will and "determination." But why? For what reason, and by what cause? After Pilate "took Jesus, and scourged him," the soldiers indulged in a little mockery - they "platted a crown of thorns, and put it on his head." Pilate presented Jesus to the people, once again declaring "I find no fault in him." Jesus came forth "wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold *the man!*" (John 19: 2, 5). Here we have "*the man* Christ Jesus" with both the thorns and the purple. Whether intended or not there is much significance in the picture. "The man" was of the Adamic race. "By one man sin entered the world." "Sin reigned unto death." Jesus died "to take away sin. The first man was of the earth, earthy." Part of the condemnation upon the sinner, and therefore upon all who sinned in him, was "cursed is the ground for thy sake; thorns also and thistles shall it bring forth to thee." *The thorns* were thus a symbol of sin, like unto the serpent in the wilderness. The thorns were carried with "the man to the accursed tree," when "He died unto sin." Had Jesus continued in death there would have been no need for the purple robe; of this we shall speak later, noting here that "the purple" was taken from Him, when led out by the people to the crucifixion.

A distressing feature of the proceedings was the taunts of the mob directed against the Savior. How the wicked do rejoice to speak against the righteous! How the bad would defile the good with, and by, their

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slurring, contemptible and diabolical insinuations, taunts and accusings. The defense of their own evil is in the expression of their own grovelling and maliciousness. As now even so 1900 years ago. "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." Mockingly others said, "He saved others; himself he cannot save." Did they expect to see such an exhibition of power in Him, and from Him, that would convince them and soften their adamant hearts, enlighten their understandings, and open their minds to the Will of God? No, indeed; not one whit more so than when Jesus, in His parable, told them, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16: 31). "Let the King of Israel," they cried, "descend now from the cross, that *we may see and believe.*" *They did not believe* that he was the Christ, the Son of the Living God, the One spoken of in the prophets "who was to come". They said He had a devil, and wrought by the power thereof. They were *unenlightened rejectors of the claims of both God and His Son*. Darkness mantled "the whole land until the ninth hour." And then the grief-stricken cry was heard, "My God, my God, *why has thou forsaken me.*" (Mark 15: 29-34).

FORSAKEN OF GOD? Yes, but *why?* We have seen the implication of the "crown of thorns"; now let Peter speak of Him "who did no sin"; "Who his own self bare our sins in his own body to the tree." (1 Pet. 2: 24). Having cried again with a loud voice, and knowing that all things then to be accomplished had been fulfilled, Jesus bowed His head, *and died*. A centurion standing by, having beheld all that was done, "glorified God," in that he declared "Certainly this was a righteous man".

FORSAKEN BUT REMEMBERED

JESUS, HAVING "RISEN INDEED," joined Himself to the apostles when they were gathered together, and reminded them of what He had told them "while yet with them." He further "opened their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." (Luke 24: 44, 46). They were in need of being reminded, and of this instruction. Of the many things Jesus had "told, while yet with them" was this: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it

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from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.” (John 10: 17, 18). Let it not be thought that this is a contradiction of the other scripture, which says that Jesus was taken by wicked hands and slain. Both statements are true, and correct in their place; even as we have seen that the death of Christ was according to the predetermined counsel of God. The statement “I lay down my life,” shows the voluntary action on the part of Jesus, who was willing to submit to the requirement of a sacrificial death; strengthened as He was by knowing “that by the same commandment” He had power “to take it again”. *This power was not in Himself but in God.* Nevertheless, Jesus said, “I have power.” Wherein then was His power? Not in the Spirit “given without measure” whilst He was manifesting God to the people—for that spirit was withdrawn when Jesus cried, “Why has thou forsaken me?” The power of Jesus was in His life of absolute compliance with the Father’s will, and in His “obedience unto the death of the cross.” *From this death He could not escape, and be faithful to God.* For, on that dark betrayal night, He prayed, “Oh my Father, *if it be possible*, let this cup pass from me.” It was one of those moments in the trial of Jesus when He needed to call to mind, “that thus it must be”; by which strengthening conviction He was enabled to continue. “Nevertheless not as I will, but as thou wilt.”

Later, the Apostle writing of the Risen Lord, said, “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered.” (Heb. 5: 8). Have we in this an answer to why “thus it must be?” Why did Jesus die? Paul clearly and definitely answers, “For in that he died, *he died unto sin once.*” (Rom. 6: 10). Yet, throughout His life, “he did no sin,” but always pleased the Father. Why then must Jesus “die unto sin,” or by reason of sin? If He must die *only* because He was mortal, even though this mortality came by sin, would not natural death have been sufficient? That the death of the Cross was required of Him is direct evidence that natural death would not meet the requirements of the purpose of God centered in “the last Adam.”

Jesus was born, and “came into the world,” not only to take away sin, but also to be the Savior of men. All the essentials, which together formulate the Plan of Salvation, are the requirements, which have to be

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met. Outstanding is the death of the cross, for which there must be an adequate reason. We remember that “in him was no sin” *i.e.*, no transgression of law, even as He challenged those who were His adversaries; “Which of you convinceth me (doth convict me) of sin?” (John 8: 46). And as Peter wrote, “Who did no sin.” I say, as we recall this fact we are brought to realize that the call for His sacrificial death was not the outcome of any wrong doing on His part, for such there was not. Yet still we read again, “Who his own self bare our sins in his own body.”

Controversy and misunderstanding have arisen from this, and similar statements, concerning the Lord Jesus Christ. Those who look upon “sin” as being “transgression of law,” and can see no other application of the term, have difficulty in understanding how Jesus could “bare *our sins* in *His body*.” Some seek refuge behind the dogma of substitution. But that does not explain the Truth. It is evident that Jesus could not bare *our sins*, our transgressions of law, actually to the tree 1900 years before we were born, and before such sins were committed. And if we would restrict the words to those living with Peter at the time of his writing, the difficulty is still there. Could Jesus bare *the actual sins* of others? But if we look upon Jesus as a representative of others who were to be saved by, and through Him, we have quite a different matter.

The FIRST MAN, ADAM, by *disobedience brought separation from God, and death*. JESUS, THE LAST ADAM, by *perfect obedience accomplished restoration*, and opened up the way of Life from the dead. He became “the first-born of every creature.” Not of the Adamic world, for the first man Adam was the first there, and Cain (who “was of that wicked one” (1 John 3: 12), was the first-born of that world. Jesus became the first-born of a new creation, of which “He is the head of the body, the church; who is the beginning, the first-born from the dead: that in all things he might have the pre-eminence. (Col. 1: 15,18). “Therefore,” says Paul, “if any man be in Christ, he is a new creature: Old things are passed away; behold, all things are become new.” How? “All things are of God, who hath reconciled us to himself by Jesus Christ.” And how was this reconciliation accomplished, seeing we were all under Sin, which reigned unto death? The Apostle Paul, speaking of the work of God in Christ, says, “For he hath made him sin for us who knew no sin; that we might be made the righteousness of God in him.” (2 Cor. 5: 17, 21). *Here then we have One “who did no sin.”* (1 Pet. 2: 22), “in whose mouth no guile was found,” *made sin*, and we through Him

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made righteous.

Unto what sin, then, did Jesus die? “The sin of the world,” you say. Yes, that is so - whether you consider “the world” to be Israelitish, or Adamic. But now, let me ask, Was Christ *one of the world*, or outside the world? The answer should be obvious to all who discern the Plan of God. As “the seed of woman,” “the seed of Abraham,” “the Son of David,” “The Son of man,” - “The *man* Christ Jesus” must of necessity be one of the Adamic race, and therefore one of the world. We must acknowledge the conclusion that although Jesus was not a transgressor of the law He, nevertheless, being one of the world, according to the Plan of God came under the conditions of the world, in which reigned the law of sin and death. All mankind being an extension of Adam and Eve, brought into the world since “sin entered, and death by Sin,” are born under - and therefore have by natural inheritance in and upon them - the consequences of Adam’s sin in Eden. Provisional sacrifice was, however, provided by God, and by this means His Own Son was covered from birth; this was operative until the type should be over-shadowed by the antitype. “Now I say,” is the word of Paul, “that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises unto the fathers.” (Rom. 15: 8). How could He to whom the promises were made (both as to the seed of the Woman, the seed of Abraham, and the son of David) confirm those promises?

Consider now another testimony: “Wherefore when he cometh into the world.” *Which world*, and to what time does this refer? Not to the time of His birth, *for then Jesus could not have said what follows* in the subsequent verses. The world, of course, was that to which Jesus was revealed *as the Lamb of God* to take away the sin which required His sacrifice. So when Jesus came into that world, and during the days of His ministry - as “Immanuel” (God with us), “God reconciling the world unto himself” - which culminated in the cross, we are told “He saith, Sacrifice and offering thou wouldest not, but a body has thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, *I come* (in the volume of the book it is written of me,) *to do thy will*, O God. Above when he said, sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, *I come to do thy will*, O God. He taketh away the first, that he may establish the second. *By the which will* we are sanctified *through the offering of the body* of Jesus Christ once.” (Heb. 10: 5-10).

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Concerning the promise made to Abraham (see Gen. 15: and 22), the apostle says of God, "Because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee ... Wherein God, willingly more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an *oath*." (Heb. 6: 13-17). Yet there was room, and need, for the confirmation of the covenant to be effected by Jesus Christ. And this by a circumcision which would confirm, ratify or make valid, all the promises of God which "in him are yea, and in him Amen." (2 Cor. 1:20). *What was the circumcision by which Jesus confirmed the promises?* Not that operation "on the eighth day," "when the parents brought in the child Jesus, to do for him after the custom of the law." (Luke 2: 27). Whilst compliance with this "custom of the law" was as necessary for Jesus as for any other male child in Israel, it, of itself, could not confirm the promises then, any more than it could all down the ages since Abraham. It was but one of the many types which needed to be "made sure" by the antitype. And to this Jesus was a minister for the truth of God, that by *confirming the promises* He would demonstrate the true value of *the form of knowledge and of truth in the law*.

In reference to "the mystery of God, and of the Father, and of Christ"; Paul says, "In whom are hid all the treasures of wisdom and knowledge." The Father knew from the beginning by what means the Plan would be carried out; the "secret" of it, however, was hid in God until revealed through the Son. All that went before was the "Shadow of things to come," waiting for the "due time" when it would be seen that "the body is of Christ." To confirm the "shadow" *Jesus must be cut off* in substance - the *actual body* of "the sins of the flesh" must be "cut off," not die a natural death; for that would fail to substantiate the shadow. Paul therefore says of Christ, "Ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen, with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses ... nailing it to his cross" (Col. 2: 10,14). Thus the circumcision of Christ was consummated on "the cross." *Of necessity Jesus must die that He might live!*

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IN ADAM ALL DIE

AN outstanding truth of both the Old and New Testaments is “By man came death.” (1 Cor. 15: 21). And this man was “the first man, Adam” - the father of the human family. Paul says further, “For as in Adam all die.” And as Christ was born in, and of, the Adamic family, even though Son of God, He too must die. Not only was Jesus related to death by being the seed of the woman; He also was a sin-bearer. Of Him the prophet had long before spoken (concerning Israel’s deliverer) of One who was “despised and rejected of men.” “A man of sorrows and acquainted with grief.” Further, “He hath *borne our griefs, and carried our sorrows.*” But that was not all. “He was wounded for our transgressions, bruised for our iniquities.” How different He was to the people! “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.” What was it all about? “For the *transgression of my people was he stricken.* It pleased the Lord *to bruise him;* he hath put him to grief: when thou shalt *make his soul an offering for sin ...* he shall bear their iniquities. He hath poured out his soul unto death: he bare the sins of many, and made intercession for the transgressors.” (Isa. 53).

There is but one way in which these “iniquities” and “the sin of many” could be laid upon Jesus, as we have already seen. He was one of the people, “made in all points like unto his brethren,” consequently being the same “flesh and blood,” or nature, whatever condemnation rested upon them rested also upon Him. This condemnation came by reason of the sin in Eden, which brought death upon all. The apostolic comment upon this is interesting and edifying.

“But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him.? Thou madest him a little lower (or, a little while inferior to) than the angels: thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. *But now we see not yet all things put under him.* But we see Jesus, who was made a little lower than the angels- for (or by) the suffering of death crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, *in bringing many sons unto glory, to make the captain of*

their salvation perfect through sufferings. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil; Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” (Heb. 2: 6-10, 14, 17). “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. How much more shall the blood of Christ, who offered himself without spot to God, purge your conscience from dead works to serve the living God? For where a testament is there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.”

These two verses (16, 17) are rendered by Dr. Young as follows, “For where a covenant is, the death of the covenant-victim to come is necessary, for a covenant over dead victims is steadfast, since it is no force at all when the covenant-victim liveth.” *Literal Translation* “Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” (Heb. 9).

SHALL SOULS BE LEFT IN HELL?

II N the last chapter of this Epistle we have one of the most outstanding statements of the whole Bible. There are others equally important, but this particular verse is so fully comprehensive that it takes in almost the whole Plan of God. It sweeps away the former 4,000 years of type and shadow, during which no solution had been found, or manifested. Generations came and passed away. Lives were spent “as a tale that is told.” Through the long, dark night of the reign of sin death had prevailed. Who would, or could, solve the problem? Should souls be always “left in hell” (sheol; the grave)? The spirit of Christ in the Psalms had spoken of this, but as yet the problem was not solved. Promises were

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given; covenants entered into; and yet they who were directly concerned in them “died in faith, not having received the promises, but having seen them afar off, and were persuaded of them,” yet though embracing the promises, as such, they “confessed that they were strangers and pilgrims on the earth.” Such is the testimony of Heb. 11:13.

But He of whom the Psalmist wrote, having set the Lord always before him, did not waver. “Therefore my heart is glad, and my glory rejoiceth: 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. Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand are pleasures for evermore.*” (Psa. 16: 8-1 1).

Here was One who could, and did, solve the problem. And the reason - He was the *Holy One*, having attained to righteousness by complete obedience, wherein all others had failed. He thereby demonstrated the meaning, “I lay down my life, that I might take it again”; showing how that He must die that He might live. The Eternal God was His refuge. The confidence of Jesus in the Father never failed. He truly “trusted in God,” as the revilers said; but, unlike them, Jesus knew that in God’s own time “He would deliver him.” God would not leave Him in death, therefore He cried “unto him who was able to save him out of death, and was heard in that he feared.” (Heb. 5: 7). Just as it was “not possible for the cup to pass from him,” except He drank it, so also it was “not possible for the grave to hold him.” Peter, addressing the men of Israel, on the day of Pentecost, said,

“Hear these words; 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: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of

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the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. *This Jesus hath God raised up, whereof we all are witnesses.*" (Acts 2: 22-32).

THE BLOOD OF THE COVENANT

ALL this is involved, and summarized, in the statement referred to as "one of the most outstanding" - "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, *through the blood of the everlasting covenant.*" (Heb. 13: 20). Foreshadowed in Abel's "more excellent sacrifice"; in Abraham's offering of his son Isaac; in the typical confirmation of the covenant narrated in Gen. 15; in the Noahic sacrifice, after deliverance, and the "bow in the cloud"; and also in the many requirements "under the Law." These all illustrate the divine principle that "without shedding of blood is no remission"; and that as sin hath reigned unto death it requires a law of righteousness to give life after death. Moreover it required the death of Christ to establish a *law of resurrection*, which was so essential to carry out the 7,000 years Plan.

Without a resurrection all would "sleep a perpetual sleep and not awake," and *without a law of resurrection* - to counteract the law of sin and death - the *Grave would hold all therein*, whether good or bad. The Plan, however, required the law of resurrection, and to accomplish this the life of the Holy One must be "cut off in the midst of his days." He must "pour out his soul unto death." As the Lamb of God, prefigured as "slain from the foundation of the world," the blood of Jesus must be shed. It was shed "to confirm the promises." It therefore became "the blood of the everlasting covenant," and it was through this, or by reason of it, that "God brought again from the dead our Lord Jesus," and without the blood of the covenant there is no guarantee of a resurrection for others; for "As in Adam all die, even so in Christ shall all be made living."

Up from the grave He arose,
With a mighty triumph o'er His foes;

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He arose a Victor from the dark domain,
And He lives for ever with His saints to reign:
He arose! He arose!
Hallelujah! Christ arose!

On one of the highways, about threescore furlongs from Jerusalem, we behold two men walking; as they walk they talk together of those things which had happened. The horror of darkness had settled hard upon them, even as upon the other disciples; they had previously heard many things spoken of which must come to pass, yet they had failed to comprehend the meaning and force thereof. "For as yet they knew not the scripture, that he must rise again from the dead." (John 20: 9). "Bowed in sadness, bathed in tears" was the attitude of the followers of the Galilean Teacher, in whom they had placed much confidence and had looked for great things. They had not discerned "the lamp of fire" which was sure to follow the sacrifice. So with heavy hearts and bewildered countenances they journeyed on.

Thus proceeding and communing they were unexpectedly joined by one who to them appeared to be a stranger. Noting their demeanor He inquired of them the cause of their sadness, and the manner of their communications. Strange indeed it seemed to them that one should ask this, for all Jerusalem and beyond had witnessed and heard of the great tragedy. And yet to converse with one who apparently "knew not those things" was a welcome relief to the feelings of the downcast and saddened disciples. So one of them, Cleopas by name, also asked a question; "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" Still "holding their eyes that they should not know him," He asked, "What things?" Feeling that, one who did not know of these things must be a stranger indeed the disciples were eager to make them known.

"And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. *But we trusted that it had been he which should have redeemed Israel:* and beside all this, today is the *third day* since these things were done." They then told of "certain women" who had been early at the sepulcher, when the body was not found, but seeing "a vision of angels" learned "that he was alive." Others also went, and found as the women had said, "but him they saw not." It is not surprising

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that these men “wondered as they wandered.”

Jesus listened, and then said unto them, “O foolish ones, and *slow* of heart *to believe all* that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?” They had believed some things, but had failed to discern all the facts. So “beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” Later, as He sat at meat with them, “their eyes were opened, and they knew him;” only to find that He then ceased to be seen of them. The fact that “the Lord is risen indeed” was again demonstrated after those men had joined the eleven and others with them, at which interview He said, “These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and the prophets, and the psalms, concerning me. *Then opened he their understanding, that they might understand the scriptures;* And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” (Luke 24).

What had previously- to those who forsook Him and fled-seemed to be “unbelievable, idle tales,” now became the true light, shining more and more to the perfect day; dispelling the horror of darkness, and placing the disciples where Abraham was when he became the Friend of God; with however this difference- what Abraham saw by faith, they beheld by sight! Well might Peter exclaim, “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy bath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” (I Pet. 1: 3).

“GO, TEACH ALL NATIONS”

THE promises “made unto the fathers” having now been confirmed, and the disciples encouraged, strengthened, and prepared for the work before them, they were commissioned by their Lord to go forth, and carry on His Work; “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” (Matt. 28:19). Jesus did not leave them immediately, but having “shewed himself alive after his passion by many infallible proofs, being seen of

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them forty days, and speaking of the things pertaining to the kingdom of God.” (Acts 1: 3), the Risen Lord “led them out as far as Bethany.” (Luke 24: 50). He conversed with them concerning the theme, which had so often engaged their attention, and for the fulfillment of which He had taught His disciples to pray, “Thy Kingdom Come.”

Contemplating the things spoken, pertaining to the Kingdom of God, caused the disciples to ask: “Lord, wilt Thou at this time restore again the Kingdom to Israel?” (Acts 1: 6). That the kingdom would be restored was the hope of a nation, as it was the testimony of the prophets. But concerning the time of restoration they were not aware. And the Master did not enlighten them as they desired. His answer was, “It is not for you to know the times or the seasons, which the Father hath put in His own power. Having given them such information as He could then impart, and urging them to “tarry in the city of Jerusalem, until ye be endued with power from on high,” which would enable them to discern more fully all things involved in the Gospel, which they were sent forth to preach, Jesus “led them out as far as to Bethany, and he lifted up his hands and blessed them.” (Luke 24: 49,50). Having “Spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.”

Although Jesus had previously taught that He would “go away, and come again unto them” (John 14: 2,3) they were not altogether prepared for the ascension. Had we been there we would undoubtedly have done as they did. “They looked steadfastly toward heaven.” With varied emotions- doubts and fears, wonder and hope- they saw the cloud receive Him, as He passed from their sight. But Jesus had said, “I will not leave you comfortless; I will come to you; and immediately “comfort” by confidence was extended to them. For “while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, “Ye men of Galilee, why stand ye gazing up into heaven? 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.*” (Acts 1: 9,11). With this parting word the disciples “returned unto Jerusalem from the mount called Olivet.” This event is depicted on the Chart.

Ages ago in the Eastern lands
They watched for Him.
List'ning oft for His chariot wheels
As the days grew dim;
Expecting that He would come again to Olivet.

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On the strength of a parting promise they looked
But He tarries yet.

Every year over the winter's snow with watchful eyes
Eager disciples have watched for Him

Who mounted the skies.

They have died at their post on the beacon heights

And, now, we take their place.

We look, as they looked in the olden days,

For the sight of His face.

But the years pass on, He comes not yet;

Still, God's time is best.

The resurrection was now an accomplished fact. And we cannot do better than emphasize some of the thoughts already developed from the scriptures, which have been quoted. "If Christ be not risen, then is our preaching vain, and your faith is also vain." "If Christ be not raised, your faith is vain; ye are yet in your sins." Apart from the resurrection which is in Christ, and *through whom* the apostles "preached the resurrection from the dead" (Acts 4: 2), they who have placed their faith and hope in Christ "are of all men most miserable." *How so?* Well, those Corinthian believers who were "in Christ" were in that relationship because they had been baptized into His death, thereby becoming associated with "the blood of the everlasting covenant, by reason of which, as we have seen, Jesus was "brought again from the dead."

Baptism is therefore the basis of association with Christ, who is "the resurrection and the life." His resurrection, and their baptism into the death of Christ, is placed as the guarantee of their resurrection from the dead. Inasmuch as "we are buried with him by baptism into death: For *if* we have been *planted* together in *the likeness of his death, we shall be also of the rising again.*" (Rom. 6: 3,5).

This guarantee is based upon their having been "planted," and if this is not reliable, what is the use of being baptized? For, "if the dead rise not at all, why are they then baptized for the dead?" If there be no efficacy in baptism as the basis and guarantee of a resurrection from the dead, the believers may well be "of all men most miserable"; for in such a case "Then they also which are fallen asleep in Christ *are perished*"; which obviously is the portion of those who fall asleep *not being "in Christ."*

And now Paul rises majestically above those who say there is no resurrection. "But now is Christ risen from the dead, and become the

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firstfruits of them that slept.” *That is his definite affirmation.* Then comes his argument, which none can refute. “For since by man came death, by man also the resurrection of the dead.” Do I hear someone say that others were restored to life before the resurrection of Christ? Granted, but such cases were an exhibition and manifestation of the power of God, and *were not* “resurrection by man”- if they were so, how could Jesus be the firstfruits of them that slept?

Paul’s argument - to force home the truth of this doctrine - continues, “For as in Adam all die, even so in Christ shall all be made alive.” All in Adam die, because sin hath reigned unto death. Those who are “in Christ” have “passed from death unto life”; their relationship being changed when in baptism they “put off the old man,” which is thereby “crucified with him.” (Rom. 6: 6). Hence we have the two classes, “in Adam” and “in Christ”; just as in the beginning we had the sons of God, “who called upon the name of the Lord”; and the children of men who were not named by that Name. “But every man in his own order:” says Paul, “Christ the firstfruits; afterward *they that are Christ’s at his coming.*”

THE RESURRECTION

THIS notable treatise by Paul in 1 Cor. 15, is a clear explanation of the different standing of the two classes of the human race in relation to the Plan of God, which involves death for all who remain in their native state; “By nature children of wrath” (Eph. 2: 3), and “life from the dead” for all who by covenant-relationship are in Him, who is “the way, the truth, and the life.” Jesus conquered death, and demonstrated the validity of the Psalm, which said of Him, “my flesh shall rest in hope.” We have already seen from the quotations taken from Acts 2 that the sixteenth Psalm was prophetic of Jesus Christ. It is well to compare the rendering in verse 11 of the Psalm, with verse 28 in Acts 2. “Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.” The resurrection is emphasized in verse 32. “This Jesus hath God raised up, whereof we all are witnesses.”

A “witness of His resurrection” was essential for the work of the apostles. (Acts 1: 22). It fortified them against opposition, and strengthened them to endure whatever might come upon them, when they went forth to perform the arduous task of proclaiming the gospel to Jew and Gentile. They had seen Him die; they had trusted and yet lamented

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His death, feeling their hope was lost; they had been brought out of their stupor by the reality of His resurrection. This fact could not be gainsaid. The Jews might cavil as to what “that deceiver said while yet alive”; and Pilate, not sharing their fears (or even caring) having so far performed his part, could give them “a guard and a seal.” (Matt. 27: 63, 66). But the fact remains- the empty tomb was there, and the angel testified “He is not here; He is risen.” Jesus appeared unto Mary and convinced her that He was alive again; she in turn told the disciples, and so prepared them for His manifestation to them. Assembled together, with the doors shut for fear of the Jews, the disciples were surprised by Jesus standing in their midst, who showed them “His hands and side.” This evidence provided conviction by sight! “*Then were the disciples glad, when they saw the Lord.*” Thomas, however, was not with them, and was not convinced by what they told him: “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.” (John 20: 25). And so it came to pass eight days after when Thomas was with the disciples Jesus again stood in their midst, and willing to help and to convince the doubter, said, “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.” (Verse 27).

By such means the immediate followers of Jesus were brought back from despondency, and “begotten again unto a living hope.” Taking another thought from the second chapter of The Acts (from which we have already quoted) we are informed, “For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord. Sit thou on my right hand, until I make thy foes thy footstool.” (Verses 34, 35). WHY WAS DAVID “NOT ASCENDED INTO THE HEAVENS”? If the common belief is true that “good people go to heaven”, or that there is a sky-kingdom for the righteous to which they go at death, surely David should have ascended! If, reader, your belief is such, had you not better ponder this question and seek for an answer?

Now the promise of salvation, and a participation in the kingdom of great David’s greater Son, had been given to the former King of Israel. But he had not ascended! *What then had become of him?* Peter answers, “Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.” (Verses 29, 30). Paul also speaks on this wise: “For David, after he had served his own generation by the will of *God, fell on sleep, and was laid unto his fathers, and saw corruption.*” (Acts 3: 36). Why did David see

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corruption? The answer is, Because man is mortal, being under sentence of death; as it was said, “unto dust shalt thou return.”

MORTAL AND CORRUPTIBLE

THAT MAN IS MORTAL is a first principle of divine teaching, and he who would be saved must understand and believe “the first principles of the oracles of God.” (Heb. 5: 12). How can a person be saved from what he is, if he believes himself to be altogether different to what he really is? Any doctrine which negatives, or violates any first principle- or definite teaching of the Bible, in regard to the gospel of salvation- must of necessity be rejected. Both Peter and Paul, in the chapters already quoted - Acts 2 and 13 - emphasize the difference between David and Jesus. The one died, and remained dead- the other died but rose again. Paul especially expresses the difference in this way: “David ... saw corruption; *But He, Whom God raised again, saw no corruption.*” David could not “by any means redeem” himself, or give to God a ransom that would save him from corruption. But the Son of man, Son of David, and also Son of God was superior to all who had gone before. “Being found in fashion as a man, he humbled himself, and became *obedient unto death*, even the death of the cross.” And as the grave could not hold the Holy One, “God also hath highly exalted Him, and given Him a name which is above every name.” (Phil. 2: 8, 9).

Now mark this well! The sentence pronounced upon the sinners of Eden, and extended through them to the human family, was death, but not eternal death. Had it been such there could have been no release from it, and therefore no Plan of Salvation. Righteousness alone can counteract the effect of sin. For 4,000 years the Adamic family had continued under the reign of sin. Many illustrious ones had played their part, but not one had lived without sin. When therefore there was “no arm to save,” God stretched forth His own arm, and brought salvation; opening up the way of life for others also through the Son of His love. Jesus Christ was made strong to perform the Father’s will, by overcoming sin, within and without.

If He shrank from the cruel cross, in this He did not sin. No voice of condemnation was heard; on the other hand “there appeared an angel unto him from heaven, strengthening him.” (Luke 22: 43). Yet, as we have seen, Jesus must die, this we have demonstrated. And Paul says, “Christ being raised from the dead dieth no more; death hath no more

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dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.” (Rom. 6: 9, 10). And He became:

The first-begotten from the dead,
Lo! Jesus ris’n, His people’s Head,
To make their life secure:
Though they like Him may yield their breath,
Like Him, they’ll burst the bands of death;
Their Resurrection sure.

Had the body of Jesus remained in the grave (i.e., He Himself), there could have been no salvation. A dead Christ could not be a Savior. He must be raised again, as we have seen was the case. “And so it is written, The first man Adam was made a living soul; the last Adam a quickening spirit,” (i.e., life-giving; life-effecting).

As already demonstrated, in relation to the Plan of the Ages - which provides life from the dead, and (for those accounted faithful at the Judgment seat of Christ) immortality and incorruptibility - Jesus was the firstborn, “brought from the dead through the blood of the everlasting covenant.” *Death and resurrection are both based upon principle, and in relation to them we have cause and effect.* “By man came death” How? Death is an effect. What was, and is, the cause? To this there is but one scriptural answer. Try to ignore it if you wish - to get around it if you can; say, death is the result of mortality; the natural law of physical decay; the lack of sufficient knowledge to keep the wheels of nature turning. Yet the Bible has one answer: “By one man sin entered into the world, and death by sin; and so death passed upon all men.” “By one man’s offence death reigned by one.” “Sin hath reigned unto death.” (Rom. 5: 12, 17, 21). “The sting of death is sin.” (1 Cor. 15: 56).

As sin is the cause, and death the effect, on one hand; where shall we find cause for an effect which is the very opposite? As the first cause and effect came by the first man, Adam, we must look to the second, or last, Adam for the cause and effect which will counter-balance the evil of the first Adam. In none other but Jesus can this be found. The victory, says Paul, is “through our Lord Jesus Christ.” The second “cause” was developed in Him. “For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. For as by one man’s disobedience many were made sinners, *so by the obedience of one shall many be made righteous.* That *as sin hath reigned* unto death, *even so*

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might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” (Rom. 5:17, 19, 21).

The grace of God in Christ developed righteousness to the full when He was “obedient unto death.” His life of entire conformity to the will of God, sealed by His sacrificial death, was all that could be required by God. Jesus thereby “magnified the law of God, and made it honorable.” This “righteousness” was so acceptable to God that its effect extended beyond Jesus. Even as Paul wrote: “The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe ... to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.” (Rom. 3: 22, 25, 26).

THE “EFFECT” OF RIGHTEOUSNESS in behalf of Jesus we have seen, when, “it not being possible for the grave to hold Him,” the blood of the covenant (in which all His righteousness was centered) brought Jesus out of death that He might enter into Life for evermore. *Righteousness, then, was the cause, and Resurrection the effect.* And, that others may participate in this grace, the Gospel is the power of God unto salvation to those who believe. The “power” is based upon obedience. One must “believe,” but also go further. “Believe and be baptized” is the gospel’s command, to those who would live, and inherit the land. BUT WHY BE BAPTIZED? Because by this ordinance we are “buried with Christ by baptism into his death,” and the effect of His obedience unto death is extended, and in measure conferred upon those so baptized. As they come from the waters of baptism, after dying with Christ to walk in newness of life, they are said to have “risen with Christ.” (Col. 3: 1). Therefore, “whether they wake or sleep, they live together with him.” (1 Thess. 5:10). And of those who had fallen “asleep,” the brethren are exhorted “not to sorrow, even as others which have no hope.” Why not? Because here are two classes; one “without hope,” because “without God in the world,” and the other *full of hope* because they are in Him who is “the resurrection and the life.” *And because they are in Him* “they too shall rise again, their resurrection sure. “For if we believe that Jesus died and rose again, even so them also *which sleep in Jesus* will God bring with him.” “*The dead in Christ* shall rise first.” (1 Thess. 4: 13, 16).

THE BLOOD OF THE COVENANT was an essential factor in the

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resurrection of our Lord; by reason of it He could say, "I am the resurrection, and the life (two separate things): he that believeth in me, though he were dead, yet shall he live." (John 11: 5). And then with one long sweep Jesus spans 2,000 years and speaks of His coming again to the earth; "And whosoever liveth and believeth in me shall never die." Why? Not only had Jesus "the keys of hell and of death" (Rev. 1: 18), and knew that "the gates of hell shall not prevail against" His church (ecclesia); but He was also aware of the fact that all who have been "baptized into his death" have been provisionally cleansed from sin; redeemed, restored, justified, sanctified, and clothed with His Righteousness. Being "no more strangers and foreigners (the lot of all who are not in Christ), but fellow citizens with the saints, and of the household of God," they are relatively no longer "in Adam"- which is the characteristic of all the family of the first man; Cast out of Eden, and no access to the tree of life.

In Christ they have been born again; "washed from their sins in the blood of the Lamb," and the influence and power of the blood of the covenant is operating upon them. Arising from this covenant-cleansing the members of the Church (ecclesia) of the Living God are "made free from sin" (Rom. 6: 22), and the apostle says, of them, "There is therefore *now no condemnation to them* which are in Christ Jesus."

CONDEMNATION LIFTED

BEFORE they became "in Christ Jesus" they were all under condemnation, as the scriptures abundantly testify. And this condemnation came upon them because of the Edenic sin, which brought death. But their relationship being changed- by passing out of the first Adam into the last Adam- they are no longer condemned, even though they are still mortal. So Paul gives the reason why there is *now no condemnation*, saying, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8: 1, 2). It was because of this power, now established in Christ, that the apostles "*preached through Jesus* the resurrection from the *dead*." (Acts 4: 2). This was not a new Truth, but an old one established by development. It had been taught of old time, and also by Jesus before His death. "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (John 6: 3, 9). "The hour is coming," said Jesus, "in the which all that are in the

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graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (judgment, or condemnation).” (John 5: 28, 29).

Paul, as his manner was, went into a synagogue of the Jews, “and three sabbath days reasoned with them out of the scriptures, opening and alleging, that *Christ must needs have suffered, and risen again from the dead*; and that this Jesus, whom I preach unto you, is *Christ*.” (Acts 17: 3). At Athens Paul “preached unto them Jesus, and the resurrection.” (Verse 18). And when before the council the same apostle cried out, “of the hope and resurrection of the dead I am called in question.” (Acts 23: 6). He taught “that there shall be a resurrection of the dead, both of the just and unjust.” (Acts 24: 15). Before Agrippa Paul testified of “the hope of the promise” for which hope’s sake, said he, “I am accused of the Jews.” Then Paul presented his challenge; “Why should it be thought a thing incredible with you, that God should raise the dead?” (Acts 26: 6, 8). The last message of the Master to His servants and brethren proclaims the same truth, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen.”

THE MEANS OF ASSOCIATION with these “exceeding great and precious promises” has incidentally been shown as we have progressed, and will be further elaborated in another lecture. Meanwhile we repeat *the necessity of baptism into Christ*, by immersion in water, which provides the “burial,” and without which we do not obey the gospel. Baptism is the only guarantee, in this dispensation of a resurrection from the dead; and continued obedience to the commandments of Christ the only way to obtain the gift of God, “immortality” and a place in His Kingdom. “Because I live,” said Jesus, “ye shall live also.” (John 14: 19).

HE WILL COME AGAIN

T **HERE** is abundant testimony, and many reasons, to show why Jesus will come again to the earth. Hear the word of Peter to the “men of Israel,” who marveled at the manifestation of Divine Power in making a man, who had been lame from birth, to walk: “Those things, which God before had shewed by the mouth of all his prophets, *that Christ should suffer*, he hath so fulfilled.” Using this accomplishment as a basis for confidence in the fulfillment of other prophecies, Peter

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continues:

“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; And he shall send Jesus Christ, which before was preached unto you: 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. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.” (Acts 3: 18, 22).

But Israel did not “hear Him” when He appeared nineteen hundred years ago. “A cloud received him out of their sight,” and in the heaven must He remain *until* a specified time, when He will assuredly return to the earth, “from the far country.”

AND WHAT ARE THE REASONS FOR HIS RETURN? Let us take a brief glance over the Chart and consider a few questions. We look at the Garden, and ask, *Has the seed of the serpent been bruised in the head?* No! Then the seed of the woman has yet a work to do there. Ask again, *Is Paradise restored?* Then Jesus must come again to “make her wilderness like Eden, and her desert like the garden of the Lord.” (Isa. 51: 3). We think of Noah, a preacher of righteousness, and ask, *Has the time come when it is no more necessary for men to speak to their neighbours, and brother to brother to say “Know the Lord, for all do know me, from the least to the greatest of them”* (Jer. 3 1: 34)? No indeed, the gospel must still be preached. We think of Abraham and the promises, and ask, *Has the seed, to whom the promise was made, obtained possession of the land and the gate of His enemies?* The present disturbed conditions in, and pertaining to, the Land of Palestine emphatically say, No! *Has the true heir to David’s Throne rebuilt the tabernacles of David which are fallen down?* No, there is no King of Zion. *Has the Image yet stood upon the feet, ready to be struck by The Stone? And are not the Jews still a scattered and persecuted people?** The negative answer to all these questions clearly tell us that the “good things spoken of are in promise still. But “the appointed day” is drawing nigh. Christ will come again, as He said He would - He cannot forget.

* Though this was no doubt written before the establishment of the nation of Israel in 1948, still a large portion of the Jewish people remains scattered among the nations.

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PREACH THE GOSPEL

THE Apostles were commissioned by Jesus to “Go into all the world, and preach the gospel to every creature.” The conditions governing the benefits to be derived from the gospel were specified. “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” “So then,” we are told, “after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.” (Mark 16: 14, 20).

What is the gospel that the Apostles preached? No better answer can be given than a few quotations from Acts 8. Disciples being scattered abroad “they went every where *preaching the Word.*” In doing so they would unfold many things appertaining to salvation. “*The word*” is God; “*the word*” is Christ; “*the word*” is the word of truth of the gospel. But immediately after the above quotation of verse 4, we have the same matter expressed in another way: “Then Philip went down to the city of Samaria, and *preached Christ* unto them.” What did Philip proclaim when he “preached Christ”? Did he simply, or merely, speak about the Cross? We are informed in verse 12, “*When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.*” WHY BE BAPTIZED? Especially when we are not told that Philip preached “baptism”! If we do not believe that baptism is necessary we may make the foregoing suggestion. But face the facts. Is it not very suggestive that baptism was part of the preaching, seeing that when what was preached was believed, those so believing were baptized? *In being baptized after believing the gospel* we read, “the apostles heard that Samaria had received the word of God.” And further, “they were baptized in the name of the Lord Jesus.” In verse 25 we have “preached the word of the Lord” as the equivalent of “preached the gospel.”

We cannot escape the conclusion that “preaching the word,” “preaching the gospel,” and “preaching Christ” are one and the same. And in “preaching Christ” it is not difficult to see that this called forth what would undoubtedly be an eloquent and effective exposition of the birth, life and death of Jesus, in their relation to the Kingdom of God, based upon the promises made unto the fathers. Could the death of Christ be preached without showing its bearing upon the sin of the world, in

regard to the removal thereof? The next step would be the necessity of all who would obtain the forgiveness of sins becoming related to the death of Christ, that its benefits might be conferred upon those manifesting faith by obedience. In so faithfully “preaching the word,” *Baptism must be taught*. The quotation from Mark 16 definitely shows this: “Preach the gospel; believe; be baptized.” Preach the good news of a coming Kingdom, in which Christ shall reign as “King of Kings and Lord of Lords”; when the promises of God will find their fulfillment at the return of Him who once wore a crown of thorns, *but now* “a golden crown”, a “crown of life”, a “crown of glory,” for “on his head were many crowns.” (Rev. 19: 12).

To whom will it be the Father’s good pleasure to give the kingdom? According to Luke 12: 32, it will be given to the “little flock”; and the context shows the little flock to be the disciples, who are the children of God; for says Jesus, “Your Father knoweth that ye have need of these things.” *Can anyone become a child of God without believing in God?* Belief is certainly emphasized in connection with salvation, and entrance into the Kingdom. Paul states the necessity as follows: “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” (Rom. 10: 9,10). “For whosoever shall call upon the name of the Lord shall be saved.” (Verse 13)

The practical application of the foregoing is next stated by the apostle, “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” If then “faith cometh by hearing,” as Paul alleges, and hearing is dependent upon “the word of God,” we must see how in proclaiming the gospel the Word is preached. The keeper of the prison sought help from Paul and Silas when he said “Sirs, what must I do to be saved?” The answer was clear and to the point: “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” And to help the man to understand what he should believe, “They spake unto him the word of the Lord, and to all that were in his house.” Was that all? Oh no! For that same hour of the night he, and all his, were baptized, and rejoiced, believing in God with all his house.” (Acts 16: 27-34). Of Lydia also we read in verses 14 and 15, “Whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household” she

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besought the Apostles to abide with her. These are actual results to the work of the Apostles, and the force of the testimony cannot be ignored. When Jesus said, "Go, preach the gospel," He did not say, he that believeth shall be saved; but, "he that believeth and is baptized."

HOW THE GOSPEL WAS PREACHED

LOOKING at the third section of the Chart we have an interesting picture, based upon an incident recorded in Acts 8. Philip was instructed by the angel of the Lord to go toward the south, down from Jerusalem unto Gaza, which is desert. This he did. At the same time a man of Ethiopia, of great authority under Candace, queen of the Ethiopians, who had come to Jerusalem for to worship, was returning. He was sifting in his chariot reading the prophecy of Isaiah. Philip was directed to join himself to the chariot, and- as he did so- heard the eunuch reading from the prophecy. This gave a very favorable opening, which Philip immediately laid hold of, and said, "*Understandest thou what thou readest?*" The response was, "How can I, except some man should guide me?" And, perceiving the possibility of help being at hand, he requested Philip to sit with him. "The place of the scripture which he read was this, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." *A remarkable prophecy of One whose name is Wonderful!* But this the eunuch did not perceive. Tell me, said he, "Of whom speaketh the prophet this? of himself, or of some other man?" *What, my friend, would be your answer?* "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

WHAT DID PHILIP SAY? We are not told, except in that one word. Anyone acquainted with the gospel and the redemption, which is in Christ, will readily form some definite idea of what was said in the explanation given to the eunuch. The outcome is the clue to something unfolded; for as they went on their way, and came to a certain water, the Ethiopian said, "See, here is water; what doth hinder me to be baptized?" The purpose of baptism, and the necessity for it, must have been explained when "Philip preached Jesus." And yet nothing is said in the account as it is given to us. But the sacrifice and death of Christ are in the prophecy, and in preaching Jesus, the gospel was made known. "Seek first the kingdom of God, and his righteousness." (Matt. 6: 33). The only

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means of association with “the right ways of the Lord” is by connection with the death of Christ; and the only revealed way of access to God through Christ, that one may be saved, is baptism. This the eunuch had perceived, and as they were approaching water the desire to comply with what God required was manifest. Hence the eunuch’s question, *What doth hinder?*

Is it possible that anything can hinder baptism? Take the case of a person who hears, or reads, something about the gospel and learns that baptism is necessary for salvation; accepting that item of the gospel such a person desires to be baptized, yet does not believe in the Holy One of Israel but clings to the idea of a Triune God; believes in Jesus as a Savior, but does not understand that He was “made in all points like unto his brethren”; and that He was “saved out of death” by His own sacrifice. And, further, whilst believing in a kingdom beyond the skies, does not understand the teaching of prophets and apostles concerning the restoration of the kingdom to Israel. *Would there be anything to hinder such a person from being baptized?* If such a person were immersed in water, the immersion would not be baptism into the death of Christ. *The lack of “the faith which justifies,”* or the retaining of the false ideas (of which this world is full) concerning the plan of Salvation *would hinder baptism.* In the case of the eunuch there was yet another principle which Philip had to enforce, and the manner in which Philip placed before the eunuch his answer to the enquiry shows the importance of rightly appraising the things of God. The acceptance of the Gospel is not a thing to be lightly entered into; nor is it a matter to be complied with merely to escape a wrath to come. Philip said, “If thou believest *with all thine heart,* thou mayest.” Confessing his faith to the satisfaction of the man of God, the chariot stood still: “and they went down both *into the water,* both Philip and the eunuch; and he baptized him.”

THIS WAS BAPTISM, BY IMMERSION, into the death of Christ. “Buried with him.” The burial being completed they both “came up out of the water.” The necessity of baptism is based upon the fact, first, that God requires it; and the significance of it gives the reason- beyond the matter of obedience - for it being required. The case of Paul illustrates this. Saul of Tarsus underwent a remarkable conversion, and to him this was revealed: “The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? *Arise, and be*

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baptized, and wash away thy sins, calling on the name of the Lord.” (Acts 22: 13-16). Christ died to take away sins. We are “born in sin” and commit sin. These must be washed away before we can be “reconciled to God,” and baptism is the appointed means to this end. By it, and it alone can we draw near to God. The mode of baptism, as given in the scriptures, must be complied with; we have no authority to change from immersion to any other method.

As already noted, from Paul to the Colossians, the believer in baptism is both “buried and risen” with Christ. They “have put off the old man,” and “have put on the new,” and are consequently “new creatures”. This is the result of being “born again”. Jesus said, “Except a man be born again, he cannot see the kingdom of God.” Nicodemus, to whom these words were spoken, could only think of birth from a natural point of view, and consequently could only see the difficulty of man being born of a woman a second time. So Jesus explained, “Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.” It was therefore not another natural birth that was spoken of. “That which is born of the flesh is flesh.” (John 3: 3-6). And WHAT IS FLESH? “A wind that passeth away, and cometh not again.” (Psa. 78: 39). Consequently there is no profit in the flesh. Unless we are “born again”- we come not again.” In contrast to the flesh, “that which is born of the Spirit is spirit.” “Now the Lord is that Spirit.” (2 Cor. 3: 17). And the last Adam, as we have seen, “Was made a quickening spirit.” The life-effecting energy of the Lord Jesus must be imparted before one can be “born again” -

YE MUST BE BORN AGAIN

THE energizing influence of Christ alone can give the seed of the new birth, which is a mental and moral process; “Of his own will begat he us with the word of truth.” (Jas. 1: 18). And this begetting leads to the new birth, which (being of God in Christ, and of the word which is spirit) is referred to as a spirit-birth. “Being born again, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth for ever.” (1 Pet. 1: 25). Paul says, “they that are in the flesh cannot please God” (Rom. 8: 8), therefore it is evident that they who would be saved must be born again.

The character and quality of this birth “of water” is given by Peter, who, after having referred to the days of Noah, and the ark “wherein few,

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that is, eight souls were saved by water” draws the simile, and then gives the lesson: “*The like figure whereunto even baptism doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.” (1 Pet. 5: 21).

Some people believe that the gospel has to do only with the death of Jesus Christ; and others say it was first heralded over the fields of Bethlehem. Neither of these views is correct. To close this section of the present treatise I submit one more testimony. The Apostle Paul again being our witness He is dealing with the Gospel in relation to Jew and Gentile, and showing the work of God, both under the Law and under the grace, which is in Christ Jesus.

He says, “Know ye therefore that they *which are of faith*, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, *preached before the gospel unto Abraham*, In thee shall all nations be blessed. So then *they which be of faith* are blessed with faithful Abraham, that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit *through faith*. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. But the scripture hath concluded *all under sin*, that the promise by faith of Jesus Christ might be given *to them that believe*. For ye are all *the children of God by faith* in Christ Jesus. *For as many of you as have been baptized into Christ have put on Christ*. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (Gal. 3).

GLORY TO BE REVEALED

W **A** **CROWN OF THORNS**” is representative of all the sufferings of the Lamb of God, even Jesus Christ who “also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit.” (1 Pet. 3: 18). This, however, was not only for His own resurrection, and glorification; but also for the Salvation of souls, “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: 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.” (1

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Pet. 1: 9, 11). And whilst it is still true that we see One “who was made a little while inferior to the angels,” waiting for the time to come when all things shall be “put in subjection under him;” we also see “The Way” opened up for its accomplishment. “We see Jesus, *by*, or on account of, the suffering of death crowned with glory and honor; that he by the grace of God should taste death for every man, For it became him, for whom are all things in *bringing many sons unto glory*, to make the captain of their salvation *perfect through sufferings*. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.” (Heb. 2: 8, 11).

THE WAY OF GOD, in the development of the 7,000 years Plan, required that the Captain of Salvation should *be made perfect*, (obviously He was not perfect, in every particular, before He was *made perfect*; and this was not at His birth, but at the end of His life in the flesh), and this perfection was to come upon Him as the result of and prize for, continued obedience and well-doing; *perfect through sufferings*. Now “the servant is not greater than his lord” (John 13:16), and they who would follow in the steps of Him who “suffered for us,” must learn to bear patiently the experiences of life which come upon them “when they do well.” (1 Pet. 2: 20). In other words they must expect to “suffer with him,” who is their Captain. “Wherefore Jesus also, that he might sanctify the people with his own blood, *suffered without the gate*. *Let us go forth therefore unto him* without the camp, *bearing his reproach*. For here we have no continuing city, but we seek one to come.” (Heb. 13: 12, 14). To this good counsel, an exhortation, we add the words of the apostle to “the called of Jesus Christ, that be in Rome;” “As many as are led by the Spirit of God, they are the sons of God. We are the children of God; And if children, then heirs; heirs of God, and joint-heirs with Christ; *if so be that we suffer with him*, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, even the glorious liberty of the children of God, to wit, the redemption of our body.” (Rom. 8: 14-23).

“THE DAY OF THE LORD COMETH;” at which time “his feet shall stand upon the mount of Olives, which is before Jerusalem on the east.” As the angels said, when the clouds received the Lord out of the sight of His disciples, “This same Jesus shall so come in like manner as ye have seen him go.” And then, “The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one” (Zech. 14:

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1, 4, 9). Happy day when:

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till sin shall curse the earth no more.

IN MOCKERY Herod and his men arrayed the Man of sorrows “in a gorgeous robe.” After Jesus appeared before Pilate “they took off the robe.” But when “a king shall reign in righteousness, and princes shall rule in judgment,” what a “purple” He will wear! “And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever” (Isa. 32: 1,17). The “glories of His reign” are beautifully summed up in the 72nd Psalm, from which the following quotations are taken: “He shall have dominion also from sea to sea, and from the river unto the ends of the earth.” “Yea, all kings shall fall down before him: all nations shall serve him.” “His name shall endure for ever: his name shall he continued as long as the sun: all shall be blessed in him: all nations shall call him blessed.” “And blessed be his glorious name for ever: And *let the whole earth be filled with his glory, Amen, and Amen.*”

THE GOSPEL CALL

THE call of the Gospel is a gracious invitation, by the Most High God, to the sons of men; a call to come out of the world, and to separate themselves unto His service. “Jesus said, I thank thee, O Father, Lord of heaven and earth, *because thou hast hid these things* from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; *neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.* COME UNTO ME, all ye that labour and are heavy laden, AND I WILL GIVE YOU REST. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” (Matt. 11: 25-30).

It is the same gracious and arresting call as that which was heralded by the prophet; “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and

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milk without money and without price. Wherefore do ye spend money for that which is not bread? and you labour for that which satisfieth not? hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness. *Incline your ear, and come unto me: hear, and your soul shall live;* and I will make an everlasting covenant with you, even the sure mercies of David.” (Isa. 55: 1-3). No threatening word mars the splendor of this Divine appeal. True, the call was first to Israel. They were God’s special and covenanted people. But when they put the word from them, and would not hearken, God turned to the Gentiles. In doing this “God invited all men everywhere to repent;” to turn from dead works and to serve the only true God. Therefore “Seek ye the Lord while he may be found. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Verses 6,11).

THE GIFT OF GOD

APPRECIATING the magnificence of “the gift of God,” to which men and women are invited by the Gospel, the beloved Apostle calls upon those who have believed, to “Behold, what *manner of love* the Father hath bestowed upon us, that we should be called the sons of God, therefore the world knoweth us not, because it knew him not. Beloved, *now are we the sons of God, and it doth not yet appear what we shall be* but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that *hath this hope* in him purifieth himself, even as he is pure.” (1 John 3: 1-3).

THIS HOPE? Yes. A distinct and definite hope! “Even as ye are called in one *hope* of your calling.” (Eph. 4: 4). And what is the power of hope? “For we are saved by hope,” says Paul. Are we now saved in the everlasting salvation promised to those who are accounted worthy to enter into the kingdom of God? If so, we have no need of hope for the apostle continues, “but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.” (Rom. 8: 24). “And this is the promise that he hath promised us, even eternal life.” (1 John 2: 25). “Be thou faithful unto death, and I will give thee a crown of life” (Rev. 2: 10). “Blessed is the man that endureth trial: for when he is tried, he shall receive *the crown of life*, which the Lord hath promised to them that love him” (Jas. 1: 12). And this will be “To an inheritance incorruptible, and

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undefiled, and *that fadeth not away*, reserved in heaven for us” (1 Pet. 1: 4).

Whilst Paul taught so definitely and incontrovertibly that the great “shepherd of the sheep, our Lord Jesus, was brought again from the dead through the blood of the everlasting covenant,” so Peter affirms that “when the chief Shepherd shall appear, ye shall receive *a crown of glory that fadeth not away*” (1 Pet. 5: 4). This will be granted to all who accept the gospel in the appointed way, from the very earliest introduction of the gospel; who not only accept it but also carry out its precepts to the end of their lives, so that “whether we wake or sleep, we should live together with him” (1 Thess. 5:10). This is a great blessing and privilege, the indisputable outcome of their association with the sacrificial death of their Savior. “For”, says the Apostle, “all things are yours; and ye are Christ’s; and Christ is God’s” (1 Cor. 3: 21, 23). Whilst living they look forward, in anticipation, to the Day of His Coming; even as they were taught to pray, “Thy Kingdom come;” and when the day of their pilgrimage comes to an end they die in faith, in full confidence that “unto them that look for him shall he appear the second time without sin unto their salvation.” (Heb. 9: 28).

A TOKEN OF THE COVENANT

B RINGING this section of our treatise to a close we look again at the Chart, where we see the Ark, the Altar, and the Rainbow. The Rainbow begins with the Altar and the Ark; its association is centered in them and in what they represent. It extends over the ages, and descends upon the Star of Bethlehem; yet, as previously stated, it goes beyond the period of the first appearance of Jesus. This is shown in, and by, the Scriptures quoted on the Bow. The Ark speaks of *the Salvation of the Lord*; the Altar signifies *an appointed means of access to God*, the Bow is *the token of the Covenant* made of God in relation to Christ, and all that will be accomplished through Him as the representative of the Father.

A few observations by Dr. John Thomas, in *Eureka*, are now submitted. “The rainbow is referred to in four places in the scripture, and it is from these only can be deduced the import of the symbol before us. In nature, the rainbow is evolved by the action of showery vapor upon the sun’s rays, which, in passing through the aqueous globules, are refracted, and form an arch upon that part of the clouds opposite to the

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sun, glowing with all the colors of the prismatic, or solar, spectrum. The rainbow is never seen *except when the sun is shining, and when rain is falling between the spectator and the part of the horizon where the bow is seen*. These facts must not be lost sight of in considering the significancy of the rainbow when used as a symbol. Sun, light, rain, cloud, are elements necessary to the production of the natural bow; so are they also to the evolution of a symbolical arch in the heaven pertaining to the throne. In the absence of the Sun of Righteousness from the heaven, and of the light of life, glory, honor, and power, which he will irradiate the rainbow encircling the throne cannot be seen. Neither can the light irradiating from Him, be reflected to the spectator-world from the clouds of immortals about the throne, until the rain-showers of the heaven shall descend upon the mown grass to fertilize the earth. These are indispensable conditions to the evolution of the bow, which is the symbol of the clear and blessed sunshine after previous lightnings, thunders, and voices from the throne, contemporaneously with gently descending rain. Based upon these principles, I remark that the order of the bows development is,

1. *The opening of the heaven* by the Stone-Power smiting Nebuchadnezzar's Image upon the earth;
2. *The establishment of the throne in the heaven* by mowing the earth at harvest time (Rev. 14: 15); in the storm-period of the lightnings, thunders, and voices proceeding from the throne" (Rev. 4: 5); by which the kingdoms of the world are taken possession of by the saints;
3. The grass of the earth being thus mown, its harvest reaped, and its vintage trodden out, the rain of the heaven descends in the blessing of Abraham upon the nations; which, being subdued, are blessed in Abraham and his seed, or in Jesus and the saints;
4. 'As brightness of morning, THE RULER rises the Sun of an unclouded dawn, shining forth after rain upon the tender grass of the earth.' The effect of this shining is that the Rainbow-Throne covenanted to David is beheld through the descending rain, which diffuses the knowledge of its glory to the utmost bounds of the habitable world.

The rainbow, then, is the token, or symbol of the Covenant. The bow in the natural heavens has been so designated by the Spirit from the days of Noah, after his salvation by water; and all who have looked upon

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the phenomenon with minds enlightened by the truth, from his day to this, have viewed it as the memorial of Yahweh's covenant." —*vol. 2: p. 22.*

"Now, over or upon the head of this angel (Rev. 10: 1), John saw 'the rainbow.' This is the symbol of the covenant, and inseparably connected with the throne. Upon this sat one like a jasper and sardine stone; and, as the rainbow was round about the throne, it was also over Him who sat thereon. The occupant of the throne is the Spirit, and those to whom he says, he that overcomes will I grant to sit with me in my throne; so that the rainbow arches over all such. The Spirit-Host is the pillar of cloud between the Cherubim, which reflects the light of the divine countenance, and develops the bow. This token of the Abrahamic covenant is well and appropriately placed over the Head of the Angelic Spirit-Host, seeing that in Him all the fullness dwells; and that, in the days of his flesh, his blood was the blood of that covenant brought into force by His death; and by which all the individuals of the cloud were sanctified (Heb. 9:15; 10: 10). Arching over this symbol, it signifies that the angel is a company of kings and priests, related to the rainbowed throne- the throne covenanted to David and his seed." —*vol. 2: p. 539.*

In anticipation of this Happy time, when "the Kingdom will be the Lord's," the voice of prophecy is heard; "O praise the LORD, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the LORD" (Psalm 117).

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The Wandering Jew

*A Valley of Dry Bones. The Gates of Zion: Where?
Zionism and the British Mandate.
“The Goodness and Severity of God”*

Ho, land shadowed with wings,
That is beyond the rivers of Cush,
That is sending by sea ambassadors,
Even with implements of reed on the face of the waters,
-Go, ye light messengers,
Unto a nation drawn out and peeled,
Unto a people fearful from its beginning and onwards,
Whose land floods have spoiled.

For thus said Jehovah unto me, I rest, and I look on My settled
place, As a clear heat on an herb.

At that time brought is a present to Jehovah of Hosts,
A nation drawn out and peeled.
Even of a people fearful from the beginning hitherto,
A nation meting out by line, and treading down,
Whose land floods have spoiled,
Unto the place of the name of Jehovah of Hosts- Mount Zion!
-Isa. 18. Dr. Young's Translation,

As birds flying, so will the Lord of hosts defend Jerusalem;
defending also he will deliver it; and
passing over he will preserve it- Isa. 31:5.

THE oppressor hath cruelly persecuted; the scoffer hath scorned their claim; the nations have used for their own advantage when it hath pleased them, and abused when it seemed good to them, a people who once “wept by Babel’s stream,” because their shrines were desolate,” and “whose land a dream.” This people “of the wandering foot, and weary breast” knew not how, or where, to “flee away, and be at rest.” No place was found where “to lave her bleeding feet;” and songs of Zion, which once had been so “sweet,” could now no longer with consoling melody cause their “hearts to leap before its heavenly voice.”

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WHO ARE THESE JEWS? Who, this people to be found in every land, in every clime- a people who for so many generations have “dwelt alone, and not found themselves reckoned with the nations”? These questions are answered well and truly in the following quotation from *Milman’s History of the Jews*.

“The Jews, without reference to their religious belief, are among the most remarkable people in the annals of mankind. Sprung from one stock, they pass the infancy of their nation in a state of servitude in a foreign country, where, nevertheless, they increase so rapidly, as to appear on a sudden the fierce and irresistible conquerors of their native valleys in Palestine. There they settle down under a form of government and code of laws totally unlike those of any other rude or civilized community. They sustain a long and doubtful conflict, some-times enslaved, sometimes victorious, with the neighboring tribes. At length, united under one monarchy, they gradually rise to the rank of a powerful, opulent, and commercial people. Subsequently, weakened by internal discord, they are overwhelmed by the vast monarchies, which arose on the banks of the Euphrates, and are transplanted into a foreign region. They are partially restored by the generosity, or policy, of the Eastern Sovereigns, to their native land. They are engaged in wars of the most romantic gallantry in assertion of their independence, against the Syro-Grecian successors of Alexander. Under Herod, the rise to a second era of splendor, as a dependent kingdom of Rome; finally they make the last desperate resistance to the universal dominion of the Caesars. Scattered from that period over the face of the earth, bated, scorned and oppressed, they subsist, a numerous and often a thriving people; and in all the changes of manners and opinions, retain their ancient institutions, their national character, and their indelible hope of restoration to grandeur and happiness in their native land. Thus the history of this, perhaps the only unmingled race, which can boast of high antiquity, leads us into contact with almost every nation which commands our interest in the ancient world; the migratory pastoral population of Asia; Egypt, the mysterious parent of arts, science, and legislation; the Arabian Desert: the Hebrew theocracy under the form of a federative agricultural republic; their kingdom powerful in war and splendid in peace; Babylon in its magnificence and downfall; Grecian arts and luxury endeavoring to force an unnatural

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refinement within the pale of the rigid Mosaic institutions; Roman arms waging an exterminating war with the independence even of the smallest states; it descends, at length, to all the changes in the social state of the modern European and Asiatic nations.” -*Henry Hart Milman, 1867.*

From *Evidence of the Truth of the Christian Religions*, based upon the literal fulfillment of prophecy, by Alexander Keith, D.D., we have the following comment.

“While Moses, as a divine legislator, promised to the Israelites that their prosperity and happiness and peace would all keep pace with their obedience, he threatened them with gradation of punishments, rising in proportion to their impenitence and iniquity; and neither in blessings nor in chastisements hath the Ruler among the nations dealt in like manner with any people. Moses professed to look through the glass of ages; the revolution of many centuries has brought the object immediately before us; we may scrutinize the features of futurity, as they then appeared to his prophetic gaze: and we may determine between the probabilities whether they were conjectures of a mortal who ‘knows not what a day may bring forth,’ or the revelation of that Being ‘in whose sight a thousand years are but as yesterday.’

About forty-five years ago the chief Rabbi in England wrote:

“The Wandering Jew is a very real character in the great drama of history. From Ur of the Chaldees to Palestine and Egypt; then back again to the Holy Land, and then to Assyria and Babylon and Egypt and the furthest cities of the far-flung Roman Empire, he has traveled as nomad and settler, as fugitive and conqueror, as exile and colonist, as merchant and scholar, as mendicant and pilgrim, as collector and as ambassador.” -*Dr. Adler.*

No more pathetic and heart-burning picture ever fell from the tongue of man than that descriptive Oration delivered by Dr. Max Nordau, before the Zionist Congress, in which he depicted the plight of the Romanian exiles. These he likened to a flight of northern birds. He described the rigors and terrors of their wandering. Hustled and jostled out of the cities they came to other towns and villages, seeking rest for the soles of their feet, but to find none. And when they asked, Where shall we go? All they received was a shrug of the shoulders, and an imperious wave of the hand, telling them to go! Away, away, into the

unknown! But away!

THE HISTORY OF THE JEWS is so closely associated with the Land, which was divinely appointed for their national home, that in speaking of "The Wandering Jew" we must frequently refer to The Land; for whilst the Jews were to be "scattered and peeled" amongst the nations (as part of their punishment for failing to keep the covenant God had made with them) their Land was to be trodden down and spoiled by the desolator. No more vivid description is needed than that presented by Jeremiah:

"How doth the city sit solitary, that was full of people! how is she become a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: all her friends have dealt treacherously with her, they are become her enemies. Judah is gone into captivity because of afflictions, and because of great servitude; she findeth no rest: The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate; she is in bitterness. And from the daughter of Zion all her beauty departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old: Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. The adversary hath spread out his hand upon all her pleasant, or desirable, things: for she hath seen the heathen entered into her sanctuary, whom thou didst command they should not enter into thy congregation. See, O LORD, and consider; for I am become vile. Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger" (Lam. 1).

"How hath the LORD covered the daughter of Zion with a cloud in his anger, and *cast down from heaven into the earth the beauty of Israel*, and remembered not his footstool in the day of his anger! All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth? All

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thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it. *The LORD hath done* that which he had devised; *he hath fulfilled his word* that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries” (Lam. 2).

A brief outline of *The History of Israel* has already been presented (Lecture No. 3). Our present purpose is to look upon *The Wandering Jew*, as he is today; and to view the Land of Palestine, in the light of scripture and present-day developments.

OF THE DESTRUCTION OF JERUSALEM, in the last days of Judah’s commonwealth, it is written; “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe into them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” (Luke 21: 20-24).

No mere scathing condemnation could be penned than we have in the words of Jesus spoke against “The scribes and the Pharisees,” who sat “in Moses’ seat.” (Matt. 23: 2). In that position ‘twas theirs to unfold to the people such things as were written in THE LAW, and to exemplify the teaching of their scriptures by acts of righteousness. But this they had failed to do. Jesus therefore said, “Whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not.” To these men- who loved to be “called of men, Rabbi!” who made “broad their phylacteries” to be seen and admired of men; and who did “bind heavy burdens, on men’s shoulders,” yet would not themselves “move them with one of their fingers”- Jesus openly denounced their hypocrisy. “Woe unto you, scribes and Pharisees, hypocrites!” “Ye blind guides;” “fools and blind;” “which strain at a gnat, and swallow a camel.” “Ye are like unto whited sepulchers, which indeed appear

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beautiful outward, but are within full of dead men's bones, and of all uncleanness." Ye who say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them, which killed the prophets." Jesus called upon them to fill up the measure of their fathers, and, addressing them as "serpents," He asked, "Ye generation of vipers, how can ye escape the damnation of hell?" Jesus then declared what was immediately ahead of them, saying, "*All these things shall come upon this generation.*"

And then Jesus (to whom the multitudes cried, saying, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" Matt. 21: 9) contemplating the city which is truly "beautiful for situation," continued His speech; "O Jerusalem, Jerusalem, 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! Be-hold, 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).

Those were truly "days of vengeance" in the execution of Divine judgments upon the people of God for their sins, "that all things which are written may be fulfilled." (Luke 21:22). The world into which Jesus came, although composed of the people of God, was "a world of darkness" (John 12: 46); so far had this people departed from the way of the Lord. To them Jesus declared, "While ye have the light, *believe in the light, that ye may be the children of light.* These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, *yet they believed not on him:* That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? Therefore *they* could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." (John 12: 36-40).

Whilst this was the general character of the people to whom Jesus spake, there were some who could not resist the force of the evidence before their eyes. To the extent of acknowledging the power manifested, "among the chief rulers many believed on him; but because of the Pharisees they did not confess, lest they should be put out of the

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synagogue: For they loved the praise of men more than the praise of God.” (verses 42, 43).

Jesus doubtless saw all this, and made a further appeal unto them, saying, “He that believeth on me, believeth not on me, but on him that sent me.” His appeal, therefore, was that they should believe in God; for “he that seeth me seeth him that sent me.” This appeal was on the same principle as expressed in John 10:38. “Though ye believe not me, *believe the works.*” At the same time Jesus hoped, for their sakes, that they would discern more, for He added; “that ye may know, and believe, that the Father is in me, and I in him.” “And if any man hear my words, and believe not, I judge him not: for *I came not to judge the world, but to save the world.*” (12: 47). Continuing His appeal, in His work and endeavor “to save the world,” Jesus declared “He that rejecteth me, *and receiveth not my words,* hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” (John 12: 48).

The last days of Judah’s commonwealth were fast closing upon the nation; the climax would come when they filled up the cup of their iniquity, and few indeed would escape the day of vengeance. The Apostle to the Jews (as Paul was to the Gentiles) likewise wrote of the impending judgment. He testified that, “*the end of all things is at hand.*” (1 Pet. 4: 7). That was nineteen hundred years ago, and referred not to the end of Gentile times, but to the last days of the Mosaic dispensation, when - as the people would not hear the prophet like unto Moses- many souls were to be destroyed from among the people. In this time-of-the-end-judgment upon the House of Judah even the disciples of Jesus would feel the effect thereof; hence, says Peter, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. For the time is come that judgment must begin at the house of God: and if the righteous are scarcely saved (or “safe”), where shall the impious and the sinner (those who “believed not”, but rejected the counsel of God against themselves) appear?” (verses 17, 18).

Oftentimes the scriptures “speak of things which are not as though they were.” This spirit of prophecy, being of God, portrays events, destined to come to pass before they do so in language as definite as though the event had already taken place. We therefore find Paul referring to the out pouring of this judgment upon the Jews, as follows; “Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

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Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost" (1 Thess. 2: 15,16). This same thought was in the mind of John the Baptist when he said to "many of the Pharisees and Sadducees who had come to his baptism" - "the axe is laid unto the root of the trees." The context (in which this remark is found) is extremely interesting. John was preaching in the wilderness of Judea, calling upon the Jews to "Repent, for the kingdom of heaven is at hand." Many went out to him, and confessing their sins, were baptized in Jordan. But when these Pharisees and Sadducees came before John, he styled them "O generation of vipers." Should John have "baptized" them because they came to his baptism? To have done so would have been to ignore a very essential factor in the ordinance of baptism. *To immerse such people would not be baptism into Christ.* It would be no better than the shell without the egg.

For immersion to become "baptism into the death of Christ" more is needed. John therefore demanded of the Pharisees and Sadducees "Who hath warned you to flee from the wrath to come?" He then placed before them the only plan for acceptance before God. "Bring forth therefore fruits meet for repentance;" or, "answerable to amendment of life." He took from them their natural boast; "Think not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Their natural descent from Abraham, without true repentance shown by good works, was of little value. Consequently, "the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. 3: 1-10).

Jesus also confronted this "generation of vipers." Did the Savior urge them to accept the gospel that they might escape the wrath to come? Nay, verily, He told them "Fill ye up then the measure of your Fathers." Why? Because when their cup of iniquity was full, the due punishment would fall upon their guilty heads. "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, *All these things shall come upon this generation.*"

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WHAT SAITH THE SCRIPTURES?

THE scriptures clearly and positively set forth, as a fundamental principle of the Gospel of the kingdom of God, that the Jews were scattered far and wide in the earth, and the Land in which they had been settled by divine favor should long enjoy her sabbaths, under the heel of the desolator. Even though we now repeat some of the scriptures already submitted, and dealt with, it seems well to consider a selection of Bible quotations, which support the claims concerning the appointment, scattering and restoration, of the people of Israel.

THE CHOSEN PEOPLE

FOR thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, that the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.” (Deut. 7: 6).

“For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.” (Psa. 135: 4).

Being chosen of God did not, however, guarantee continuance in His favor.

“Now, therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live and go in and possess the land which the LORD God of your fathers giveth you.”

“Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life. Take ye therefore good heed unto yourselves. Take heed unto yourselves, lest ye forget the covenant of the Lord your God. For the LORD thy God is a consuming fire, even a jealous God.” (Deut. 4: 1-24).

Such was the counsel and warning given to this chosen people. What if they disregarded the heaven-given message? Would they still possess the land?

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“When ye shall have remained long in the land, and shall do evil in the sight of the LORD thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.” (Deut 4: 25-27).

“But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God . . . that all these curses shall come upon thee, and over-take thee. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly. The LORD shall cause thee to be smitten before thine enemies: and thou shalt be removed into all the kingdoms of the earth. Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart; Therefore shalt thou serve thine enemies: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The LORD shall bring a nation against thee from far, from the end of the earth, swift as the eagle flieth: And he shall besiege thee in all thy gates, until the high and fenced walls come down. *And ye shall be left few in number, whereas ye were as the stars of heaven for multitude;* And the LORD shall scatter thee among all people, from one end of the earth even unto the other; And among these nations shalt thou find no ease; and thy life shall hang in doubt before thee; thou shalt fear day and night and thou shalt have none assurance of thy life.” (Deut. 28).

This prophecy, given by Moses to Israel, carries us forward to the days of Jesus, for it was some seventy years after His birth when the prophecy received its terrible fulfillment. The Savior was acutely sensitive to all things concerning Zion. “And when he was come near, he beheld the city, and wept over it saying. If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace? but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation.” (Luke 19: 41-44). “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.” (Luke 21: 20).

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So impressed was He with the facts about to be unfolded that the Savior gave very definite instructions to those who had “ears to hear,” that they might escape the “things which are written;” which were about to be fulfilled, and to be spoken of for two thousand years to come. “For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” Consequently the wise, being forewarned, did as they were advised; “Let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.” (Verses 21-24).

THE JEWS TO BE SCATTERED

THAT the Jews, or children of Israel, were to be scattered has already been shown. Without necessarily being repetitious I now submit a citation from various Books of the Bible, which collectively show at a glance that this was to be the lot of the people whom God had chosen for His own.

- “I will scatter you among the heathen.” (Lev. 26: 33)
- “The Lord shall scatter you among the nations.” (Deut. 4: 27)
- “The Lord shall scatter thee among all people.” (Deut. 28: 64)
- “Whither the Lord thy God hath scattered thee.” (Deut. 30: 3)
- “I said, I would scatter them into corners.” (Deut. 32: 26)
- “The Lord shall smite Israel, and shall scatter them beyond the river.” (I Kings 14: 15)
- “If ye transgress, I will scatter you abroad.” (Neh. 1: 8)
- “Thou hast scattered us among the heathen.” (Psa. 44: 11)
- “Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord?” (Isa. 42: 24)
- “I will scatter them also among the heathen.” (Jer. 9: 16)
- “Therefore will I scatter them as the stubble.” (Jer. 13: 24)
- “I will scatter them as with an east wind.” (Jer. 18: 17)
- “Israel is a scattered sheep; the lions have driven him

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away.” (Jer: 50: 17)

“The whole remnant of thee will I scatter.” (Ezek. 5: 10)

“I will scatter toward every wind, and they shall know that I am the Lord, when I shall scatter them, and disperse them in the countries.”
(Ezek. 12: 14,15)

“I would scatter them among the heathen, and disperse them.” (Ezek. 20: 23)

“I poured out my fury, and scattered and dispersed them.” (Ezek. 36: 18,19)

“Smite the shepherd, and the sheep shall he scattered.”
(Zech. 13: 7)

None can deny the reality of “the scattering,” and the fulfillment of the voice of prophecy in regard to the dispersion of Israel and Judah. Even though Israel “kept not the Covenant of God, and refused to walk in His law; And forgot his works,” and “believed not in God, and trusted not in his salvation” (Psa. 78: 10, 11, 22); Nevertheless, the LORD said of, and unto, them “Ye are my witnesses.” (Isa. 43: 10,12). Down through the ages has this been true of them! They have borne witness to the truth of the Word of God. And today as we look upon their historic trail, seeing the hand of all nations turned against, and upon them, we cannot fail to see that “witness.” But when we see, do we appreciate it? Surely it tells us that as God has so literally and effectively fulfilled His Word in bringing to pass the evil, so surely will He do in the future what He has decreed and promised. For not only were the Jews to be scattered among the nations of the earth, but- the promise having been given- so must it come to pass; the Jews are to be restored to their own land.

ON SECTION 3 OF THE CHART we have a quotation from Isa. 18: “A nation scattered and peeled.” This was given as the introduction to the present address. It is peculiarly arresting. Its associations, as given in the prophecy, make it even more so. It is a decree from the Most High, commanding one people to go to another people. Instead of “Woe,” as given in the A. V., the opening word is preferably Ho! A challenge; a decree; a commission. In *Lesser’s* translation we have the phrase “from their beginning and forward.” Can there be any doubt as to which people “were scattered and peeled,” and which land has been “spoiled” by national “floods”? And what nation could be “presented” to Jehovah of Hosts other than His own people, whom He testified, “You only have I known of the families of the earth: therefore I will punish you for all your iniquities.” (Amos 3: 2).

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It may be asked, *Would God so punish the Jews, and yet restore them?* We ask also, Will the “veil of darkness” forever “hide their eyes from glorious light”? What makes the Jew, through all his wanderings, cling to the hope of his ancient progenitors? What makes him today turn his eyes from all lands to the land of his fathers? For what does he fight the elements, and scheme against “the powers that be” with a grim determination to enter Palestine legally or illegally? Is it not because within his breast there is the pulsation, which tells him that, “the year of jubilee will come,” when the mandate will be heard throughout the world, “Return, O exiled Israel, Home”?

Note now another text on the chart. “Blindness in part is happened to Israel.” (Rom 11: 25). The context explains, and gives the true bearing of the matter. The Apostle is presenting two phases of Truth- the one showing God’s dealings with Natural Israel, and the other presenting the position of Gentiles who, by accepting the Grace of God in Christ, become part of Spiritual Israel. There was a danger then, as now, of people concluding that God is “through with Israel.” But Paul says No; “Hath God cast away his people? God forbid. *God hath not cast away his people which he fore-knew.*” (Rom. 11: 1, 2). The argument, which follows is as interesting as it is logical. “Have they stumbled that they should fall? God forbid.” There is nothing so effective as taking away the blessings within reach to make a person, or nation, realize what they have failed to grasp. “Through their fall,” says Paul, “salvation is come unto the Gentiles, for to provoke them to jealousy.” Yet, if that be the effect of “their fall,” what will the end be? Or, as the apostle says, “How much more their fullness?” The analogy continues, “For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?”

Trite and true is the warning given to the Gentile believers. “Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in.” How natural! How demonstrative of the human mind, not only then- but now. Not only “the believers in Rome” had need of such admonition, but to this day there is the same danger of misapplying facts as well as fancies. How definitely the Apostle answers them; no “beating about the bush.” “Well; *because of unbelief they were broken off*, and thou standest by faith. Be not high-minded, but fear.” Why, Paul, must *we* fear? “For if God spared not the natural branches, take heed lest he also spare not thee.” Two characteristics of the

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Almighty are presented, which should always be kept in view. "God is love," say some, and God would not hurt anyone! But Paul deals with facts, and wants us to appreciate the same. "Behold therefore the goodness and severity of God: *on them which fell, severity; but toward thee, goodness, if thou continue in his goodness:* otherwise thou also shalt be cut off."

After giving some thoughts concerning "the olive tree wild by nature, and the good olive tree," the matter is summed up by Paul in these words "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that *blindness in part is happened to Israel, until the fullness of the Gentiles be come in.*" What, Paul, will happen then? He answers, "All Israel shall be saved." Then there must be a future for Israel, even though they are still "scattered and peeled." Certainly there is, says Paul, "As it is written, There shall come out of Zion the Deliverer, and *shall turn away ungodliness from Jacob.*" When therefore the Deliverer appears in Zion, and ungodliness ceases to be the open feature of the "stony heart" of Israel, we may look for that restoration which has been the hope of a people, and the burden of the prophets. Without such "restoration" how can many of the promises, and the hope of salvation, ever be fulfilled?

EXILED ISRAEL WILL RETURN

W **A**ND 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 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. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." (Isa. 11: 11,12,16).

"For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land, and it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage where in thou wast made to serve." (Isa. 14: 1, 3). "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish *in the land of Assyria*, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem." (Isa. 27: 13).

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“Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city; until the Spirit be poured upon us from on high, and my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.” (Isa. 32: 13, 18).

“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).

“For I am the LORD thy God, the Holy One of Israel, thy Saviour: 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.” (Isa. 43: 3, 6).

“Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.” (Isa. 49: 13).

“For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.” (Isa. 54: 7, 8).

“Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Thy sun shall no more go down, and the days of thy mourning shall be ended.” (Isa. 60).

“Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; 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.” (Jer. 16: 14).

“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.” (Jer. 30: 3, 10, 11).

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“For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. Fear not, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.” (Jer. 30: 3, 10, 11).

“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 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. 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.” (Jer. 31: 10, 12, 28).

“Behold, I will gather them out of all countries, whither I have driven them in mine anger; and I will bring them again into this place; Yea, I will rejoice over them to do them good. For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.” (Jer. 32: 37, 42).

“Thus saith the LORD God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.” (Ezek. 11: 17).

“For in mine holy mountain, in the mountain of the height of Israel, saith the LORD God, there shall all the house of Israel, all of them in the land, serve me; there will I accept them. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered. And ye shall know that I am the LORD, when I shall bring you into the land of Israel.” (Ezek. 20: 40, 42).

“So will I seek out my sheep, and will deliver them out of all

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places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.” (Ezek. 34: 12, 13).

“I do not this for your sakes, O house of Israel, but for mine holy name’s sake. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God” (Ezek. 36: 22, 28).

“Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And 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. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.” (Ezek. 37).

“For the children of Israel shall abide many days without a king. Afterward shall the children of Israel return, and seek the LORD their God, and David (the Beloved) their king; and shall fear the LORD and his goodness in the latter days.” (Hosea 3: 4, 5).

“I will bring again the captivity of my people of Israel; And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.” (Amos 9: 14, 15).

“Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.” (Zeph. 3: 19).

THE LAND ALSO TO BE FREED FROM THE OPPRESSOR

WT **H**E LORD of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.” (Isa. 24: 23).

“In this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the

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vail that is spread over all nations.” (Isa. 25: 6, 7).

“Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.” (Isa. 33: 20).

“For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.” (Isa. 51: 3).

“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust. Break forth into joy, sing together, ye waste places of Jerusalem.” (Isa. 52: 1, 9).

“I will make the place of my feet glorious. The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.” (Isa. 60: 13, 18).

“Be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. The voice of weeping shall be no more heard in her, nor the voice of crying. They shall not hurt nor destroy in all my holy mountain, saith the LORD.” (Isa. 65: 18, 25).

“In those days Jerusalem shall dwell safely.” (Jer. 33: 16).

“And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. The heathen shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken, and I will do it.” (Ezek. 36: 35, 36).

“The LORD also shall roar out of Zion, and utter his voice from Jerusalem. So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.” (Joel 3: 16, 17).

“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.” (Amos 9: 11).

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THEN SHALL THE GLORY OF GOD BE REVEALED

IN anticipation of this day, when “upon Mount Zion shall be deliverance, and the kingdom shall be the Lord’s.” (Obad. 17: 21), the prophet Isaiah gave us those beautiful words which, in song and story, have thrilled the hearts of both Jew and Gentile.

“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: for she hath received of the LORD’s hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. 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: 1, 9).

A WANDERER - “UNTIL”

NOW although *The Wandering Jew* was sentenced
To roam this scorning world around,
Disown’d by God, by man opprest,
Outcasts from Zion’s hallow’d ground!

there was a time limit to the scattering and down-treading, at the conclusion of which the exile would cease his wandering. That time limit was given by the Savior, when He said, “Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled.”

UNTIL! That is not the only scripture which gives this little, yet important, word. We read in Psalm 110: “The LORD said unto my Lord, Sit thou at my right hand, *until* I make thine enemies thy footstool.” Showing the superiority of Jesus, in Hebrews 1: 13, we read, “But to which of the angels said he at any time, Sit on my right hand, *until* I make thine enemies thy footstool?” Whilst in Matthew 22: 44, this same quotation is applied direct to Christ, when Jesus asked the Pharisees, “*What think ye of Christ? Whose son is he?*” And to that generation Jesus

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said. "Ye shall not see me henceforth, *till* ye shall say, Blessed is he that cometh in the name of the Lord." Peter, when preaching the gospel, said, "He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive *until* the times of restitution of all things, which God hath spoken." (Acts 3: 20, 21). "Blindness in part is happened to Israel, *until* the fullness of the Gentiles be come in." (Rom. 11: 25).

In each case the period is limited by "until." When "the fullness of the Gentiles be come in," the blindness of Israel will come to an end. When the time comes for "the restitution" to be accomplished, the heavens will no longer retain Jesus Christ. When the time arrives for "His enemies" to be dealt with, the Lord Jesus will no longer sit at the right hand of His LORD, the Father. *All these scriptures will be fulfilled at one and the same time*, even the end of Gentile times. And when they have run their course, the down-treading of Jerusalem, and the scattering of her people, will also cease. These two phases are intimately connected in the quotations given from Luke 21: 24, and Rom. 11: 25. Both are governed by the "until." Why the "blindness" and the "trodden down"? This has already been expounded; but, in passing, there is a brief comment given which is worthy of notice: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, *not being mixed with faith in them that heard.*" (Heb. 4: 1).

THIS IS MY REST FOREVER

A **NOTHER** feature to be noted, from the trail of *The Wandering Jew*, is the quotation from the Psalm: "The LORD loveth the gates of Zion." Where is this Zion, which the LORD so loves? Certain present-day theories suggest it is else-where than Palestine, but it is only the fallacy of such theories which requires such a perversion of what is written in the Scriptures - God's Zion is, and always will be, in the land appointed of old as His dwelling place in the earth, when He "chose the tribe of Judah, the mount Zion which he loved." (Psa. 78: 68). It is "the city of our God, the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." When, "according to thy name," the praise of God is extended to "the ends of the earth"; then "Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments." Then the people

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“who know the joyful sound” will be invited to “Walk about Zion and go round about her: tell the towers thereof. Mark ye well her bulwarks, and consider her palaces.” (Psa. 48). “The LORD loveth the gates of Zion more than all the dwellings of Jacob.” Wherever Jacob might dwell, there is nothing to be compared with the gates of Zion! Throughout the long, hard trail of *The Wandering Jew*, when at even the cry has been “Would God it were morning,” it has been on record “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor, night: ye that make mention of the LORD, keep not silence, and give him no rest, till he establish, and *till he make Jerusalem a praise in the earth.*” (Isa. 62: 6, 7).

And these watchmen (anticipating the day when their “feet shall stand within thy gates O Jerusalem”) “Pray for the peace of Jerusalem”: knowing full well that “they shall prosper that love thee.” (Psa. 122). These servant-watchmen “take pleasure in her stones, and favor the dust thereof.” (Psa. 102: 14). Consequently, in their prayer they cry, “Peace be within thy walls, and prosperity within thy palaces.” They accept the word, “They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.” (Psa. 125: 1). “For the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it, There will I make the horn of David to bud: His enemies will I clothe with shame; but upon himself shall his crown flourish.” (Psa. 132).

“The gate of a city was frequently a considerable structure, near which was a public place of assembly; the exchange, courthouse, and council-chamber of modern times. Hence the ‘gate of a city’ was so identified with the life of the community as to be synonymous with the city itself.” And yet “a gate” also suggests a means of entrance into the city. We may therefore perceive an underlying thought of the city of Zion, with the means of access thereto.”

To the Hebrews - who had passed from the shadow of The Law to the substance in Christ - the apostle wrote: “But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn in heaven enrolled, and to God the Judge of all, and to the spirits of just men made perfect.” (Heb. 12: 22, 23). Now the “heavenly

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Jerusalem” will be composed of the “church of the first-born”; and these are men and women “called out” by the gospel of salvation, and who, having been obedient thereto, are accordingly “enrolled for the new heavens, wherein dwelleth righteousness.” For John “saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” (Rev. 21: 2). Into this “holy city” none can enter but by, and through, “Jesus the mediator of the new covenant.” Jesus is therefore “the gate,” even as He said, “I am the door.” They who desire to enter by Him will say, “Open to me the gates of righteousness: I will go into them, and I will praise the LORD: This gate of the LORD, into which the righteous shall enter.” (Psa. 118: 19). “The gates of Zion” are therefore significant of both the natural and the spiritual, the literal and the figurative. “The LORD loveth the gates of Zion more than all the dwellings of Jacob.”

And, in the now far-distant past, we saw the patriarch “lay down in that place to sleep,” having taken of the stones thereof for a pillow. In his dream he saw a ladder, from the earth to the heaven: he beheld the angels of God ascending and descending, and seeing the Lord above it - he heard the promise, “the land whereon thou liest, to thee will I give it, and to thy seed.” Awakening out of his sleep, vividly impressed by what he had seen and heard, Jacob sensed and confessed the Truth, “Surely the LORD is in this place; and I knew it not.” “Afraid” in the realization of the presence of the LORD, he said, “How dreadful is this place!” Contemplating the things revealed in the promises, which constitute the basic principle “of the Kingdom of God and the name of Jesus Christ,” Jacob said: “This is none other but the house of God, and this is the gate of heaven.” Of the true believers we read, “Whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end.” (Heb. 3: 6). The Truth believed, received and obeyed is “the gate” by which entrance into “the heaven” of Zion, the holy city can only be obtained.

A VALLEY FULL OF BONES

LOOKING at the chart again we see how “the trail” leads from “the wailing wall” for nearly two thousand years until it reaches a valley, the characteristic feature of which is depicted by dry bones, and the accompanying question:

CAN THESE BONES LIVE?

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The long lane of Israel's trail is destined to have a change so remarkable that its effect will be worldwide, and the outcome so tremendous that it can truly be said it will "turn the world upside down." But it will be a turnover for the benefit of all who survive. For who will say the present world is not in need of a turnover? *What is this present world?* Is it not an "evil world" from which we need to be "delivered?" (Gal. 1:4). And after six thousand years of man's rule is it not a fact that on every hand, in one form or another, we witness "man's inhumanity to man?" The earth has been one long continuous blood-red battlefield. In our time we have seen a world war, and a global-war. Is there today any sound feeling that "war will be no more?" Is it not as true today as when the prophet wrote, "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10: 23)? And the word of the LORD has not yet been abrogated; "There is no peace, saith the LORD, unto the wicked." (Isa. 48: 22).

Then why do you ask, should we believe that the Jews - who were cast away because of wickedness - will be restored to favor and given the occupancy of the land from which they were ejected? This question has already been answered; a further testimony will emphasize that a change must, of necessity, take place *in the mind and heart* of the people before Heaven's mercy and blessings may be extended to them so that they may become "the head, and not the tail." (Deut. 28: 13). In looking forward to this great accomplishment we must not think of the Jew, as he is and has been for so long, but, as he will be when God deals with the nation, as He has promised to do. First we must recognize *why* God will do this. "I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." (Ezek. 36: 22). God's name must be sanctified, honored, and glorified. Israel would accordingly be benefited thereby; but that they might receive the benefits, God says "I will also save you from all your uncleannesses: then shall you remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." (Verses 29, 31). Again, "I will heal their backsliding, I will love them freely." (Hosea 14: 4).

To repeat: Passing down the long lane, which represents the Israel trail, we come to a *Valley of Dry Bones*, and are faced with the question, "*Can these bones live?*" The picture is not a fancy; the bones are not a fiction. The illustration is based upon the sure word of prophecy. The bones surely depict the plight, and the end of many - who have trod,

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faltered and fallen by the wayside - as they staggered down the trail of
The Wandering Jew.

Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country- Israel but the grave.
-Byron.

So it appeared to the poet; but that is not the answer to the question now before us. The hand of the LORD being upon the prophet, he was in spirit carried forth, and “set down in the midst of the valley which was full of bones.” The prophet saw that “they were very dry.” Gazing in wonder upon them he was asked, “Son of man, can these bones live?” Of this he would not presume to speak, so answered: “O LORD God, thou knowest.” And from God only could reliable information be obtained. What then said the LORD to those bones? “Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.” Being so commanded, Ezekiel says. “As I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.” And then “lo, the sinews and the flesh, and the skin” to cover them- but no breath. He, however, who made man, and then “blew into his nostrils the breath of life,” can also breathe upon the dry bones of Israel; even as Hosea has said: “He will revive us; he will raise us up, and we shall live in his sight.” Therefore, prophecy to the wind (breath) “and say to the wind, Thus saith the LORD God; come from the four winds, O breath, and breathe upon these slain, that they may live.” The result being “the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.”

Before proceeding, call to mind what happened to the kingdom of Israel. We have seen how it became divided into two separate Houses. Then, first, the House of Israel was punished for their sin, and the ten tribes were led away into captivity. Later, judgment came upon the House of Judah, and from that day onward the twelve tribes have been scattered among the heathen, even unto this day. Going back to the prophecy, Ezekiel says, “Then he said unto me, Son of man, *these bones are the whole house of Israel*: behold they say, Our bones are dried, and

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our hope is lost: we are cut off for our parts (have been cut off by ourselves, *Dr. Young*). Hence the dry bones of Israel continue as such *of all the tribes*, whether of the two or the ten. Consequently, there is no truth in the claim made by some people that the ten tribes have long ago been restored to favor, and that they are now enjoying prosperity because of the blessing of the Almighty being upon them.

The whole house of Israel embraces the whole of the family of Abraham, through Isaac and Jacob. All were scattered because of disobedience, and all continue together in the dry-bone state. All need to be saved from their backslidings, and the Holy One of Israel alone can, and will, bring about redemption in Israel. Obviously this has reference to a national redemption and restoration, not an individual salvation. Individual Salvation, for both Jew and Gentile, can only be obtained by, and through, Jesus Christ, i.e., by direct and personal association with the covenants of promise, by faith, according to the requirements of the same, as made known in the development of the Plan and purpose of God, in the Way of the LORD.

So the message continues, “Therefore prophesy and say unto them, Thus saith the LORD God. Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the LORD.”

To illustrate further that “the dry-bone whole house of Israel” depicts the lot of the twelve tribes, a demonstration is recorded. Instruction was given as follows: “thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand.” None should fail to grasp the significance of this, even were we not told the meaning thereof. But we are not left to guess, or make deductions. The solution was given to the prophet, so that when “the children of thy people” ask, What thou meanest by these? he could give them the divine answer. “Say unto them, Thus saith the LORD God; Behold, I will take *the children of Israel* from among the heathen, whither they be gone, and will gather them on every side, and bring them

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into their own land: And 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*. And David (the beloved) my servant shall be king over them.”

Of this “righteous servant,” see the prophecy concerning Jesus in Isaiah 53 of whom we sing,

Behold my Servant, see Him rise
Exalted in My might:
Him have I chosen, and in Him
I place supreme delight

When David’s greater Son sits upon the throne of His father David, and the people “dwell in the land,” and “the beloved” is a “Prince for ever,” there is another promise of peace for them, “Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.” And then, “the heathen shall know that I the LORD do sanctify Israel.”

Such is the remarkable testimony given in Ezekiel 37. Is there any -

EVIDENCE OF ITS FULFILMENT?

MANY students of the Bible, alive fifty years ago*, were thrilled to see, and hear, the shaking of the dry bones of Israel in an endeavor to “stand upon their feet.” “That goodly cedar of the Lebanon,” humanly speaking, fell all too soon! Yet while he lived he brought a message to Jewry, and electrified the world by his plea, in behalf of his people, for “a legally assured home in Palestine.” Not all Jews, or Gentiles, favored his scheme, but so sincere and vigorous were his efforts that he commanded the attention of men, of both high and low estate, and for the first time since the dispersion he called together representative Jews from all parts of the world. In the year 1897 at Basle, Switzerland, there were assembled together two hundred delegates, representing 81 cities, in the first International Jewish Congress.

To the Congress, in his presidential address, Dr. Herzl said:

“Our common history has suffered a long break, and only in our own times has an understanding and a union between the

* The writer is referring back to the momentous events of 1897.

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separated sections of our people become possible. And in our own times still, which are otherwise so great, we see and feel ourselves surrounded by the old hatred . . . Zionism is the return home of Judaism even before the return to the land of the Jews. The Congress will, therefore, have to occupy itself with the means for ensuring and protecting the Jewish national existence. Must not a presentiment of great events come over us, if we think that at this moment the hopes and expectations of many hundreds of thousands of our people rest on our assembly.”

Dr. Max Nordau, one of the most brilliant orators of his day, speaking to the Congress of “the present condition of the Jews among the various nations of the earth,” said:

“This picture can, on the whole, be painted only in one color. Jewish misery prevails. It is not the ordinary misery, which is probably the unalterable fate of mankind. It is a peculiar misery, which the Jews do not suffer as human beings, *but as Jews, and from which they would be free were they not Jews*”,

After speaking of the distressing conditions of the Jews in many countries, and the uprise of anti-Semitism, Dr. Nordau concluded:

“This is the history of Israel at the end of the 19th century. To sum it up in a word: the majority of the Jews are a race of accursed beggars. This Jewish distress cries for help. To find that help will be the great work of this Congress.”

Do you, O reader, doubt that the Jew has been persecuted throughout his wanderings? Then, perhaps, this treatise will be more complete if a few statistics are given. In *Milman's History of the Jews*, based upon the record of Josephus, we have a synopsis of the Persecutions of the Jews, with numbers of the killed and wounded; also of later persecutions. A brief summary is here presented, of numbers killed and taken.

Before the War- under Vespasian. In eleven places, from 2,000 to 50,000.....	129,500
During the War- in Galilee and Judea. In ten places, 1,000 to 40,000	118,300
At Jerusalem.....	1,100,000
After the fall of Jerusalem, four places.....	<u>8,660</u>
TOTAL.....	1,356,460

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That was the beginning. The city fell, and those who survived were “led away captive,” but their terrors did not cease. Whither they went the persecutor was there to receive them, as the following facts reveal.

AD. 2nd Century. 132-134. Insurrection in Judea. Dion Cassius (a trust-worthy authority) states that “during the whole war the enormous number of 580,000 fell by the sword, not including those who perished by famine, disease and fire.”

7th Century. Mohammed’s war against the Jews. 700 Jews dragged in chains to Medina- graves were dug; the unhappy wretches descended into them, the sword did its work and the earth was heaped over them.

In Spain: Laws were passed against the Jews, and persecutions followed.

1097: The Germans and French rose up against them. “Let us be revenged for our Messiah upon the Jews that are among us.” In TREVES, the Crusaders massacred every Jew they could find. 1/2 century later, the monk Rodolph preached through Germany against the enemies of God. Some Jews escaped, but there was frightful havoc in Cologne, Mayence, Worms, Spiers and Strasburg.

12th Century. Laws were passed in France for the confiscation of Jewish property. Jews attacked in London. Plundered, maltreated and slain at Norwich, Edmondsbury and Stamford. Atrocious massacre at York.

13th Century. More persecutions. Jews sold to Richard of Cornwall. Old men, and babes plucked from their mother’s breasts, were pitilessly slaughtered- Expulsion of Jews from England.

14th Century. Jews expelled from Spain. In Seville 4,000 perished. A year later in one day in Cordova, Valencia, Toledo and Burgos- “All the horrors of a town taken by storm were suffered by the Jewries; plunder, rape, massacre, conflagration.” Expulsion of Jews from France.

15th Century. Jews expelled from Spain.

16th Century. Jews persecuted in Germany.

Passing over the horrors of fifty years ago, when the daily newspapers carried, as front-page headlines, with vivid accounts, the persecutions of the Jews in DARKEST RUSSIA, we pause for a moment to recall some of the diabolical happenings of recent date. “The Jews have only one unity,” says a recent article, “that of the target.” And how the arrows have pierced that target from the Hitlerized shot-bows. A Major of the Red Army, before dying of his wounds in a hospital, said,

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“The Hitlerites should be annihilated, by dozens, by thousands, like rats; for the sake of the future we must cleanse the world of this black plague.”

The fiat of the Almighty is, “He who curseth thee will I curse;” and it will surely be carried out *in His time*.

The Germans certainly did not relieve the situation, when they gave “a larger pile of Jewish corpses” than hitherto had disgraced the world! How many, or few, of the 3,000,000 Jews who once lived in Poland, or the 900,000 in Rumania, or the same number in Germany, or 750,000 in Hungary, and others in France, Holland, Belgium and Czechoslovakia are left to tell the tale*? Two hundred were hanged in the Black Forest district, and left to see their rabbi flogged to death. To burn a synagogue was sport to their tormentors. The Germans turned out the Jews from their praying; set fire to them, turned the machine guns on them, and whipped the women- undressed- through the market place. In Warsaw, in twelve months, more than 72,000 died - shot, whipped and bayoneted. Many transported in freight cars died standing-without food, air and water. Thousands were crushed to death by military cars running over them. Three thousand, old and unarmed, were clubbed to death. These barbarities were a source of great celebration to the Germans. Will men forget? God will not!

You may say this is a long way round to answer the question, Is there any evidence of the fulfillment of the prophecies to which attention has been directed? Yet these by-paths help us to see and realize more fully the strength of testimonies. What people other than the Jews could have survived more than 2,000 years of persecution; retained their identity without a national home, and amidst it all persevered in hope and determination to at last, have a resting place in the land of their forefathers? “Zion said, *The Lord hath forsaken me*, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, *yet will I not forget thee*.” (Isa. 49: 14,15). Therein lies the secret, and the solution. Let us then not forget the comforting prophecy of the end of the long trail. “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: for she hath received of the

* The total estimated number of Jews who died at the hands of Nazi Germany stands at over 6,000,000 men, women, and children.

Lord's hand double for all her sins." (Isa. 40: 1, 2).

THE GROWTH OF ZIONISM

II **S THERE** then any indication that the "warfare" is nearing its end? Did the "Jewish distress" which cried "for help" find any response? And did the Congress find the help that Dr. Nordau called for; has any progress been made toward the freedom of the Land and the People?

This is not the place for an extended treatise on the aims and development of Zionism. For more than two hundred years before Dr. Herzl, efforts had been made to find relief for Jewry. In 1840 Moses Montefiore submitted to the Governor of Syria his plan of Jewish immigration into the Holy Land, but success did not follow his efforts. Other endeavors followed, being, as it were, but stepping-stones to a larger scheme to be submitted in due time. Colonization of Palestine was begun, and developed, on a small scale. In 1849 Dr. John Thomas wrote, "I believe there will be a preadventual limited colonization of the country by Jews." This he based upon his interpretation of the Sure Word of prophecy. A few years later the Sultan of Turkey issued a decree lifting the ban which had, for a long time, rested upon the Jews; but by this decree they were permitted to return and settle in the Land of Promise as farmers, and husbandmen. The following Notes from *Palestine and the Powers* by Frank G. Jannaway (1918) are interesting:

In 1827- Not more than 500 Jews in the whole of Palestine.

In 1856- The Hadrian Edict annulled, and the Jews invited to return.

In 1875-"The Jewish Colonization Fund" founded.

In 1896-Dr. Theodor Herzl startled the whole of Jewry with his idea of a "Jewish State."

In 1915-One hundred thousand Jews settled in Palestine.

The first article of the Basle program states, "Zionism strives to create for the Jewish people a home in Palestine secured by legal guarantees." Other schemes for the emancipation of *The Wandering Jew* were proposed, but failed. Zionism progressed.

"The scandal of Dreyfus convinced Theodor Herzl that there was no refuge for the soul of Jewry, either from martyrdom or assimilation into nothing, save an individual land, state and name. What other land than Eretz Yisroel- the Land of Israel? *The creative spirit of Judaism was of The Land*, and ceased to create when The Land was taken from them. Therefore this Austrian Jew, Theodor

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Herzl, was able to stand before the Sultan of Turkey, empowered to buy back from him Palestine for the Jews. But that tremendous boon which the Sultan might have granted, the Caliph, fearing the anger of his Moslem Empire, refused; and once more hope seemed to die.”- *Zionism and Palestine*, by Sir Ronald Storrs.

After 1897 other Congresses were held; Jewry was awakening, and some progress was made in the colonies, which were established in the Land. Then came the War of 1914-18 with its setback; yet out of that War came great development. Two very remarkable events occurred in 1917 - *The British Mandate* of November 2nd; and *The Liberation of Jerusalem*, December 9th, by General Allenby. The “Balfour Declaration,” conveyed to the Jews through Lord Rothschild, stated.

“His Majesty’s Government view with favour the establishment in Palestine of the national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.” -*Foreign Office, Nov. 2, 1917.*

With the liberation of the Ancient City, in *The Land*, the power of the Turk to desolate - so long exercised - came to an end. Palestine moved forward, but not without trouble. Dr. Weizmann, President of the World Zionist Organization, speaking in Jerusalem, said;

“Jews had never renounced their rights to Palestine; they were brother Semites, not so much coming as returning to the country; there was room for both to work side by side; let his hearers beware of treacherous insinuations that Zionists were seeking political power- rather let both progress together until they were ready for a joint autonomy. Zionists were following with the deepest sympathy the struggles of Arabs and Armenians for that freedom which all three could mutually assist each other to regain.”

In 1921, Sir Herbert Samuel said, “The Jews, a people who are scattered throughout the world, but whose hearts always turned to Palestine, should be enabled to found here, their home, and that some among them, within the limits that are fixed by the numbers and interests of the present population, should come to Palestine in order to help by their resources and efforts to develop the country,

to the advantage of all its inhabitants.”

“THE RESTORATION” STILL AHEAD

A **S WE ALL** know, conditions in Palestine are not satisfactory to either Jew or Arab. A young Jew said, “What I can’t understand is why we should be having so much trouble here in Palestine! We have come from other parts of the world expecting to find a haven of rest in this land. And now we have great trouble right here!” And yet, Palestine has gone ahead.

In 1941 Maurice Pearlman wrote,

“Palestine today can play an important part in the war against Nazism as a key section of the Middle Eastern Front. The country figured prominently in the last war as the scene of Allenby’s triumph. Then it was a land of waste and swamp with a meager population of some 650,000 Arabs and 85,000 Jews. Today the population numbers more than one million and a half, of which more than half a million are Jews* ; advanced, highly developed, industrialized, their agriculture based on the most intensive farming of any land in the Middle East, with vast numbers of skilled workers, and a corps of young able-bodied men who can match any in the field of battle.

In the laboratories of the Hebrew University of Jerusalem, scientists are daily working on experiments. . . . literally hundreds of noted Jewish chemists and engineers (cast out of their own countries) have here enriched the war potential of Palestine. The Jews have introduced modern ploughs, reapers and combines, sunk artesian wells, drained malarial marshes, cleared swamps, planted forests . . . and in general turned Palestine into the most advanced agricultural center of the Middle East. Recent years have seen the growth of factories for various foodstuffs, and the clothing industry has been developed. In the cultural sphere, the Jews of Palestine have made that country a living center for the Jews of the world. They have revived the Hebrew tongue, so that today the language of the Bible is freely spoken by men, women and children in the land of the Bible.”

* Over the past half-century the population of Israel has grown to approximately 6 million. 80% of the population is Jewish.

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All this is extremely interesting and encouraging. It shows that The Land is not forsaken, and that the former things are had in remembrance. There is, however, a danger that even the believers in the Hope of Israel may misapply these developments. All that is being accomplished is done according to the will of man, both Jew and Gentile. Politically speaking they are looking after their own interests, and although we may look with favor and satisfaction upon the great work, which has been done, we are not justified in concluding that this is "The Restoration." Dr. Thomas wrote, in 1852.

"The colonization of Judea by Jews under the protection of a Gentile government, is neither restitution, restoration, nor regeneration. *Nothing short of a national establishment in the land, under Messiah and his brethren, constitutes either of them in the scriptural sense.* The settlement of a colony there has no more to do with restitution than Meshullams farming in Artor's Valley. A hundred thousand Meshullams in Judea would be no restoration.

Restoration is not simply a return of the race, but the setting up again of institutions that once existed there - the restitution or restoration of the kingdom again to the Twelve Tribes; this is the re-institution, or restitution spoken of by all the prophets from Moses to the revealer of the Apocalypse to John. No Gentile powers can accomplish this, though aided by all the Jews on earth: for the Restored Kingdom exists under an amended Mosaic code, where amendment can only be defined, administered, and adapted to the exigencies of the world, by the King of Israel himself, and his associate priests and kings."

THE TIME OF JACOB'S TROUBLE IS NOT ENDED; "to take a spoil and to take a prey" is still the work of the latter-day Assyrian, when he comes into the land, as testified by the prophet. It will be a "land brought back from the sword," once "desolate places" but "now inhabited," which arrests the interest of the Northern Power, and who, seeing the prosperity of a people "gathered out of the nations," goes down upon them "to carry away silver and gold, cattle and goods, and great spoil." (Ezek. 38). Having dealt with this phase of the subject in the Lecture "*The Image and the Stone,*" we here pass over the details. The "spoil" will not be carried away by the invader; it is for his own destruction that he is brought into the land. Man proposes, but God disposes! The prophet asks, and gives the answer, "Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we

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have sinned?” (Isa. 42: 24). Yet the fury of the nations has been hurled at The Jew, in all his wanderings, not to please the Almighty, but to vent their spleen upon the “race of accursed beggars.” They little knew that “He that keepeth Israel neither slumbers nor sleeps.” (Psa. 121: 4). Or that He has said, “There is no peace to the wicked.” (Isa. 57: 21). Therefore, God issues a proclamation to the Gentiles; “Prepare war, wake up the mighty men, let all the men of war draw near; let them come up.” (Joel 3: 9).

IT IS GOD WHO SAYS, “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 3:2). “The LORD also shall roar out of Zion.” (verse 16). Further more, “The LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?” (Joel 2: 11). “For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.” (Isa. 66: 16).

The long, hard and bitter trail of THE WANDERING JEW must come to an end, for he hath received of the LORD’s hand “double for all his sins.” Now, therefore, let it be known, “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: 11). “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the LORD, from henceforth and for ever.” (Isa. 59: 20, 21).

A NEW COVENANT

THE “NEW COVENANT,” on the chart, is introduced under the pleasing setting of “the vine and fig tree”; anticipating the condition of things to be established, when, “In the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.” Very different will be the ways of men when they

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desire to know “the way of the God of Jacob, and to walk in his paths.” Confidence will then be placed in “the law which shall go forth of Zion, and the Word of the LORD from Jerusalem.” So it will be in that day, that “they shall sit every man under his vine and under his fig tree; and none shall make them afraid.” (Micah 4: 1, 4).

When “the dry bones” are “revived,” and the children of Israel “live again in his sight,” do they go backward or forward for their law? Of old time they were established in The Land under a Law which came by Moses - spoken of as The Mosaic Covenant. Will this covenant be operative when Israel is again established in their own land? This cannot be, for the validity of Moses’ Law came to an end when it had served its purpose. Paul tells us that “the Law was added (to the promises) till the seed should come to whom the promise was made.” (Gal, 3: 19). **THAT “SEED” WAS CHRIST. THE SUBSTANCE OF THE SHADOWS.** Consequently, the types were to be withdrawn. “For,” says Paul, “Christ is the end of the law for righteousness to every one that believeth.” (Rom. 10: 4). The Jews, therefore, cannot go back under the old covenant; for “that which decayeth and waxeth old is ready to vanish away.” (Heb. 8: 13).

In the same chapter, verse 7, we have this statement: “For if that first (covenant) had been faultless, then should no place have been sought for the second.” To show the necessity for “the second,” reference is made to the prophecy of Jeremiah. There we read, “at the same time, saith the Lord, will I be the God of the families of Israel, and they shall be my people.” For though “cast off and abhorred” as they have been, nevertheless, “I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.” To this they will respond, and, “Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise thee, and say, O Lord, save thy people, the remnant of Israel.” So, “they shall come and sing in the height of Zion, and their soul shall be as a watered garden.” And the Lord will watch over, and bless His people. “The days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.” Moreover, “the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.” *This is a new covenant; not the Mosaic.* “*Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake.*” It is not according *to the old*, for as we have seen - had it been

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faultless there would have been “no need for a second.”

IF NOT ACCORDING TO THE OLD, what kind of a covenant will meet the needs of the people brought back, after having been plucked up, and thrown down? Hear now the answer. “But this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.” (Jer. 31: 31, 34) There is this further statement: “I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: *And I will make an everlasting covenant with them*, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.” (Jer. 32: 37, 41).

The “new covenant” calls for a regenerated heart, as well as a restored people. The terms of this new covenant call for

God’s law in their inward parts.

Written in their hearts.

God will be their God.

Israel shall be God’s people.

They shall all know the Lord.

Iniquity forgiven, and sin remembered no more.

THE BLESSINGS PROMISED to the house of Israel, under the terms of the New Covenant, are a direct contrast to the conditions which have for so long prevailed; and will far excel the benefits which were conferred upon His people, arising from the covenant which God made, when He took them by the hand and brought them out of Egypt. “A new heart, also will I give you, and a new spirit will I put within you.” God will truly save His people and cleanse them from all their iniquities. He will cleanse them with “clean water,” that they may be able to receive the “new spirit.” Given a heart of flesh, in place of their stony heart, they will do that in time past they failed to do. They will walk in God’s

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statutes, and keep His judgments. Thus, in the land given to their fathers, they will be acknowledged as His people, and He will be their God. Repeating a scripture already quoted, God says, “Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.” This peace and plenty will be accomplished in behalf of Israel when, and not until, the New Covenant is made and brought into effect, according to the Word of the LORD.

The New Covenant of Jer. 31, and the “covenant of peace” and “everlasting covenant” of Ezek. 37 are one and the same covenant. “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. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.” (Jer. 50: 4, 5).

We await “those days” and “that time.” They are surely coming. In them all that is involved in the new covenant will be fully accomplished, and Israel will rejoice, and be glad in the salvation of the LORD.

THE GOODNESS AND SEVERITY OF GOD

II N this drama of Israel, down the trail of *The Wandering Jew*, we see a manifestation of the goodness and severity of God. Paul, the apostle to the Gentiles, presents this to us as a part of the Gospel message. “Hath God cast away his people? God forbid. God hath not cast away his people which he foreknew. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.” (Rom. 11).

Gentiles, who would be saved, do well to ponder the advice given:

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“Be not highminded, but fear.” The gospel was “to the Jew, *first.*” Then, “through their fall, *to the Gentiles.*” Paul and Barnabas testified: “It was necessary that the word of God should first have been spoken to you (Jews): but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.” (Acts 13: 46). “And they will hear it.” (Acts 28: 28). Whether, then, we think of Jew or Gentile, we must accept the fact, as stated by the “Saviour of the world,” that “*Salvation is of the Jew.*” (John 4: 22).

SALVATION

FROM many Scriptures already quoted, and expounded, the reader must observe that “Salvation” is not the saving of “an immortal soul from the damnation of the burning hell” (doctrines which are not to be found in the Bible). Salvation is for men and nations- both individual and national. In all cases it is governed by the principles of righteousness, and conditions laid down by God-from whom alone salvation can be obtained. Hence, before “all Israel shall be saved,” the people must continue to pass “under the rod,” and be prepared to accept the conditions of the new covenant. Salvation for the nations will be upon the principle as hitherto in the Way of God- “*to the Jew first and also to the Gentiles.*” This has been demonstrated from Paul to the Romans, whose words we again repeat: “For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?”

Whether we look at Salvation from the national, or individual, viewpoint there is one feature we must perceive and acknowledge; *Salvation is from God, and to us Jesus is the Savior.* Even though He was “the Stone set at nought of you builders,” He, nevertheless, became “the head of the corner.” “Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4: 11, 12).

IN THE LAST DAYS

FROM many remarkable testimonies concerning “Him who was born to be king,” and “who should save his people from their sins” (Matt. 1: 21), we recall one from the first of The Books: “Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which

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shall befall you *in the last days*. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” (Gen: 49: 1, 10. (A.V.). This is a prophecy concerning “last days,” the tribe of “Judah,” a “scepter” - which speaks of Kingship, a person who is to be “a law giver,” and, incidentally, of a people who should be scattered - for “unto him shall the gathering of the people be.” But, as it reads in the Authorized Version, one might conclude that “the scepter” would remain with Judah “until Shiloh came, and then it would “depart.” If that was to be, then why should Shiloh *gather the people* from their dispersion? Having gathered then, would He control them without a law, and rule them without law, and rule them without a sceptre?

The Revised Version gives various alternative renderings. *Dr. Young’s literal translation* is as follows: “The sceptre turneth not aside from Judah, and a lawgiver from between his feet, till his seed come; And his is the obedience of peoples.” There has been much difficulty, amongst commentators, regarding the term Shiloh, and its correct application. It has been said that, “this word is understood by no one.” But such a statement is not necessarily true. Dr. John Thomas (peer of prophetic expositors since the light began to shine in The Reformation) gave his translation as follows: “Thou, Judah, thy brethren shall praise thee; thy hand (shall be) upon the neck of thine enemies; before thee the sons of thy father shall prostrate themselves. Judah, a lion’s whelp, from the prey, my son, thou hast arisen; he kneeled; he laid down like a strong lion, and like a fierce lioness; who shall arouse him? The sceptre shall not depart from Judah, nor a legislator from between his feet, *for that Shiloh shall come*; and to him (shall be) the obedience of peoples.” An exposition, in support of this translation, was published in the *Herald of the Kingdom*, 1858, from which I give the following quotations:

“The passage is easy enough, and teaches that the reason why the staff or sceptre shall not depart from Judah, is ‘*because Shiloh shall come*.’ It is a text similar to Jer. 33: 17; ‘David shall never want a man to sit upon the throne of the house of Israel.’ Jeremiah is speaking of what shall be in the latter days forward; and so was Jacob. When Judah shall act the lion, *Shiloh* will be with them; and thenceforth the sceptre shall not depart; and thenceforth David shall never want a man to sit on Israel’s throne.”

“Jacob’s prophecy belongs to the ‘uttermost part of the days,’

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termed in Daniel, ‘the Time of the End,’ or ‘the Latter Days’; not ‘the last days’ or end of the Mosaic Aion.”

“The sceptre had departed from Judah in the days of Nebuchadnezzar, who wrested it out of the hand of David’s house, when he dethroned Zedekiah about 590 years before the birth of Jesus; and it has not been restored to Judah since.”

“There was no lawgiver descended from Judah, in power, at the birth of Jesus. The givers and makers of law were not Jews, but Gentiles.”

“The symbols of royalty were not to be restored to Judah, ‘until he shall come whose right it is’ to reign over all Israel; the right belongs to Jesus, who is the *Shiloh*; but when he appeared, he did not reign, positively refusing to accept authority, because his Kingdom did not belong to that world; but to another, when Judah, ‘the fierce lioness,’ shall go through the nations as through a flock of sheep (Mic. 5: 8) as Jacob’s prophecy intimates.”

“Whatever its etymology, anyone not judicially blinded by unbelief, may see from the text itself that it (*Shiloh*) relates *to a person, a conqueror and a ruler*, not to a place. ‘*Shiloh shall come, and to him the obedience of peoples.*’ ‘*To him*’ is the key to ‘*Shiloh.*’ *Shiloh* is a man; and as the people are to obey him, he must be a ruler; and as peoples only obey those who compel them, he must be a conqueror before he can rule them.”

HOPE FOR THINE END

THE PSALMIST wrote concerning his people: “By the waters of Babylon we sat down and wept; yea, we wept when we remembered Zion.” And a prophet wrote: “Thus saith the LORD: A voice was heard in Ramah, lamentation, bitter weeping; Rachael weeping for her children, refused to be comforted for her children, because they were not. Thus saith the LORD: Refrain thy voice from weeping, and thine eyes from tears: for there is a reward for thy work saith the LORD; and they shall return from the land of the enemy. And there is hope for thine end, saith the LORD, and thy children shall return to their own boundary.” (Jer. 31: 15,17). *The translation is by Dr. Thomas*, who, commenting on the prophecy, wrote: “Ephraim shall be desolate in the day of rebuke; among the tribes of Israel have I made known that which shall surely be. The princes of Judah were like them that remove the bound; therefore I will

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pour out my wrath upon them like water.” (Hos. 5: 8-10). Hence, the voice to be heard was lamentation and bitter weeping, on account of the desolation and slaughter of Benjamin and Ephraim by the enemy, and their deportation into their destroyers’ land. The contexts of these references show that the predictions relate to the removal of the whole twelve tribes from their land by the Assyrian power. Benjamin stands for Judah and Jerusalem as well as for its own particular canton; for the kingdom of Judah included Benjamin, and Jerusalem was one of the cities that fell by lot to it when Joshua subdued the country. Ephraim represents the rest of the tribes or kingdom of Israel, as distinguished from that of Judah, inasmuch as Samaria, the seat of government, belonged to Ephraim and Manasseh.

The prophecy of this voice of lamentation in Ramah found its *initiatory* accomplishment when the overthrow of the twelve tribes was consummated by Nebuchadnezzar, the Chaldean head of Assyria. Jeremiah mingled in that lament for his country’s ruin; “*her children have gone into captivity before the enemy*” (Lam. 1: 1-5),- that is, “*they were not.*” Notwithstanding, “there is hope for thine end; they shall return to their own border.” And they did return in part as an earnest, so to speak, of the great restoration in Israel’s sorrow, and the son of Jacob’s right hand, returned with Judah, his fraternal ally, from the land of the enemy to his own border, seventy years after his deportation. This was the first and only restoration of the Hebrew Commonwealth. But there was little comfort in it. Ephraim and Manassah were not, being still exiles beyond Bashan. . . . There was another crisis in Hebrew affairs to be encountered . . . its echoes would sound from one end of the Roman world to the other, and be hushed only by a second deportation of Benjamin into the land of the enemy. Rachel’s children, then, are constitutionally the whole twelve tribes, and as Israel’s mother, she refuses to be comforted so long as they are in the land of the enemy, exiles from home.” -*Herald. 1873.*

The foregoing expositions, by Dr. Thomas, were re-published in *The Christadelphian*, 1875, which, together with another on THE LAST WORDS OF DAVID, we urge the reader to peruse, and consider well, if a copy thereof is within reach. Here I can but give the Doctor’s new translation of *David’s Oracle*, which is found in the opening verses of 2 Sam 23.

“Now these words of David, the last, are an oracle of David, son of Jesse, even an oracle of the mighty man concerning an

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anointed one of the gods of Jacob, and the pleasantest *theme* of Israel's songs.

The Spirit of Jehovah spake through me, and His word was upon my tongue; gods of Israel spake to me, and the Rock of Israel discoursed, saying,

There shall be a just man ruling over mankind, ruling in the righteous precepts of the gods. And as the brightness of morning He shall arise, the sun of an unclouded dawn shining forth after rain upon tender grass out of the earth.

Though my house *is* not perfect with THE MIGHTY ONE, yet he hath ordained for me the covenant of the age, ordered in everything and sure; truly *this is all* my salvation and all *my* delight, though he cause it not to spring forth.

But the wicked *shall be* all of them as a thorn bush to be thrust away yet without hand shall they be taken; nevertheless a man shall smite upon them; he shall be filled with iron and the shaft of a spear, but with fire to burn up while standing they shall be consumed."

JESUS, A PLANT OF RENOWN

THIS translation was the subject of criticism, and so six years later Dr. Thomas published another article upon the "Last Words," in defense, and explanatory, of his translation. He gave a revised translation, in which he changed some of the words, but not the principle of his translation. Instead of "gods of Jacob," he wrote "Concerning an anointed one of the Mighty Ones of Jacob," - the "anointed one" being *Messiah*, and the "Mighty Ones" the *Elohim*, or "gods" - the Saints. Instead of "The Spirit of Jehovah" he made use of the term's significance, HE WHO SHALL BE SPIRIT. Again, in verse 3, we have *Mighty Ones* as representative of the Hebrew, for which in the former translation we have "gods." THE MIGHTY ONE of verse 5 being AIL, the invisible Deity.

That Jesus Christ is the central feature of all these testimonies and prophecies is obvious to all who understand the Truth concerning Him, as the manifestation of the Father. Jesus was born to be a King, yet He did not reign as King. He was to be the perfect sacrifice, yet before being so declared He must live a life of perfect obedience. In other words He, Jesus, must be "a body prepared." Though Son of God from His birth Jesus was not, in that beginning, the same as He was at the end of His

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probation. *He was then*, as the result of all that He had experienced and endured, “*a tried stone, a sure foundation.*” (Isa. 28: 16). In like manner the prophet again speaks concerning Jesus, “He shall grow up before him *as a tender plant*, and as a root out of a dry ground.” (Isa. 53: 2). Of this, one has written: “With this beautiful figure, we associate the idea of parent earth and Spirit sun in combination. The plant derives nourishment from both, though of a different kind and different nature, yet the substance of the plant remains the same. The ‘Tender Plant,’ to which we refer, receiving nourishment from its mother earth - color, size and mature growth from the rays of its father sun, grew and developed to a ‘Plant of Renown.’ ‘The child grew and waxed strong in Spirit, filled with wisdom, and the grace of God was upon him.’ Although this plant was to be laid low for a time, it was not doomed to decay, because the Father’s Spirit preserved it from decomposition, raised it up again, transplanted it into a heavenly atmosphere, where it fully expands into the ‘Tree of Life’: retaining life, and giving life to as many as shall be engrafted upon it in the appointed way.”

The “plant of renown” is associated with the restoration of the kingdom of Israel (Ezek. 34: 29), when the people will “be no more consumed with hunger in the land.” We therefore wait in faith, hope and “assured expectation,” for the day of His coming; when the “plant of renown” will be seen in all its glory. In that day, under the covenant of peace, Israel shall dwell safely; sitting under their own vine and fig tree, with none to make them afraid, they will surely enjoy “showers of blessing.” Meanwhile, “until the day break, and the shadows flee away,” the true Israel of God rest content in the confidence of Faith and Truth, that “my beloved is mine, and I am his.”

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The Unknown God

*Paul at Athens. John to the Seven Churches
Apostasy Foretold. Reformation and Revival of the Truth
The Glorious Sequel.*

W^HIGH above the modern city, the blue sea seen far off between the columns, and sunlight touching the creamy marble." So has one writer described his impression of *The Parthenon*.

"Descending from the Acropolis by a narrow path, an ancient staircase leads to the top, where the rock bears trace of having been artificially leveled. This is *The Areopagus*."-Morton.

"In the Agora - market place in the Bible- were statues representing some of the gods of Greece. North of Agora - the Areopagus, or Mars' Hill, a council place. The Acropolis, a rock 150 feet high, is described as a 'museum of art, of history, and of religion.' Overshadowing all was the Parthenon, a magnificent building, the temple of Athena, the patron goddess of the city." -Boulton.

"Whoever (in ancient Athens) was suspected of having blood upon his hands had to abstain from approaching the common altars of the land. Accordingly, for the purpose of judgments concerning the guilt of blood, choice had been made of the barren, rocky height, which lies opposite the ascent to the citadel. The Areopagus, or, as it was interpreted by an ancient legend, Mars' Hill, was an eminence on the western side of the Acropolis, which from time immemorable had been the seat of a highly revered court of criminal justice. Solon constituted it the guardian of the public morals and religion, to keep watch over the education and conduct of the citizens, and protect the State from the disgrace or pollution of wantonness and profaneness. These functions of the Areopagus were withdrawn from it in the time of Pericles, but were restored about B.C. 400." "Pericles had occasion to erect on the highest point of the Acropolis, in place of the ancient Hecatompedon, a new festive edifice and treasure-house, which, by blending intimately together the fulfillment of political and religious ends, was to serve to represent the piety and artistic culture, the wealth and the festive splendor- in fine, all the glories which Athens had achieved by her valor and her wisdom. The traditions of the earlier building were followed, and its dimensions were

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nor exceeded by more than 50 feet. In a breadth of 100 feet the edifice extended in the form of a temple, 226 feet from east to west; and the height, from the lowest stair to the apex of the pediment, amounted only to 65 feet. The Parthenon (for it went by this name also as the house of Athene Parthenos)" -*History, by Larned.*

PAUL AT ATHENS

TOWARDS this place the Apostle Paul wended his way, after having preached the gospel of God, in the name of Jesus Christ, at Thessalonica and Berea. The Jews of Thessalonica, not being favorable to the work of Paul, followed the Apostle to Berea, "and stirred up the people." The brethren sent Paul away, and they who conducted him brought Paul to Athens. The Apostle sent word "unto Silas and Timotheus for to come to him with all speed." Now while Paul "waited for them," he was not idle, though alone. He saw "the city wholly given to idolatry." Paul saw the idols and the altars- manifestations of ignorance concerning "the only true God," and the gospel, which is the power of God unto salvation, to every one who believes and obeys it.

Paul came in contact with some of the people daily in the market place. There he found Jews and Greeks, and knew well the characteristics of the Athenians. "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing." Not by any means the better type of hearers to whom "the unsearchable riches of Christ" might be presented. They loved to hear; they loved to tell! 'Twas sport to them; by it they whiled away the hours of day - as many still do. But to know the reason why - "to reason together" that they might understand, believe and obey, was beyond their thoughts and inclinations.

Jews were there - men who should have been instructed in, and believed in, the knowledge of the Holy One of Israel. They should have known that there is none other God than their God! How did they feel about this apostasy? What effect had all these altars and idols upon them- did they feel as Paul felt, when "his spirit was stirred in him"? Perhaps those Jews were so accustomed to seeing the sights of Athens that they simply ignored the "gods many" of their contemporaries, and closed their eyes and ears to such things. Their God was "Lord of heaven and earth;" one who "dwelleth not in temples made with hands." What then meaneth all these temples, the work of men's hands, to gods whom their fathers

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knew not? Well might the soul of Paul be stirred to action! “Therefore he disputed in the synagogue with the Jews.” That there was need, or occasion, for disputation is evidence that the Jews were lacking in that knowledge which Paul could impart. They had “the form of knowledge and of the truth in the law” (Rom. 2: 20), but to be acceptable to God they must go beyond “the form;” for whilst professing to believe in Moses they, as a people, overlooked the essential fact that the law was added to the Abrahamic promises, “until the seed should come,” and that only by a recognition of the principle embodied in the covenant with Abraham could compliance with the Mosaic Law have any bearing upon eternal life.

We have already shown that eternal life could not be obtained by the Mosaic Law alone. This is demonstrated by Paul, and conclusively stated by him, in the words, “For if there had been a law given which could have given life, verily righteousness should have been by the law.” (Gal. 3: 21). Faithful compliance by the Jews, with the many and varied requirements of the Mosaic Law, could only give to the Jews the temporal blessing that The Law was designed to bestow; and to free them from “the curses” which were to come upon them if they failed to obey the commands of God, as set forth in The Law.

Paul therefore reasoned in the synagogue with the Jews, and also in the market daily with certain “devout persons” whom he met there. Then “certain philosophers encountered him.” They had doubtless heard of the “new thing,” which was being talked over in the market place. Some contemptuously remarked, “what will this babbler say?” The word translated “babblers” in the A.V. is said to be a “slang term,” which means “seed-picker;” it was applied to those who went about the market-place, “picking up odds and ends.” Hence, it was not a very complimentary expression when applied to the Apostle. Of course, those who used it did not know the true value of the stranger within their gates. To them he was probably nothing more than many others who had wandered in to hear or to tell something new- a base fellow. The basis of their contempt was their own surmisings of something they did not understand. “Jesus” and “Anastasis” were unknown to those philosophers- they were aware of so-called “gods many,” and were willing to offer their respects even to unknown gods, rather than let them go without recognition. What more natural, then, but to conclude that “Jesus and Anastasis” were but *more* gods!

The record of these events is as follows, using Dr. Young’s

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translation; “Therefore, indeed, he was reasoning in the synagogue with the Jews, and with the worshipping persons, and in the market-place every day with those who met him. And certain of the Epicurean and of the Stoic philosophers, were meeting together to see him, and some were saying ‘What would this seed picker wish to say?’ and others, ‘Of strange demons he doth seem to be an announcer;’ because Jesus and the rising again he did proclaim to them as good news. Having also taken him, unto the Areopagus they brought him, saying, Are we able to know what is this new teaching that is spoken by thee, for certain strange things thou dost bring to our ears? We wish, then, to know what these things would wish to be; and all Athenians, and the strangers sojourning, for nothing else were at leisure but to say something, and to hear some newer thing.” (Acts 17: 17, 21).

There we see Paul, in the midst of Mars’ Hill- the highest court in Athens. We hear him challenged in this court to defend that which he had spoken of, “with spirit,” in both the synagogue and the Agora. How did this “base fellow” meet the demand? Did he quail before that assembly? By no means! He had looked upon the splendor of Athens; “the Acropolis, crowded with marble temples, and dominated by the colossal Athens;” all being adored by his questioners, whilst on his part they aroused the spirit of resentment, pity and compassion. Paul resented the idolatry, yet pitied those who were deceived thereby. He would appeal to his hearers; call attention to their professions, and seek to make known “a more excellent way.” His response did not produce an excuse for their seed-picking idea. With dignity and confidence, as of one who knew in whom he had believed, Paul addressed those who surrounded him; “Men, Athenians, in all things I perceive you as over-religious; for passing through and contemplating your objects of worship, I found also an erection on which had been inscribed: To *God-unknown*; who, therefore-not knowing- ye do worship, this One I announce to you”

Too religious! That is something to think about! Religion without a foundation; a profession, based upon custom - but not intelligence; ignorance blinding their eyes, yet their minds soothed by tradition. Such was the apostle’s estimate of the men before him. Could he take away the veil, and help them to penetrate the density of the darkness in which he knew them to be? Whether this could be accomplished or not the Apostle nevertheless had a message to deliver, a Truth to declare and to defend. Whatever the outcome, Paul must unfold the manifold wisdom of God- the only true God; “He who formed the eyes, shall he not see.” (Psa. 94: 9).

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The God in whom Paul believed and whom he served was altogether unlike the gods of the Athenians. Such gods, "like unto gold, or silver, or stone, graven by art and man's device," might be acceptable to the men of Athens; but the One they knew not was not of that class, as saith the Psalmist, "Blessed be the LORD God, the God of Israel, *who only doeth wondrous things.*" Paul met the case by politely referring to the position of the Athenians, "in language plain; and plain in manner; decent, solemn, chaste, and natural in gesture; much impressed himself, as conscious of his awful charge;" and then, having complimented (as they might understand it) his hearers, he quietly swept aside their "gods many" as of little account, by directing their attention to their own admission of "One Unknown." *Whom therefore ye ignorantly worship!* This they could not resent, for had they not engraven it upon the altar? It was something they could not speak of- they knew it not. But Paul knew, and of it he could speak with authority. Not by "seed-picking," but by revelation from the Most High God; Hence his confidence. This he displayed in his affirmative defense, which he submitted in answer to the request, "May we know what this new doctrine, whereof thou speakest, is?" Having, as it were, noted and then dismissed from view their "devotions," or, gods that ye worship, Paul - with the same calm certainty we saw given "In the beginning" - affirms "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being."

Would the Athenian intelligence object to this claim, presented to them without hesitation or apology? Paul did not wait to hear from them, but emphasized his announcement by calling upon their own writers to second his claim "As certain also of your own poets have said, For we are also his offspring." The seed-pickings of this "babbling" did not give offal for meat; but gems *from* their own recognized poets; at least two of whom are known to have used that expression in their works - Aretas and Cleanthes. Basing his logical conclusion upon the word of their poets, Paul continued; "Forasmuch then as we are the offspring of God, we

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ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Such was the difference between "the gods that ye, Athenians worship," and "the only true God" worshipped and served by Paul.

The "men of Athens," though ignorant of the knowledge of the God of Israel, had by their altar to *The Unknown God*, in effect admitted their ignorance. Paul had reasoned with the Jews at Athens, as he previously had done at Antioch. There he had spoken of the hope of the promise made of God unto the fathers, and had shown how God, of David's seed, "hath according to his promise raised unto Israel a Saviour, Jesus." Paul had demonstrated the association of Jesus with the Covenants of promise; had made known the death of Christ, and also His resurrection "according to the sure mercies of David." In his development of this theme, from the lesser to the greater- from the shadow to the substance, the Apostle affirmed concerning Jesus "that through this man is preached unto you the forgiveness of sins: And by him *all that believe* are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13: 38, 39). This was an extension of the Gospel beyond the confines of Israel, not acceptable to the Jews, who, seeing "the whole city together to hear the word of God," spake against Paul. This brought from Paul and Barnabas a very important statement; "It was necessary that the word of God should first have been spoken to you: *but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*"

Hitherto the word of God was "to the Jews, first." The Gentiles were in "times of ignorance;" the offer of salvation not being extended to them. They were in this sense "overlooked;" but now, they were being invited, under the mercy and favor of God, to "come out of the world" of ungodliness "and be separate unto God." Such, indeed, is the power and purpose of the Gospel. The word "commandeth" in the A.V. has been misunderstood, and consequently misapplied. Acts 17: 30 is not primarily of individual application, *it is a statement of contrast*; for whereas in time past the development of God's Plan had centered in Israel- the people of whom God said, "You only have I known"- it was no longer so confined. It was now to "*All men everywhere.*"

Now it was to "Jew and Greek, bond and free, male and female;" all of these being "one in Christ Jesus" if, and when, they responded to the call of the Gospel *to repent*. For whilst the extension is "to all men everywhere," *only they who respond by repentance* (under the terms of

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the Gospel) *are brought nigh to God*. The true sense of the verse under consideration is given in the margin of the R.V. "declareth to men." "The times of this ignorance God therefore overlooked; but now He declareth to men that they should all everywhere repent; because He hath appointed a day in which He will judge the world in righteousness by a man whom He appointed; whereof He gave assurance to all men, by raising him from the dead." -*The Corrected English New Testament*.

The diplomacy of Paul is here manifest. He did not agree with Athenian conceptions of religion; of all their "objects of worship" he was interested in one only, and that THE ONE they did not understand. And yet he did not openly condemn their folly; for like his Master, he "came not to condemn, but to save." (John 3: 17; 12: 47). Nevertheless, if his audience had "eyes to see" they could not fail to perceive the meaning of Paul's dissertation. They admitted, by their altar to *The Unknown*, their ignorance. Paul stated that they had lived in times of ignorance, and therefore met their incapacity. And now he called upon them to respond to something really "new." They were "to repent," i.e. change their minds. What incentive could Paul give to them that they should so repent? Anyone who really understands the Gospel of the Kingdom can give the answer to that question. The gospel of salvation holds out a hope of recompense to all who truly respond to it, and are guided by its principles. "Believe and obey, is the gospel's command, To all who would live and inherit the land." The incentive is found in "the day of the Lord," and spoken of by Paul to those who were still ignorant of the "kingdom to come." "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

It was then, and still is, a future Day in which One who had been raised from the dead was destined to rule the world in righteousness- a quality then, as now, conspicuous by its absence. And what would be the part in this coming Day, of those who should "repent," believe and obey? As the Gospel is fully understood the answer comes, clarion clear; "Thou has made us unto our God kings and priests; and we shall reign on the earth." (Rev. 5: 10). Even so, as a prophet has spoken, "Behold, a king shall reign in righteousness, and princes shall rule in judgment." (Isa. 32: 1). "He shall judge thy people with righteousness, and thy poor with judgment." (Psa. 72: 2). In presenting this thought (verse 31) the Apostle was saying none other than what had previously been heard, in the

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synagogue and the market; there he had “preached unto them Jesus, and the resurrection.” It was beyond their ken, for “when they heard of the resurrection of the dead, some mocked:” whilst others said, “We will hear thee again of this matter.” So Paul departed from among them.

THE UNKNOWN GOD REVEALED

THE DIFFERENCE - between those “gods, which are yet no gods” (Jer. 16: 20) and “the only true God” (John 17: 3) - is picturesquely described by *the Psalmist*, “Wherefore should the heathen say (of Israel), Where is now their God? Their idols are silver and gold, the work of men’s hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: names have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. *They that make them are like unto them; so is everyone that trusteth in them. But our God is in the heavens: he hath done whatsoever he hath pleased.*” (Psa. 115: 28). *The prophet also; “They that make a graven image are all of them vanity: Who hath formed a god, or molten a graven image that is profitable for nothing? The smith with the tongs. The carpenter stretcheth out his rule. He heweth him down cedars, and taketh cypress and the oak; he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn: for he will take thereof, and warm himself, yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto.”* BUT ISRAEL’S GOD SAITH, “I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; That frustrateth the tokens of the liars, and maketh diviners mad; and maketh their knowledge foolish; *That confirmeth the word of his servant, and performeth the counsel of his messengers.*” (Isa. 44).

Man cannot “by searching find out God,” even though he delve into some of the manifestations of infinite power. Just as “Eye hath not seen . . . the things which God hath prepared for them that love him” (and would know nothing of them apart from divine revelation) so it is regarding God Himself; we may only know that which it pleases God to reveal, even as the Apostle continues; “But God hath revealed them unto us by his Spirit.” (1 Cor. 2: 9,10). We join with Paul in his testimony; “We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in

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heaven or in earth (as there be gods many, and lords many), *But to us there is but one God*, the Father of whom are *all* things, and we in him.” (1 Cor. 8: 5, 6). Of this “one God” we read,

“God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” (Num. 23: 19).

“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say Destroy,” (Deut. 33: 26).

“The fool hath said in his heart. There is no God. God is in the generation of the righteous.” (Psa. 14: 1, 5).

“The fool hath said in his heart, There is no God. They have not called upon God.” (Psa. 53: 1, 4).

“O LORD of hosts, God of Israel, that dwelleth between the cherubims, thou art the God, *thou alone*, of all the kingdoms of the earth: thou hast made heaven and earth.” (Isa. 37: 16).

“Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people?” (Isa. 44: 6, 7). “Is there a God beside? Yea, there is no God; I know not any,” (verse 8).

“Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? Who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.” (Isa. 45: 20, 22).

“To whom will ye liken me, and make me equal and compare me, that we may be like?” *Who indeed? Now note the contrast*, “They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not

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remove; yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.” *A challenge to all*; “Remember this.” *With whom can we compare the only true God?* “Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure? I have spoken, I will also bring it to pass; I have purposed it, I will also do it.” (Isa. 46: 5, 11).

“For I am God, and not man.” (Hosea 11:9).

“Jesus answered him, The first of all the commandments is, Hear, O Israel; The LORD our God is one LORD: And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he.” (Mark 12: 29, 32).

“For God is not of confusion, but of peace.” (1 Cor. 14: 33).

It is written, “No man hath seen God at any time.” (John 1: 18). We may therefore know Him only by revelation, and by the characteristics and attributes made known in such revelation. Jesus was the manifestation of God, hence the verse just quoted continues, “the only begotten Son, which is in the bosom of the Father, he hath declared him.” Jesus, who was “God with us,” exclaimed, “He that hath seen me hath seen the Father” (John 14: 9). Yet no one by simply looking at The Man known as Jesus (whether as a babe, man, or in the tomb) would necessarily “*see the Father.*” This is implied in the words of Jesus to the disciple who had questioned Him; “Have I been so long time with you, *and yet hast thou not known me, Philip?*” The true sense of “seeing” and “knowing” is revealed by Simeon’s acclamation when he took up “the child Jesus,” whom he recognized as “the Lord’s Christ,” and said, “For mine eyes have seen thy salvation.” Therefore Jesus said to Philip, “Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me for the very works’ sake.”

If, then, we would know something of THE UNKNOWN GOD we must see Him in His manifestation, and know Him by His attributes. These are many and varied, yet they all reveal something of His character, in relation to His Plan and Purpose in the earth. A brief consideration of some of these is now submitted.

THE ONLY TRUE GOD IS THE CREATOR

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.” (Eccles. 12: 1).

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.” (Isa. 40: 28).

“Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.” (I Pet. 4: 19)

GOD IS ALSO FATHER.

“At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.” (Matt. 11: 25).

“Wait for the promise of the Father, which ye have heard of me.” (Acts 1: 4).

“Christ was raised from the dead by the glory of the Father.” (Rom. 6: 4).

“To them that are sanctified by God the Father, and preserved in Jesus Christ, and called.” (Jude 1).

“After this manner therefore pray ye: Our Father which art in heaven. Hallowed be thy name.” (Matt. 6: 9).

GOD IS ETERNAL.

“And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.” (Gen. 21: 33).

“Before the mountains were brought forth, or ever thou hadst formed the earth, and the world, even from everlasting to everlasting, thou art God.” (Psa. 90: 2).

“But the LORD is the true God, he is the living God, and an everlasting king.” (Jer. 10: 10).

“Art thou not from everlasting, O LORD my God, mine Holy One?” (Hab. 1: 12).

“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.” (1 Tim. 1: 17).

GOD IS ALMIGHTY.

“The LORD appeared to Abram, and said unto him, I am the

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Almighty God; walk before me, and be thou perfect.” (Gen. 17: 1).

“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” (Psa. 91: 1).

“Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.” (Joel 1: 15).

“And will be a Father unto you, and ye shall be my sons and daughters, saith the LORD Almighty.” (2 Cor. 6: 18).

“Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints.” (Rev. 15: 3).

GOD IS FAITHFUL.

“Let us hold fast the profession of our faith without wavering; for he is faithful that promised.” (Heb. 10: 23).

“Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.” (Deut. 7: 9).

“Blessed be the LORD; there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.” (1 Kings 8: 56).

“Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.” (Psa. 89: 33).

“Thy faithfulness is unto all generations.” (Psa. 119: 90).

“God is faithful.” (1 Cor. 1: 9).

“Faithful is he that calleth you.” (1 Thess. 5: 24).

GOD IS HOLY.

“For he that is mighty hath done to me great things; and holy is his name.” (Luke 1: 49).

“For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy.” (Lev. 11: 44).

“But as he which hath called you is holy, so be ye holy in all manner of conversation.” (1. Pet. 1: 15).

“The LORD is righteous in all his ways, and holy in all his works.” (Psa. 145: 17).

GOD IS IMMUTABLE.

“And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.” (1 Sam. 15: 29).

“The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.” (Psa. 33: 11).

“For ever, O LORD, thy word is settled in heaven.” (Psa. 119: 89).

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“For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.” (Mal. 3: 6).

“Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.” (Heb. 6: 17).

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” (Jas. 1: 17).

GOD IS INVISIBLE.

“Oh that I knew where I might find him! Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see: but he knoweth the way that I take.” (Job 23: 3, 10).

“No man hath seen God at any time.” (John 1:18).

“Ye have neither heard his voice at any time, nor seen his shape.” (John 5:37).

“Who is the image of the invisible God?” (Col. 1: 15).

“Whom no man hath seen nor can see.” (I Tim. 6: 16).

“By faith, as seeing him who is invisible.” (Heb. 11: 27).

GOD IS OMNIPRESENT.

“Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me.” (Psa. 139: 7, 10).

“Am I a God at hand, and not a God afar off?” (Jer. 23: 23).

GOD IS OMNISCIENT.

“For the ways of man are before the eyes of the LORD, and he pondereth all his goings.” (Prov. 5: 21).

“O LORD, thou hast searched me, and known me, Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.” (Psa. 139: 1-6).

“Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.” (Ezek. 11: 5).

GOD IS UNSEARCHABLE.

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“Great is the LORD, and greatly to be praised; and his greatness is unsearchable.” (Psa. 145: 3).

“Canst thou by searching find out God?” (Job. 11: 7).

“Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet shall he not find it; yea farther; though a wise man think to know it, yet shall he not be able to find it.” (Eccles. 8: 17).

“O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!” (Rom. 11: 33).

GOD IS JEALOUS.

“Thou shalt not bow down thyself to them (other gods), nor serve them: for I the Lord thy God am a jealous God.” (Exod. 20: 5).

“For they provoked him to anger with their high places, and moved him to jealousy with their graven images.” (Psa. 78: 58).

“Then will the LORD be jealous for his land, and pity his people.” (Joel 2: 18).

GOD IS MERCIFUL AND GRACIOUS.

“The LORD God, merciful and gracious, long suffering, and abundant in goodness and truth.” (Exod. 34: 6).

“Gracious is the LORD, and righteous; yea, our God is merciful.” (Psa 116: 5).

“For thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. Full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.” (Psa. 86: 5,15).

“If so be ye have tasted that the LORD is gracious.” (1 Pet. 2: 3).

“Be ye therefore merciful, as your Father also is merciful.” (Luke 6: 36).

“For his mercy endureth for ever.” (Psa. 136).

“The LORD is gracious; slow to anger, and of great mercy.” (Psa. 145: 8).

GOD HEARS HIS PEOPLE

“I have surely seen the affliction of my people which are in Egypt, and have heard their cry.” (Exod. 3: 7).

“Jesus said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always.” (John 11: 41).

Jesus “was heard in that he feared.” (Heb. 5: 7).

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“Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.” (Mal. 3: 16).

BUT BAAL COULD NOT HEAR!

“O Baal, hear us.” “Cry aloud,” said Elijah, “for he is a god; peradventure he sleepeth, and must be awaked.” And they cried aloud, until evening, but “there was neither voice, nor any to answer, nor any that regarded.” (1 Kings 18).

GOD, BOTH NEAR AND FAR

W **A** MI a God, at hand, saith the LORD, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. *Do not I fill heaven and earth?* saith the LORD. How long shall this be in the heart of the prophets that prophesy lies? Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.” (Jer. 23: 23, 28).

A SUBLIME PRAYER

T HIS phase of our theme is brought to a close with the sublime utterance of a King, in the prayer of Solomon at the dedication of the temple; who said, “LORD God of Israel, *there is no God like thee*, in heaven above, or on earth beneath, *who keepest covenant and mercy with thy servants that walk before thee with all their heart?* And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold, *the heaven and heaven of heavens cannot contain thee*; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God; And hearken thou to the supplication of thy servants, and of thy people Israel, when they shall pray toward this place: *and hear thou in heaven thy dwelling place: and when thou hearest, forgive.* Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which

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he promised by the hand of Moses his servant. Maintain the cause of thy servant, and of thy people Israel. That all the people of the earth may know that the LORD is God, and none else.” (I Kings 8).

JOHN TO THE SEVEN CHURCHES (ECCLESIAS*)

ONE OF THE BEAUTIES OF THE BIBLE is that of type and antitype, of the greater being contained in the lesser. Especially is this found in the Law of Moses. We find it expressed in the following quotation; “For the law was given by Moses, but grace and truth came by Jesus Christ.” (John 1: 17). “Grace and truth” are much greater than the letter of The Law, yet in The Law is to be found “the form of knowledge and of truth.” To find these two valuables one must see the “form” and discern the hidden meaning and application. It is to this relative value of heavenly things that Paul wrote; “Now all these things happened unto them for ensamples (or, types); and they are written for our admonition, upon whom the ends of the world are come.” (1 Cor. 10: 11). And further, “For there was the candlestick, and the table, and the shewbread; which is called the sanctuary (or, holy)” (Heb. 9: 2). Of the priests, under The Law, we read; “Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, see, saith he, that thou make all things according to the pattern shewed to thee in the mount.” (Heb. 8: 5).

From the pattern, then, we may find something, in that “long ago,” relative to the ecclesias. From the many instructions given to Moses we take the following; “Let them make me a sanctuary; that I may dwell among them.” “And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same, And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other

* We have included the word “ecclesia” as the proper word to use in place of “church”. The word ecclesia (from the original Greek “ekklesiai”) represents an assembly of “called out ones”, while “church” signifies “pertaining to a lord” and is not the intended meaning of the scriptures. In Eureka, Vol. 1, Logos Ed., p. 120, John Thomas states “we exclude *church* from our apocalyptic vocabulary, and hold on to the word used by the apostles”. In select places where “church” appears, we have replaced with “ecclesia”.

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branch, with a knop and a flower: so in the six branches that come out of the candlestick.” (Exod. 25: 31, 33). In chapter 37, we are told, “And he made the candlestick of pure gold:” the bowls, the knops, and flowers. “Their knops and their branches were of the same: all of it was one beaten work of pure gold. Seven lamps, his snuffer, and snuffdishes, of pure gold. Of a talent of pure gold made he it, and all the vessels thereof.”

The weight thereof was approximately 108 lbs. Tables of values vary from £5,475 to £6,150, or \$27,375 to \$29,940. Seven lamps were to rest on the branches and candlestick; and “pure oil olive beaten for the light to cause the lamp to burn always” was to be provided. “Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually. Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord, continually: a statute for ever in your generations. He shall order the lamps upon the pure candlestick before the Lord continually.” (Lev. 24: 2, 4). Thus the candlestick of pure gold, and the burning of pure oil, were to be a lightstand before the Lord; daily replenishment was required, and this was to be “ordered,” or supplied, by the appointed priests. Without the constant replenishment, of the beaten oil, the candlestick would fail to be a lightstand.

The world has moved apace since the day of types, and many changes have taken place. About fifteen hundred years after the giving of the law, regarding the candlestick, we hear the apostle Peter declare to, and of, Jesus, the Savior of men; “Thou art the Christ, the Son of the living God.” This “confession” was, indeed, a rock of Eternal Truth, and of it Jesus said: “flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” It was acknowledged to be a *God given Truth*, and therefore, “I say also,” declared Jesus, “*upon this rock I will build my church*” (or ecclesia).

Now the “church” is not a building made with hands - such a place may “house” the church (ecclesia), as the tabernacle contained the candlestick. The Church (Ecclesia) of Christ is composed of men and women, who become the antitypical candlestick. However, the men-and-women-constituents of the Ecclesia must be infused with the beaten oil, “pure olive,” before they become the Lightstand. And as the oil burns and is gone - therefore in need of daily replenishment - so the Word of the Living God, which is the Light of Life, must continually be supplied

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to the members of the Ecclesia; otherwise they will fail to “let their light so shine.” They are therefore instructed how to behave in the house of God, “*which is the church (ecclesia) of the living God, the pillar and ground of the truth.*” (1 Tim. 3: 15). Paul wrote, “to the church (ecclesia) in thy house.” (Philemon 2). “Unto the churches (ecclesias) of Galatia.” And to “the church (ecclesia) of the Thessalonians” Whilst to the believers at Ephesus, he wrote, “And gave him to be the head over all things to *the Church (the Ecclesia), which is his body.*”

The unity, which should exist between Christ and His Ecclesia, is very pointedly expressed in an analogy based upon the true relationship of husband and wife. “Christ is the head of the church (ecclesia).” “As the church (ecclesia) is subject unto Christ.” “Even as Christ also loved the church (ecclesia), and gave himself for it.” “That he might present it to himself a glorious church (ecclesia).” (Eph. 5).

We can now see Christ in the candlestick, and the members of His body, the ecclesia, in the branches. Together they constitute the Lightstand in a dark and cloudy day. Yet the branches cannot - in and of themselves - bear fruit, and the light of divine Truth springs not from themselves. It can only come from God, in Christ. Hence, the beautiful simile; “I am the true Vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” (John 15: 1, 5).

“LO, I AM WITH YOU ALWAYS”

WE have seen that the Plan of God has been a development by stages. Often these have been accompanied by outstanding manifestations from God. “The flaming sword which turned every way.” Angelic visitations to the “fathers.” “A flame of fire out of the midst of a bush,” which attracted the attention of Moses, who wondered why the bush was not consumed. Plagues upon the Egyptians, and the Passover for the Hebrews. Moses and the mount of God, when “a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of

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Israel.” There are many other incidents. With the opening of New Testament times we have “the Star in the East.” Shepherds abiding in the field, when “the angel of the Lord came upon them, and the glory of the Lord shone round about them,” making them “sore afraid.” In the midst of their fear a voice bringing “good tidings of great joy;” followed by angelic strains from “a multitude of the heavenly host,” which, in praise to God, sang the Song of songs, “Glory to God in the highest, and on earth peace, good will toward men.”

Thirty-three years later, “there was a darkness over all the land, from the sixth hour until the ninth hour; and the sun was darkened.” “And the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves *after his resurrection*, and went into the holy city, and appeared unto many.” Equally outstanding was His ascension, when Jesus “was parted from them, and carried up into heaven.” Now before Jesus left them, He had said to His apostles, “Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” (Luke 24: 49).

A new development was about to be manifest. The “old” was ready to vanish away, and a new order to be seen. Would the “new” come without open manifestation? Or would there be a heavenly witness to substantiate the claim? The time was drawing near for the extension of the gospel to those hitherto considered “afar off.” Even the disciples had lost heart when their Lord was crucified; and although they had later seen the Risen Lord- by which they had been “begotten again unto a lively hope”- it would not be easy to convert either Jew or Gentile simply by expressing their own experience, which had given them this living hope. These things were not unknown to their Master, who had given them a commission to fulfill. So, in addition to commanding them “to tarry,” that the “promise of the Father” might be fulfilled, and that thereby they would be the recipients of “power from on high,” Jesus said, “*Go ye therefore, and teach all, nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world (age).*”

The Jewish world, and Apostolic age, would both come to an end; but while they continued, the work of the gospel must be enforced. Even though Jesus, in person, was to be taken from them, He gave assurance to

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His chosen witnesses that they would not be forsaken; He would be with them “to the consummation of the age.” How, or, by what means? That they would learn by experience, if they “tarried” in Jerusalem.

This “waiting for” is emphasized in the record of The Ascension as given in Acts 1. “And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me.” Their minds being fixed upon the restoration of “the Kingdom to Israel,” the disciples asked their Lord concerning “the time” therefore; only to be informed “*It is not for you to know the times or the seasons.*” Before the kingdom could be restored, they had a work to perform; to which work they must give full attention. Though not receiving the information they requested, they were encouraged by these words; “But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”

Having seen “the cloud receive Him out of their sight,” and heard the testimony of the “two men in white apparel” concerning “His coming again,” the disciples returned to Jerusalem from Mt. Olivet. There they were to remain “until” the event which had been foretold came to pass; for, “when the day of Pentecost was fully come, they were all with one accord in one place. *And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.*”

As the “burning bush” and the “pillar of fire” in the past were God - manifestations, so now in the “divided tongues, as it were of fire,” God was made known to the disciples, even as Jesus had said. The result was as foretold; “they were all filled with the Holy Spirit.” The effect was soon known, for the multitude - having heard of it - came together, and were amazed, saying, “How hear we every man in our own tongue, wherein we were born?” *God, who could confound the language of man, could also empower His servants that they could speak with diversity of tongues, so that they could carry the Gospel of Christ, even to “the uttermost part of the earth.”*

This pentecostal manifestation is depicted on the third section of the chart, showing its relation to Acts 1, Mark 16: 19; and Matt. 28: 19. Under the power of the Holy Spirit these men went forth and preached

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the Gospel. The record of their work, given in The Acts of the Apostles, shows how, and where, by this means the Ecclesia of God in Christ was established. When, today, we note the many sects and denominations which claim to labor under the banner of Christendom, are we not justified in asking: *Did the Church of Christ, as established through the ministry of the Apostles, continue down through the ages secure upon the foundations upon which it was built?*

JESUS, TO THE ECCLESIA

THE LAST MESSAGE from One “like unto the Son of man,” in the midst of “Seven lightstands,” known as *The Revelation of Jesus Christ*, was sent through John to the “Seven Churches in Asia.” Though to “seven,” with the distinct message to each, we may look upon these as representative of the whole - the one Ecclesia in Christ. What does the message reveal concerning the faithfulness and solidity of the Ecclesias in regard to the doctrine “according to godliness,” upon which they had been founded? Does the Book of “The Revelation” speak in any wise contrary to the testimony of the Apostles, in the various Epistles, contained in the New Testament?

We will consider some of the Statements in the Epistles later; *but first*, the message “to the seven ecclesias.”

TO THE ECCLESIA OF EPHESUS WRITE:

“These things saith he who walketh in the midst of the seven golden candlesticks.” The Message was delivered about 63 years after the Pentecostal demonstration of Spirit manifestation. “I know thy works,” said the Master, “and thy labour, and thy patience, and how thou canst not bear them which are evil: and *thou* hast tried them which say *they are* apostles, and are not, and hast found them liars.”

Had not Jesus told them that, “false prophets would arise, by whom many would be deceived” (Matt. 24:11)? Of these they were to “beware,” for they would come “in sheep’s clothing, but inwardly they are ravening wolves.” (Matt. 7: 15). These false teachers had reached Ephesus; they had been tested, and stripped of their “sheep’s clothing,” and their wolf-like characteristics exposed. This was a good work, for the injunction to “*try the saints whether they are of God*” was given by John. *But that was not all*; the church at Ephesus had left its first love,

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and consequently was not “in tune” with God as it should have been. Having so “fallen,” it was called upon to “repent, and do the first works”; if this “change” was not quickly shown, “I will come unto thee, and will remove thy candlestick out of his place.” To their credit, it was added, “This thou hast, that thou hatest the, deeds of the Nicolaitanes, which I also hate.” These destroyers of the people undermined the faith of some by their false doctrines.

IN THE MESSAGE TO THE ECCLESIA IN SMYRNA reference is made to the tribulation, which they in that place had suffered, caused by “*the blasphemy of them which say they are Jews, and are not, but the synagogue of Satan.*”

TO THE ELDER OF THE ECCLESIA IN PERGAMOS write: The ecclesia here was commended for having held “*fast my name, and not denied my faith.*” Even though they were “where Satan’s seat is. *Yet there was something against them;*

“Thou hast there them that hold the doctrine of Balaam, who taught Balac to Cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.”

WAS THE ECCLESIA IN THYATIRA ANY BETTER?

“I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.”

OF THE ECCLESIA IN SARDIS IT WAS WRITTEN: “*Thou hast a name that thou livest, and art dead. I have not found thy works perfect before God.*”

TO THE ELDER OF THE ECCLESIA IN PHILADELPHIA WRITE:

“I know thy works: thou hast a little strength, and hast kept my word, and hast not denied my name- Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet and to know that I have loved thee” *And now the seventh!*

UNTO THE ELDER OF THE ECCLESIA OF THE LAODICEANS WRITE:

“I know thy works, that thou art neither cold nor hot: I would

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thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”

Well might the mandate go forth “He that hath an ear, let him hear what the Spirit saith unto the churches.” The outstanding exhortation given to the ecclesias is, “Hold that fast which thou hast, that no man take thy crown.” *Did they do so?*

A FALLING AWAY HAD BEEN FORETOLD

¶ **T CAME TO PASS AS FORETOLD!** Read the testimony! First a question: “When the Son of man cometh, shall he find faith on the earth?” What faith? Certainly not any kind of faith - for the world is full of such. But here is a pertinent question, appertaining to a definite faith.

The faith that made Thy saints of old
In patience to endure;
The Hope which in the cov’nant fold,
Beholds the promise sure.

“Shall we find *the faith?*” (Luke 18: 8). The “one faith” (Eph. 4: 5). “The faith once for all delivered unto the saints.” (Jude 3). That ONE FAITH, of which Paul wrote, “continue in the faith grounded and settled, and not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature under heaven.” (Col. 1: 23). This “faith” is one which can save; “For by grace are ye saved through faith.” (Eph. 2: 8). But, to bring salvation, the faith of the gospel must not be neglected. “By which ye are being saved, if ye keep in memory what I preached unto you, unless ye believed in vain.” (1 Cor. 15: 2). Can such a faith “which justifies” (Rom. 3: 28) be found?

“Let no man deceive you by any means: for that day (of Christ) shall not come, except *there come a falling away first*, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” (2 Thess. 2: 3, 4). “Therefore, stand fast, and hold the traditions which ye have been taught, whether by word, or by our

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epistle.” (Verse 15).

“From Miletus he (Paul) sent to Ephesus, and called the elders of the church;” to whom he said, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to *feed the church of God* which he hath purchased with his own blood. For I know this that *after my departing shall grievous wolves enter in among you*, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased nor to warn every one night and day with tears. (Acts 20: 17, 28, 31).

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; *whose end shall be according to their works.*” (2 Cor. 11: 13, 15).

“Now the Spirit speaketh expressly, that in the latter times *some shall depart from the faith*, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; 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.” (1 Tim. 4: 1, 3).

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *Preach the word*; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. *For 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.*” (2 Tim. 4: 1, 4).

“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit.” (2 Pet. 2: 1, 3). “But there were false prophets also among the people, *even as there shall be false teachers among you*, who privily shall bring in damnable heresies, *even denying the Lord that bought them*, and bring upon themselves swift destruction. And many *be evil spoken of*. And through covetousness shall they with feigned words

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make merchandise of you! whose judgment now of a long time lingereth not, and their damnation slumbereth not.” (2 Pet. 2: 1, 3).

The false teachers arose; men who had professed to believe the gospel of Christ denied the Lord, whose Name they had “taken in vain.” They drew away disciples after them. Instead of avoiding profane and vain babblings, they were caught by the “opposition of science falsely so called.” (1 Tim. 6: 20). Consequently, “some professing have erred concerning the faith.” This declension from the True Faith was at work even whilst the Apostles were preaching the Truth. Paul wrote: “All they which are in Asia be turned away from me.” (2 Tim. 7: 15).

John wrote: “And as ye have heard that anti-christ shall come, even now are there many anti-christs; whereby we know that it is the last time. *They went out from us but they were not of us.* Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ, that denieth the Father and the Son.” (I John 2: 18, 22). “Beloved, *believe not every spirit*, but try the spirits whether they are of God: *because many false Prophets are gone out into the world.* This is that of antichrist, whereof ye have heard that it should come; and even now already is it in the world. We are of God: *Hereby know we the spirit of truth, and the spirit of error.*” (I John 4: 1, 6). “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 anti-christ. Whosoever transgresseth, *and abideth not in the doctrine of Christ*, hath not God.” (2 John 7, 9). “I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.” (3 John 9, 10).

LIGHT SHINING THROUGH THE DARKNESS

THUS THE ECCLESIA, established upon the rock of Truth - and the Lightstand, so dramatically brought into being at Pentecost, fed and fostered by the arduous labors of the apostles - became extinguished by the perversions of men who had professed allegiance thereto. The Ecclesia became defiled in the first century of its existence, *and Truth was crushed to earth.* WOULD IT EVER RISE AGAIN? Time would tell. Meanwhile the light of the glorious gospel, which had shone “in a dark place,” was dimmed by the apostasy; and what is written concerning

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Israel could be applied to what is spoken of as “the Christian dispensation”; “Behold, darkness covered the earth, *and gross darkness the people.*”

(This is represented, pictorially, in the lightstand- upside down- with the branches broken.)

Fortunately, for many who have in these last days of Gentile times, the Sun of Righteousness, and the ecclesiastical “moon,” were destined to rise again before the return of the Lord of the vineyard. In the prophecy of Daniel we are informed that certain words were to be “shut up,” and the command was given to “seal the book, even to the time of the end: many shall run to and fro, *and knowledge shall be increased*” If this latter phase had not been accomplished we would not now be able to preach the ancient gospel. Darkness reigned supreme for many centuries; then came The Reformation, and with it the Bible became a Book for the people. Once freed from the darkness, and control of “the man of sin,” the Bible became a household word and possession. Liberty of religion was claimed, fought for, and obtained. Men and women could read the Book of Books for themselves, and accept the teaching thereof according to their own understanding and conviction.

As The Christadelphians testified, on an outstretched banner, during the Jubilee celebrations, “The Glory of Queen Victoria’s reign is an Open Bible.” And yet, although the Bible is circulated by the millions, it is not a guarantee that all who read the Word of God will correctly interpret its message. When Protestantism freed itself, from the thralldom of Romanism, it did not cast off all the errors, which had accumulated during the dark ages. Much of the false still remains, even out of Rome, in the many sects, which abound in all the earth. *Yet a knowledge of the Truth as in Jesus was to be revived*, that a people might be in the earth when the Lord returns from heaven. “For,” says Paul, “we who are alive and remain unto the coming of the Lord shall not precede those who are asleep.” (1 Thess. 4: 5). Hence, Daniel was informed, “the words are closed up and *sealed till the time of the end.*”

THE HISTORY OF THE CHRISTADELPHIANS, during the past century, is an illustration of how, in these last days - “the time of the end” - there has been a revival of the true teaching of the Scriptures, concerning the Kingdom of God, and the Name of Jesus Christ. Dogmas, long held by many, have been shown to have no foundation in the definite doctrines of both Old and New Testament teaching. *These they*

have therefore rejected. On the other hand, by a careful investigation, and a comparison of what is revealed in “the Law, the Psalms, and the prophets,” *they have unfolded a clear and consistent exposition of “the first principles of the oracles of God.”* These “things” they believe and teach as the true message of Salvation- the ancient and Apostolic Gospel. By this understanding of “the hope of the promises made of God unto the fathers,” and the realization that all the promises of God are centered in Jesus Christ, as the seed of Abraham and the Son of David, as well as the Son of God, they have come to “know God”; according to His revelation of Himself. Theories and misconceptions concerning “the Godhead,” handed down from days of darkness, they have discarded; they base their belief entirely upon the principle of “What is written,” or, “What saith the Scriptures?” As John says, “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (17: 3).

It is therefore possible to know “the unknown God.” That which “the wisdom of this world” could not find, is to be found by those who, though “the poor of this world,” are, nevertheless, “rich in faith.” God is made known, in a great measure by and through Jesus Christ. “He that hath seen me hath seen the Father.” When Thomas said, “Lord, we know not whither thou goest; and how can we know the way?” He received, from Jesus, this answer: “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” Hence to know the Father we must understand the truth concerning the Son. “If ye had known me,” continued Jesus, “Ye should have known my Father also”- but there were some things even the disciples were slow to perceive. In what sense could they, when seeing the Son, also see the Father? Any theory, which affirms that the Father and the Son are “one person,” misses the mark. That is an incomprehensible impossibility. Jesus taught, “Believe me that I am in the Father, and the Father in me: or else believe me for *the* very works sake.”

Upon what principle could they believe in Jesus “for the works sake,” if, when rejecting His claims, they also rejected God? For this they would do *if the Father and Son were One Person indivisible!* Jesus maintained the separateness of Persons, although teaching the unity of the two in the work performed. “The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. *For my Father is greater than I*” Such is the teaching of John, in Chapter 14 of his gospel record. It is further set forth in these words: “My Father worketh hitherto, and I work.” The Jews misunderstood Jesus, which fact

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called forth the following explanation: “The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.” (John 5: 17, 19).

We see the work of God accomplished through the Son, by reason of the Holy Spirit; this Spirit was given to Jesus from the Father “without measure.” The Spirit of God is not God, but *of God*. The Spirit of God, as we have seen, operated in the beginning. As in “creation,” so also in “re-creation”; it is the spirit of God, manifested in His Son, that operates to turn men from darkness to light, and the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are *sanctified by faith* that is in *me*.” (Acts 26: 18). Before we may be “turned,” we must have the scales removed; for the first thing Paul was commissioned to do, was, “to open their eyes.” Before the eyes are opened by the gospel all are in “darkness,” under “the power of the adversary,” needing the forgiveness of sins; all are without a title to that “inheritance” which is promised to those - and they only - who are sanctified by the one faith; without which it is impossible to please God. All in this position (which comes to all by natural birth) are therefore according to Paul “without Christ”- without a Savior; “having no hope, and without God in the world.” (Eph. 2: 12).

“COME OUT” – “BE SEPARATE”

A GLORIOUS SEQUEL to the knowledge of the only true God, and “the faith of the operation of God,” is declared - by Paul - to be: “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” (2 Cor. 5: 17, 19).

This involves all that is embraced in the Plan of Salvation. It is a call to action. “Wherefore *come out* from among them, *and be ye separate*, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” (2 Cor. 6: 17, 18). If, and when, we respond to this call, and are therefore known of God, a gracious transformation takes place. With the Apostle John we can say: “Behold,

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what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

ONCE NOT - BUT NOW THE SONS OF GOD

¶ *If the true believers in Jesus can say, "NOW are we the Sons of God," it is obvious that at one time they were not sons of God. If all by natural birth are "sons" from what must they "come out, and be separate"- that God might receive them, and be a Father unto them? If today, as in the time of the Apostle, it is true that "the whole world lieth in wickedness" (1 John 5: 19), it is evident that to obtain the favor and mercy of God we must "come out" of the world- we must discard the doctrines of men, which are not "according to godliness," and must believe that only which is truth, "as in Jesus." This is set forth by the Apostle, who wrote, "He that hath the Son hath life; he that hath not the Son of God hath not life." Hence some have "life" in another, and higher, sense than others. These latter are all who have not truly "believed."*

The Apostle continues, "These things have I written unto you that believe on the Son of God." That belief is essential in this matter is clearly seen from many testimonies. The same Apostle gives one: "Whosoever believeth that Jesus is the Christ is born of God." Without such belief men and women are not "born of God," and without a "birth" they are not the children of God. The way is made known by and in, the Gospel. The Apostle says, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." (1 John 5: 1, 12, 13, 20).

A RICH REWARD

¶ **HE WHO WOULD BE SAVED** will therefore seek to "understand," that he may "believe," and be "born of God," through His Son Jesus Christ. Paul also teaches the same doctrine as that which is given by John. "As many as are led by the Spirit of God, they are the sons of God." "If children, then heirs." Even so, this relationship will cause them "to suffer with him." Consequently, the sufferings-

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“which are not worthy to be compared with the glory which shall be revealed in us”- are an incentive to make the “joint-heirs with Christ” look forward to the day of promise, when the blessings will be received. “For the earnest expectation of the creature waiteth for the manifestation of the sons of God.” Meanwhile, as they patiently “wait for him,” they are encouraged by the exhortation given, “Who shall separate us from the love of Christ?” If “For thy sake we are killed all the day long,” are we to permit tribulation and distress of any kind to separate us from the eternal riches, which are the inheritance of the children of God? Paul says, No! “Nay, in all these things we are more than conquerors through him that loved us.” Paul himself suffered; yet he could say, “None of these things move me.” So full of confidence was he in God, that he knew whatever God had promised would be fulfilled; and therefore was truly “persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, not height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

LECTURE 8

From Eden to Eden

Along The King's Highway.

A Popular "Broad Way" Contrasted with A Forgotten "Narrow Way."

FROM Eden to Eden is a journey of six thousand years, during which period countless millions have entered, trod, and passed out of this vale of tears. Our first parents enjoyed the felicity of Eden, as and when, they were fresh from the Great Creator's hands. But the glories and blessings- granted when every thing was "very good"- were withdrawn when "sin entered the world," and consequently were withheld from the children of men; these were "the Adamic family" which, as we have seen, came into existence after Adam and Eve were driven from the garden.

Behold, then, a world developed *outside* the fair estate of Eden! Its characteristics, associations and relationship can only be such as would be the outcome, and development, of the darkened mind which caused its progenitors to "hide themselves from the presence of the Lord God" because they were "afraid." From the all-seeing and penetrating eye of "the most high God, possessor of heaven and earth," however, they could not hide.

"Whither shall I flee from thy presence? If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." (Psa. 139: 7-12).

Cast out from the presence and favor of God, it can truly be said of the whole Adamic family, that "darkness shall cover the earth, and gross darkness the people;" and unless "the Lord shall arise upon thee," never again "shall history be seen upon thee."

What has happened to the countless millions who, in the barque of humanity, have sailed down the dark river of time? From the "broad way" comes an answer in the voice of the sons of men, who possess a way which seemeth right unto themselves, and who, in part, would have us believe that universal salvation is the solution; others claim a second,

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or fair, chance for the multitudes who in their day and generation have missed the mark, and who otherwise would have died without hope. Yet many there be with whom *God is not in their thoughts*; and these knowing not God have no understanding of His ways, and therefore either accept oblivion as the inevitable, or- the wish being father to the thought- speculate upon some way of escape as being their due; still they know not how. But Christendom cries “All men are immortal- they live on for weal or woe!”

Is it true that “one generation passeth away, and another generation cometh;” and yet “the earth abideth for *ever*”? (Eccles. 1: 4). When the generations “pass away,” do they continue to be? Do we not rather “spend our years as a tale that is told”? These being, according to the Psalmist, “passed away in thy wrath,” we are therefore “consumed by thine anger.” The result:

“Thou turnest man to destruction.” (Psa. 90). “Thou takest away their breath, they die, and return to their dust.” (Psa. 104: 29).

“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.” (Psa. 103: 15, 16).

From the King’s Highway a clarion call is heard; “Consider the work of God: for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider; God also hath set the one over against the other, to the end that man should find nothing after him.” (Eccles. 7: 13 14).

Sinners against the Edenic Law, by their own action, were adjudged unworthy of being the recipients of the divine favors so lavishly, hitherto, bestowed upon them. Fellowship with God was impaired by sin; the sinners must be made to realize all that was involved in, and by, their transgression. “Therefore the LORD God sent him forth from the Garden of Eden.” Man must henceforth “till the ground.” “So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way to keep the way of the tree of life.” (Gen. 3: 23, 24).

THE CHERUBIM

D R. JOHN THOMAS has some interesting observations upon the CHERUBIM, from which a few quotations are submitted. “The

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cherubim and sword were to guard the *Way of the Tree*, so that it could not be approached. If they disposed to make a Circuit to avoid the Cherubim, the flaming sword, or devouring flame, flashed on every side; 'it turned every way to keep it' from, being invaded by their presumption."

"But little is said about the Cherubim in the Mosaic narrative. The word is a plural noun, and represents therefore more objects than one. But, in what did this plurality consist? I should say, judging from a text in the next chapter, that it had special regard to a plurality of *faces*; for when the Lord God sentenced Cain to a fugitive and vagabond life, the fratricide answered, 'behold, then, from THY FACES (*plural in the Hebrew*) shall I be hid.' That is, 'I shall no more be permitted to come before the Cherubic faces, which thou hast placed at the east of the garden, to present an offering for my sin.' As he truly observed, 'mine iniquity is greater than that it may be forgiven.' He was exiled from the faces of God still further to the east as a murderer doomed to eternal death as the end of his career. That the faces were connected with the Cherubim seems unquestionable from other passages of scripture where cherubims are described. The Lord spoke of them to Moses in the mount . . . It is probable that the reason why Moses gave no description of them in Genesis was because he intended to speak more particularly when he came to record their introduction into the most holy place of the tabernacle . . . But, though Moses informs us of two cherubim with a plurality of faces and wings each, he does not tell us what kind of faces, or how many wings they had. This deficiency, however, seems to be supplied by Ezekiel. . . . It will be seen, from this view of things, how important a place the Cherubim occupied in the worship of God connected with 'the representation of the truth.' They were not objects of adoration; but symbols representing to the mind of an intelligent believer, the Seed of the woman as God manifested in the likeness of sinful flesh. This I take it was the significance of the Cherubim which the LORD God placed at the east of the garden; and which became the germ, as it were, of the shadowy observances of the patriarchal and Mosaic institution's; whose substance was of Christ." -*Elpis Israel*, pp.131-6.

In his exposition of *The Apocalypse* in Zechariah, Dr. Thomas wrote "These four chariots are the cherubim of glory, which constitute the Chariot of Jehovah. In speaking of the four-faced figures with wings outstretched over the Mercy Seat of the Ark in the Most Holy place, David styles them in 1 Chron. 28: 18, 'the Chariot of the Cherubim.' The

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Spirit of Jehovah rested in the form of a cloud between and upon their wings, from the dedication of Solomon's temple until the Glory took its departure in the days of Ezekiel, and shortly before its destruction by the Chaldeans. Alluding to this cherubic incumbency of the Spirit, David says in Psa. 80: 1, 'O Shepherd of Israel *inhabiting the Cherubim*, shine forth. Before Ephraim and Benjamin and Manasseh arouse thy might, and come for salvation to us. O Mighty Ones (Elohim), turn us, and cause to shine thy Faces, and we shall be saved.' The Cherubim were the typical throne of Jehovah in Jerusalem, before which the High Priest presented himself on the occasion of the annual Covering of the sins of the nation. In the first and tenth chapters of his prophecy, Ezekiel shows what they typify or represent. Let the reader peruse these chapters in connection with Apoc. 4 and 5; and he will find that the cherubim are representative of *the Spirit corporealized and manifested in the Saints*, the Elohim of Israel - the One Eternal Spirit in multitudinous manifestation."

"Zechariah's Four Chariots are identical with these. They represent the resurrected Saints in the execution of the judgment written (Psa. 149). There are 'four' of them, because there were *four faces* to the typical golden cherubims of the Ark of the Covenant in the temple; and 'four living creatures' in Ezekiel's vision; and 'four living creatures' in the Apocalypse; and the reason why there are four, and not three or five, is because in the military organization of Israel the twelve tribes were set off into four camps." - *Eureka, Vol. 1.*

"These four living ones and their four wheels are 'THE CHARIOT OF THE CHERUBIM.' They are the chariot in which the Deity rides forth to battle against the enemies of the house of David, and upon which he sits enthroned over Israel. This appears from 2 Sam. 22:11, and Psa. 80:1. In the former place, Yahweh is said to ride upon a cherub; and in the latter, to inhabit the cherubim. The etymology of the word is regarded as obscure. . . This derivation is suggested by the text where *Kheruvim, or cherubim*, first occurs in the scriptures; as, 'Yahweh Elohim placed at the east of the garden of Eden the cherubim and the flaming sword which turned itself to guard the way of the tree of the lives' . . . as, 'the cherubim, even the flaming sword'- the flame containing the cherubic power, as Ezekiel's 'whirlwind, great clouds, and fire,' did the four living ones he saw. But be the etymology what it may, it is certain that they are symbols of *a waisting and destroying power.*" - *Eureka, Vol. 2.*

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“The things represented by the lion, ox, and eagle faces were visibly manifested in the sword of flame. This was light, spirit, and fire, flaming around the cherubim as the glory of God. It turned every way to keep the way of the tree of life. This is all Moses says about it; and were it not for other testimonies, we should be at a loss to understand its allegorical signification. The cherubim set up in the tabernacle and first temple, were enveloped in a cloud of thick darkness. At night the cloud appeared like a blaze of fire, but in the day, it towered aloft as a pillar of cloud. Darkness and fire were frequent accompaniments of the divine presence; indeed, always so upon great occasions. The presence of the Lord upon Mount Sinai was a magnificent and terrible example; and when Jesus expired in blood, Judea was veiled in darkness, and God looked upon it. But the flaming sword in Eden is more strikingly illustrated as to its probable appearance by Ezekiel’s description of the cherubic glory. He says, he beheld ‘a great cloud, *and a fire infolding itself*, and a brightness was about it, and out of the brightness thereof as the color of amber, out of the midst of the fire; whence issued forth the likeness of four living creatures, or cherubim. It was customary with the Lord to answer men by fire when a great principle, or new institution was to be established. Thus, the covenant with Abraham was confirmed by fire; there also came out a fire from before the Lord, and consumed the offering on Aaron’s induction as high priest . . . from these examples, I think it is a fair inference, that the flaming sword in Eden was applied to a similar purpose, namely, to, flash forth its fire for the consumption of the sacrifices offered by the family of Adam before the Lord.” -*Elpis Israel*, p. 137-8.

“FAIR INFERENCE”

THE significance of the symbolic, or representative, “Cherubim” presented in the prophecies, as given in the exposition of Dr. Thomas, may be taken as a guide to the understanding of the divine purpose, hidden in the simple statement of Gen. 3: 24, “Cherubim, and a flaming sword.” Yet, whilst the symbolic cherubim had “wings,” and “wheels,” we do not therefore concede that, of necessity, these were also to be found on the literal cherubim “placed at the east of the garden.” If the cherubim were of *the elohim* they would have within themselves, by the Spirit of the Almighty, the powers depicted in, and by, the symbolic representations. It is, as Dr. Thomas says, “a fair inference.” We are not

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informed how long the cherubim remained “at the east of the garden.” But if their purpose was to act as mediator “between God and man” they would, at least, continue until a new ordinance was established.

Perhaps the casual reader of the Bible record would conclude that the cherubim with the sword was so placed to prevent Adam and Eve returning to the tree of life, as seems to be suggested by the language of verse 22. But, in view of what has been advanced, much more was involved. Adam and Eve were “sent forth from the garden” lest they should do what is stated in verse 22. If it were simply “lest they should eat of the tree of life,” and it was feared that the transgressor- even after being “driven out” - would seek to return to the garden, the situation could have been met by removing the tree. But such action would have imparted no lesson to the transgressors, other than “thou shalt not eat of it.” We do well to ponder (and seek for its hidden meaning) the statement “to keep the way of the tree of life.” In the last message of the Bible we read: “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, the tree of life, which bare twelve fruits, and yielded her fruit every month; and the leave’s of the tree were for the healing of the nations.” (Rev. 22: 1, 2).

BY COMPARING SCRIPTURE WITH SCRIPTURE we may conclude that “the tree of life” became a symbol, representative of “a promise of life” which God- in mercy and goodness- saw fit to open up for those who would come in to the world, which unfortunately had now become subject to the reign of sin. But “sin hath reigned unto death”; hence, transgressors had no right in themselves to approach the tree of life. And yet, the tree was there! Doubtless its significance was made known, and “THE WAY of the tree of life” would be unfolded for the benefit of the Adamic family. Otherwise, how could Adam and Eve, with their children, comply with Heaven’s mandate? The sinners, we are told, “sewed fig leaves together, and made themselves aprons.” (Gen. 3: 7).

Such a covering was not acceptable to God, for in place thereof we are informed, “the LORD God did make coats of skins, and clothed them.” (Verse 21). Without the reason being given for the new covering the change would have been ineffective upon the minds of Adam and Eve. A detailed explanation being given to them at the time of the change would open their understanding to *the new Way*. They would know the

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Cherubim were there, and for what purpose the flame of fire “turned every way, to keep - or guard - the Way.”

A TRUTH WAS THERE, and then, definitely set forth for all to learn that “there is a way which seemeth right to the sons of men; the end thereof is the way of death.” A further fact was emphasized- one which is as true and as stringent today- that none can draw nigh to God without first complying with the conditions laid down by God Himself, and which way is jealously guarded by the Almighty to the extent depicted in the “flaming sword.” Four thousand years later, Jesus taught: “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14: 6). “I am the door”; said the Savior, “by me if any man enter in, he shall be saved. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.” (John 10: 9, 1).

This detailed information of New Testament doctrine was not given “in the beginning”; nevertheless, sufficient to meet the needs of time and circumstances would, of necessity, be made known. This is demonstrated in the brief record concerning Cain and Abel. “In process of time” we are told that both Cain and Abel brought “an offering unto the LORD.” To whom would they present their offerings? It seems to be “a fair inference” that the offerings would be taken to the Elohim, who, as the Cherubim, were appointed to “keep the way.” That the LORD “had respect to one offering,” but to the other “had not respect,” shows that there was a principle involved, which was recognized by Abel, but disregarded by Cain. “The Lord said unto Cain,” shows clearly that instructions had been given which must be obeyed if man would have access to “the Way.”

Without such compliance access to God was not, and is not, permitted. From this it is seen that the Way of Salvation was introduced “in the beginning,” immediately after “sin entered the world, and death by sin”; and further, that the law of sacrifice-essential to salvation- being then inaugurated was typical of the One Great Sacrifice, which would “take away the sin of the world.” In this way Jesus was “the Lamb slain from the foundation of the world.” (Rev. 13: 8). *This is a fundamental truth, which belongs to the King’s Highway.* If any aver that such a view is “narrow,” let it be remembered it is “the narrow way” which leads to life, *even though there be few who find it.* When thoughts and theories are met contrary to this truth (and there are many) they are the offspring of “the broad way”; to follow in their path can only lead to destruction.

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IS THERE NO DEATH?

FROM the depths of “the broad way” a voice is heard, crying; “*There is no death!*” “All men are immortal, and cannot die.” “Man has a soul. The body dies, The soul never dies.” “The soul is immortal. This is a foundation truth, upon the removal of which religion falls to the ground.” Men and women through the ages have accepted the theory of the immortality of the soul as if it were gospel truth. They have not known that, in reality, it is but a continuance of *the first lie*, which we have on record. That lie came from the serpent- not from God. The woman said, “God hath said, Ye shall not eat of it, neither shall ye touch it, *lest ye die.*” Today it is said, “There is no death.” To the woman, the serpent said, “Ye shall not surely die.”

“The idea of the immortality of the soul has no source in the gospel; it comes, on the contrary, from the Platonists, and it is just when the coming (of Christ) was denied or lost sight of that the doctrine of the immortality of the soul *came in* to replace that of the resurrection.” -*John Nelson Derby, Lectures Vol. 4.*

“The Egyptians were also the first that asserted the doctrine that the soul of man is immortal, that when the body perishes it enters into some other animal, constantly springing into existence . . . This opinion some among the Greeks have at different periods of time adopted as their own.” -*Herodotus*

“The Egyptians were the first who taught the doctrine of the immortality of the soul, a fact mentioned by all Greek writers from Herodotus to Aristotle, and one brilliantly confirmed by the monuments” -*Bunsen, Egypt's Place in Universal History.*

“When arguments are offered for the immortality of the soul, they are rarely derived from Scripture. The indication there afforded, when properly coordinated one with another, bear no marks of the idea of natural immortality, either as directly revealed or as prevalent among mankind at large”
W.E. Gladstone.

“The tomb is not the terminus, but the starting-point.” - *T. De Witt Talmage.*

Well might a poet write; “*Tell me, my soul, can this be death?*”

Arising from this serpent-lie dogma other voices are also heard; these, likewise, are not founded upon Bible Truth. If the soul does not die, what becomes of it when the body dies? Some place must be found

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for it - therefore (discarding the Scriptures which definitely teach the *resurrection and judgment* of those who are associated with the divine Plan of Salvation) these theorists have the souls pass out, in the event men call death, and wing their flight to realms of bliss beyond the skies or, otherwise, sink to the depths of degradation in the tortures of hell, ordained for the damned! But that is not all! for, the voice cries yet again, "If there is a God, there must be a devil." *And what a devil a false theology has invented and proclaimed.* This devil roams "the broad way" in every age, land and clime. His work - and continual purpose - is to deceive, entice, allure, and destroy. His field of operation is every where- no color, race or creed can stay his hand. Judging by his success, numerically speaking- for wickedness is more rampant in the earth than righteousness- this devil is stronger than God. Whence did he come, or who made him? According to "the broad way" this devil is not alone. "He is the prince of the devils, who perhaps was the first and leader of that grand rebellion against God. He conveyed himself into the serpent when he tempted Eve." -*Cruden.*

For such a devil a home is necessary. He has therefore been clothed with asbestos, and given control of the subterranean regions, which have been wrongly styled "hell." Many pictures have been painted of those "sulphurous caverns," but listen to this for a sample; "Listen to the tremendous, the horrible uproar of millions and millions of tormented creatures, mad with fury of hell. Oh, the screams of fear, the groanings of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair, from millions on millions. There you hear them roaring like lions, hissing like serpents, howling like dogs, and wailing like dragons. There you hear the gnashing of teeth, and the fearful blasphemies of the devils. They cry forever and ever. They cry because the sulphurous smoke torments their eyes. A sixteen year old girl, with feet which are bare, stands upon the red-hot burning floor. She asks, Let me go off this burning floor for one moment. The devil answers, Not for one single moment during the never ending eternity of years shall you ever leave this red-hot floor."- *'Rev.' J. Furness.*

The unrepentant "are cast into hell, where they are compelled. by punishments, not to sin; but punishments do not take away the will, the intention, and consequent thought of evil; they only take away the act." - *Swedenborg.*

And then to enlarge "the glory of the blessed" we are asked to believe that all these horrors are witnessed by those who are saved! The

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following quotations from different writers demonstrate this fallacy. “The elect will come forth to behold the torments of the ungodly, and at this spectacle they will not be smitten with sorrow; on the contrary, while they see the unspeakable suffering of the ungodly, they, intoxicated with joy, will thank God for their own salvation.” “The smoke of their torment shall ascend up in the sight of the blessed for ever and ever.” “Should this eternal punishment cease, and this fire be extinguished, it would in a great measure obscure the light of heaven and put an end to a great part of the happiness and glory of the blessed.” “The happiness of the redeemed in heaven will be enhanced, by beholding the agonies of the damned in hell, throughout endless ages.” -From *The Bible Vindicated*.

“PUT AWAY SIN” – “DESTROY THE DEVIL”

IN seeking for The King’s Highway, amidst the clamor of the broad way, it is well to examine the claims of popular theories in the light of definite statements given in the Book of God. Whilst these outrageous doctrines have held sway, for many generations, with professing Christians - and with many, fear of the devil has been more evident than the fear of God - it is a fact that the term *devil* does not appear in the Old Testament; four times only do we find the plural, devils; and in those cases *idol worship is clearly seen*. “They served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils” (Psa 106: 36, 37). God is both “just” and “merciful.” When God punished Adam and Eve for their sin no mention was made of the devil being the cause of all the trouble. The sinners were not warned of the danger of further temptation, by *such a devil*, and of their ending in the flames of hell if they failed to escape from the snare of the prince of the devils, with the mighty host under his command. The few passages of scripture advanced by “the broad way,” in support of this erroneous conception, upon examination fail to teach the theory, or to agree with its claim.

He who would find the Way of God is not asked to do so blindly. He is invited by God “to reason together”; by so doing, after he has found the way, he will be able to comply with the injunction, required of those who would be saved, “Be ready always to give an answer to every man that asketh you *a reason of the hope* that is in you with meekness and fear.” (1 Pet. 3: 15).

In our march from EDEN TO EDEN we, at times, obtain a glimpse

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of the One who was promised from the beginning, by whom the devastating effects of “the Sin of the world” was to be removed; and who was to “restore” that which he did not take away.” (Psa. 69: 4). The Spirit of Christ is to be found in the Law, the Psalms, and the Prophets; yet not always with the same outstanding clarity. We cannot contemplate *Eden lost* without thinking of *Eden restored*. Evil came, not by the machination of a fallen angel who became known as the devil, but, by the revealed fact that “sin entered and death by sin,” and since that event *evil has continued because “sin hath reigned.”*

So in *The King’s Highway* we look for the means by which the evil will be eradicated, and when we read, “For this purpose the Son of God was manifested, that he might destroy the works of the devil” (John 3: 8), we must follow in His steps to find *the devil* whose works He was destined to destroy. By *finding “the works”* which are to be destroyed, *we shall surely find the devil*, or the cause of the works. John further testifies; “Ye know that he was manifested to take away our sins.” (verse 5); to which is added, “He that committeth sin is of the devil.” *Sin and the devil are therefore closely associated.* WHEN JESUS HAS ALTOGETHER TAKEN AWAY SIN, *will the devil still continue to exist?*

We read again of Jesus; “Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” (Heb. 9: 26). The work of Jesus, in His sacrificial death, was “to take away sin.” In doing so would He also destroy the devil? Not the devil of the broad way- for such is a fallacy, and not to be found in the Bible. The Bible devil we are now considering is *the diabolos* - “that which causes to cross the line, as from right to wrong”; and as such may be applied to a person or principle. Now read again concerning Jesus: “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.” (Heb. 2: 14). *Whatever has “the power of death” is the devil.* And Paul says, “The wages of sin is death.” (Rom. 6: 23). To affirm that, “Jesus died to *destroy the devil*” must be synonymous with, “For in that he died, *he died unto sin once.*” (Rom. 6: 10). What is the cause of death? Paul answers, “The sting of death is sin.” (1 Cor. 15: 56).

Sin will be taken away, according to God’s Plan, by reason of the death of Christ. The destruction of such a devil, and the spoilation of all its works, arising from “the death of the cross” is understandable; but it is beyond comprehension that by dying on the cross Jesus could destroy the

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fire-proof, immortal devil of the broad way!

We look back to the garden from which our first parents were cast out. We, too, are on the outside. In the garden there was fellowship with God - outside we are "without God in the world." In the garden, *before sin entered, there was no need of a savior*, and therefore no plan of salvation. In the development of the Adamic family - born after sin, and consequently under the reign of sin and death, or "death passed upon all men" - that which has the power of death early manifested itself. TWO WAYS - the way of sin and the way of God - were manifest and demonstrated in the two sons of Adam. That "sin reigned" was evidenced in the character of Cain, and amply proved by his acts. "Sons of God" and "daughters of men" in the days of Noah show the divergence developed in the children of Adam, as "men multiplied on the face of the earth." The absolute degeneration of the race cannot be denied in face of the Apostolic testimony; "When once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Pet. 3: 20).

The flood being past, we are told that, "God blessed Noah and his sons, and said unto them; Be fruitful, and multiply, and replenish the earth." Further we read, "Of them was the whole earth overspread." But it was not long ere "sin" again demonstrated that it "reigned" among the sons of men. Babylon, founded in the land of Shinar, became a representative term denoting the confusion of tongues, and the misunderstanding of the speech of the Almighty; "The Lord did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth." (Gen. 11: 9).

"IN THE BEGINNING WAS THE WORD"

WITH *sin reigning, and Babylon abroad*, wherein could be found an indication of THE KING'S HIGHWAY, and an escape from the vanity of the extending broad way? "*in the beginning was the Word. In it was life; and the life was the light of men.*" But where, amidst the enlarging and enfolding darkness, could men find the light? And yet, though "the light shineth in darkness, and the darkness comprehended it not," The Plan of the Ages required that witness to the true Light should be made, and that some would receive it. Here it is permissible to quote and apply, the language of Paul and Barnabas; "God, which made

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heaven, and earth, and the sea, and all things that are therein: left not himself without witness." And the witness, which God has given is the guiding star for all who would attain to the glories of the coming age;

When sin and death no more shall reign
And Eden bloom on earth again.

What, then, is the witness? Where shall it be found? Let the Apostle answer; "Whereby are given unto as exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1: 4).

"RESTING ON THE PROMISES"

. . . is the safe and sane way of seeking "the gift of God," which is "the pearl of great price." They who are persuaded of these things are exhorted to "draw near with a true heart *in full assurance* of faith; hold fast the profession of faith without wavering; (for he is faithful that promised)" (Heb. 10: 22). "Being fully persuaded that, what he had promised, he was able also to perform." (Rom. 4: 21).

THE PROMISES OF GOD are the foundation of THE GOSPEL OF SALVATION, which is also "the glorious gospel of the blessed God." (1 Tim. 1: 11); and "the gospel of the Kingdom." (Matt. 4: 23; 9: 35). "The gospel of the kingdom of God." (Mark. 1: 14). These "good news" and "promises" are definitely stated by Paul to be "the hope of the promises made of God unto our fathers." (Acts 26: 6). The identity of the "fathers" is not left for speculation, but is clearly stated, and made known. Paul speaks of his "kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and covenants, and the giving of the law, and the service, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came." (Rom. 9: 3-5).

THE PLAN OF SALVATION, however, was in operation before the "Israelites" were developed as a people and nation. Promises were made before the period of Israel, and therefore the promises made unto the fathers of Israel must be seen in the light of earlier promises. This must be, "For all the promises of God in him (Jesus Christ) are yea, and in him Amen." (2 Cor. 1: 20). "Christ in you, the hope of glory" (Col. 1: 27), is but another way of expressing this same "gospel." Follow, then, the promises as a golden thread, in the divine record, from the "fall of

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man” when Eden was lost, to the restoration and regeneration of such “sons of men” who, by reason of the promises, become “sons of God;” first, by faith and then by manifestation in Eden restored.

Unto the serpent God said, “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). This is the first promise of the Savior. That Jesus might save His people from their sins, and take away the Sin of the World, He must needs be “the seed of the woman.” This fact was never lost sight of in subsequent revelation, but was emphasized and elaborated. As Jesus Himself testified, “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.” (Luke 24: 46).

There was a promise made after Noah and his family came out of the ark: and this, too, has to do with the gospel of salvation. God said, “I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.” “While the earth remaineth seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” (Gen. 9: 11; 8: 22). That these promises are connected with the gospel is obvious, for the earth must abide even though a voice was heard from “the broad way,” saying the earth was to be destroyed, literally “burnt up.”

But God has spoken; “As truly as I live, all the earth shall be filled with the glory of the Lord.” (Num. 14: 21).

“For ever, O Lord, thy word is settled in heaven. Thy faithfulness unto all generations: thou hast established the earth, and it abideth.” (Psa. 119: 9)

“Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.” (Prov. 11: 31).

IN A PROPHECY CONCERNING CHRIST, and the glories of His kingdom, we have this promise; “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). “Blessed are the meek,” said Jesus “for they shall inherit the earth.” (Matt. 5: 5). At the birth of Jesus, the angel proclaimed “good tidings of great joy,” and foretold the characteristics of His reign, when His kingdom shall be established: “Glory to God in the highest, and on earth peace, good will toward men.” To those who will receive from their Savior “the gift of God,” the

promise is given, "Thou hast made us unto our God kings and priests: and *we shall reign on the earth.*" (Rev. 5: 10).

"FATHER OF THE FAITHFUL"

A **BRAHAM, "THE FRIEND OF GOD"** (Jas. 2: 23), was so named because he "believed God." He "believed" what God had promised. And the promise to the patriarch was concerning the land. That which was promised became known as The Land of Promise. The call came from the Lord, "Get out of thy country." But in leaving one country Abraham must go to another- therefore it was "unto a land that I will shew thee." (Gen. 12: 1). Abram obeyed God, and commenced his walk in THE KING'S HIGHWAY. There was much he did not understand, yet he believed in God, "and it was counted unto him for righteousness." (Rom. 4: 3), See also Gen 15: 6. Directed by the LORD, Abram viewed the land - north, south, east and west - and then walked "through the land in the length of it and in the breadth of it," in full assurance that the Word of God would be fulfilled; "I will give it unto thee." Even though Abram was informed that he should "go to thy fathers in peace; thou shalt be buried in a good old age," his faith did not waver. "By faith he sojourned in the land of promise," looking forward "for a city which hath foundations, whose builder and maker is God." He had also been promised "a seed," and he realized that the fulfillment of the promise concerning the land was dependent upon "the seed to whom the promise was made."

When contending with the Jews, Jesus said, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, *a man that hath told you the truth*, which I have heard of God: this did not Abraham." They claimed "Abraham is our father," but Jesus saw beyond mere natural descent. There was, and is, a difference between a "Jew outwardly," and a "Jew inwardly." Therefore, ignoring the flesh-connection, Jesus dealt with the characteristics of those people, and said, "Ye are of your father the devil, and the lusts of your father ye will do . . . And because I tell you the truth, ye believe me not." Not understanding the doctrine of Jesus, the Jews said unto him, "Now we know that thou hast a devil." And they challenged the claims of Jesus, saying, "Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?" This led Jesus to declare, "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

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(John 8).

Abraham by faith looked forward to the manifestation of his “seed,” and Jesus proclaimed Himself to be that “seed” through whom the promises will be fulfilled in His Day- the Day of His Coming, to reign for God, and to dwell with men. The land of promise was covenanted to Abraham “for an everlasting possession.” (Gen. 17: 8). Nevertheless, although he lived in the land, it is definitely stated that God “gave him none inheritance in it, no, not so much as to set his foot on.” *An everlasting possession involves everlasting life.* Obviously, then, the promises to Abraham cannot be fulfilled apart from a resurrection from the dead, and the bestowal of immortality; these, *therefore, were embraced in the promises*, which are said to be “the gospel preached unto Abraham;” by reason of which the patriarch could look forward to the day of Christ, and rejoice in it. Paul demonstrated the association of the Abrahamic covenant and the gospel of salvation, when he wrote; “That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” The Apostle names “the seed”- not as of many, but as of one, “To thy seed, WHICH IS CHRIST.” (Gal. 3).

“THEY DIED IN FAITH”

WHICH **THINGS** with him of the same promise.” (Heb. 11: 9), the good things, spoken of the LORD to Abraham, were extended to Isaac and Jacob. Of them we read, “These all died in faith, not having received the promises (i.e. the fulfillment of them), but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth.” (verse 13). The Psalmist sings “of all his wondrous works,” and calls upon “the seed of Abraham his servant” to “seek the LORD,” and to “Remember his marvellous works”- for, “He is the LORD our God: his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.” (Psa. 105).

“WHAT IS HIS NAME?”

AS foretold, the natural seed of Abraham went down into Egypt, suffered in the house of bondage, cried unto God, who heard their groaning; and God remembered Abraham, Isaac and Jacob. It was, indeed, an important stepping-stone on THE KING’S HIGHWAY. It was commemorated by the introduction of a new name, by which God would henceforth be known among His people. Moses intimated that the children of Israel- now slaves in Egypt- would not readily recognize the meaning of “The God of your fathers,” but would doubtless ask, “What is his name?”

The children of Israel were about to be liberated from Egypt, and in answer to “What is His name?” it pleased the LORD to give to them A NAME, which would convey hope and confidence - for these were surely needed. In the *Authorized Version* we read: “And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” (Exod. 3: 14). In the R.V. margin, we have an alternative rendering: “I will be that I will be.” *Dr. Young’s translation* is: “I am that which I am.” This is not as satisfactory as the R.V. margin. But Dr. Young gives the next verse as follows: “Thus dost thou say unto the sons of Israel. Jehovah, God of your fathers, God of Abraham, God of Isaac, and God of Jacob, hath sent me unto you: this is My name - to the age, and this My memorial, to generation- generation.”

The following quotation from Dr. Thomas is helpful: *“Ehyeh asher Ehyeh, said he, on that occasion, I will be who I will be; EHYEH I will be; and in the third person, Yah, or Yahweh, He shall be. ‘Thou shalt say to the children of Israel, YAHWEH Elohim of your fathers, etc., hath sent me to you: this is my Name for the Olahm, and this my Memorial for a generation of the race.” -Eureka, Vol.3.*

NAME OF SALVATION

THE NAME then given was designed to encourage the children of Israel, and to help them to look forward to a time of blessedness and prosperity. What would happen if the people disregarded the favor of heaven, and in their waywardness “forgot the God of their salvation, and were not mindful of the rock of their strength?” This did not mean that God would forget His people! “Thus saith the LORD, thy Redeemer, the

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Holy One of Israel; I am the LORD, thy Redeemer, the Holy one of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.” (Isa. 48: 17, 19).

AS THE “MEMORIAL NAME” was for “the generation of a race,” its future significance is readily seen. Later, Isaiah wrote of the Messiah, “When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.” (Isa. 53: 10). “*He shall see his seed.*” This will be the outcome of “the travail of his soul.” And when will God’s “righteous servant” *be satisfied*, as the prophet declares? The apostle directs our minds forward to a day of power and glory, when he speaks of “bringing many sons unto glory,” and adds: “I will declare thy name unto my brethren, in the midst of the church (ecclesia) will I sing praise unto thee.” And again, “Behold I and the children which God hath given me.” (Heb. 2: 10, 13).

These “children” are “the seed to whom the promise was made” in multitudinous form. They are the true seed of the woman, the seed of Abraham, not according to the flesh, but according to the spirit, by faith and obedience. By compliance with the precepts and commandments of God they entered into the only “Name given among men, whereby we must be saved.” (Acts 4: 12). This gave them a relationship not otherwise enjoyed by the children of men. They were the subjects of a generation unto “the race,” which flesh and blood could not give. “Of his own will begat he us with the word of truth.” (Jas. 1: 18). *This “word” is powerful.* It justifies, sanctifies and redeems. Without such purification mankind is sold under sin, and inherits but corruptibility as a legacy from our first parents.

To “the seed,” being prepared, the word is written: “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot . . . that your faith and hope might be in God. Seeing ye have purified your souls *in obeying the truth* through the Spirit unto unfeigned love of the brethren, see that ye love one another with a

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pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Pet. 1: 18, 23).

Into this "Name" the people of God entered, by type and anti-type, and, with the "Father's name written in their foreheads," they were "born again to walk in newness of life." A promise was left them: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2: 17). The condition governing this manifestation of the Name was "show thy faith by thy works." (Jas. 2: 18). "Behold, I come quickly," says their Master; "Hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God: even my new name." (Rev. 3: 11,12).

Such is the incentive for them to go unto perfection; "to make their calling and election sure," not only to do the will of their Father in heaven, but also to anticipate the day of reward; "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Verse 21).

GOD DOES NOT FORGET

BUT we must return from this ramble down one of the by-paths, which are both interesting and alluring. As we contemplate the Exodus we recall how God did "Wondrous works in the land of Ham, and terrible things by the Red Sea." (Psa. 106: 22). The manifestation of God's power in punishing the oppressors of His people, and giving deliverance to the oppressed should have shown to them that God had not forgotten His promises. That His people "forgot God their Saviour" illustrates how easy it is to leave THE KING'S HIGHWAY, and to enter the Broad Way, which leads to destruction. He who "reproved kings for their sakes" desired the best for His people - but if they turned aside God must deal with them, even to their hurt, yet He does not forget.

"Israel came into Egypt; and Jacob sojourned in the land of Ham. He sent Moses his servant; and Aaron whom he had chosen. They shewed his signs among them, and wonders in the land of Ham. He smote all the firstborn in their land, the chief of all their strength. Egypt was glad when they departed, for the fear of them

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fell upon them. He spread a cloud for a covering; and fire to give light in the night. *For he remembered his holy promise*, and Abraham his servant. And he brought forth his people with joy, and his chosen with gladness: And gave them the lands of the heathen: and they inherited the labour of the people; That they might observe his statutes, and keep his laws.” (Psa. 105).

It was, indeed, “a night to be much observed unto the LORD for bringing them out from the land of Egypt; to be observed of all the children of Israel in their generations.” To enable them so to remember what God had done for them, and that they might make it known to their children, God instituted:

THE ORDINANCE OF THE PASSOVER

II **N THE PICTORIAL CHART** we have a line, from the name Abram down to the Pyramid, which represents the land of Egypt; of this land we read - words spoken to Abram - “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.” The touching story of the “famine upon the land,” and how “he brake the whole staff of bread”; followed by the sons of Jacob going down into the land wherein “there was corn,” is well known to all Bible readers. As the Psalmist wrote, “He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: Until the time that his word came: the word of the Lord tried him. The king sent and loosed him; even the ruler of the people, and let him go free.”

IN THE LAND OF HAM, the people (of Israel) increased greatly; their growth in numbers and strength caused the Egyptians to fear the children of Israel, and this brought about their oppression by those whose heart was turned “to hate his people.” But had not God said, “I will bless them that bless thee, and curse him that curseth thee”? (Gen. 12: 3). And God does not forget.

“He sent darkness, and made it dark. He turned their waters into blood, and slew their fish. Their land brought forth frogs. There came divers sorts of flies and lice. Hail for rain, and flaming fire in their land. Locusts and caterpillars-without number- to eat up the herbs in their land, and devour the fruit of their ground.”

By these plagues were the Egyptians punished, until they were glad

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to “let My people go.”

From the pyramid there is another line, with the words “come out,” and this line extends to a small group - representing father, mother and two children - outside of a building. The father is particularly interested in “the lintel and the doorpost”; the lettering reads, *1st month, 14th day*. Over this building are the words, “*seed a stranger in a land not theirs; afflict them 400 years.*”

Still another line directs attention to the boy on the altar. It is the story of Abraham and his seed. About fifteen years before Isaac was born God had spoken to Abraham concerning the welfare of his seed - “when as yet he had no child.” The patriarch was informed that, in process of time, “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.” Nevertheless, God would judge and punish that nation; whilst the seed of Abram would escape from the land, and “come out with great substance”; for “in the fourth generation they shall come hither again.” (Gen. 15: 13, 16). When Abraham “was an hundred years old, his son Isaac was born unto him”; and of this son, God said, “In Isaac shall thy seed be called.” (Gen. 21: 12).

From henceforth the hopes and aspirations, of this “Friend of God,” would be centered in his son, Isaac; for concerning him God had said: “I will establish my covenant with him for an everlasting covenant, and with his seed after him.” (Gen. 17: 19). So fully did Abraham realize this that he complied with the demand of Sarah, “Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.” (Gen. 21: 10). Although this “was very grievous in Abraham’s sight - for Ishmael had been “born unto him” by Hagar the Egyptian handmaid - nevertheless, being instructed by God he complied, sending Hagar and the child away; “and she departed, and wandered in the wilderness of Beer-Sheba.” Howbeit, because Ishmael was the son of Abraham, “God was with the lad.”

ABRAHAM’S FAITH TESTED

BEFORE the things embraced in “the covenant” could be developed, the faith of Abraham must again be put to the test. The gospel was being “preached to Abraham” as it was later proclaimed to his natural, and national, seed; “but the word preached to the children of Israel did not profit them, not being mixed with faith in them that heard.” (Heb. 4:

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2). It is a divine principle that “without faith it is impossible to please God.” Further, that they who seek to be rewarded by God must “diligently seek” and serve Him. “Faith, if it hath not works, is dead, being alone.” (Jas. 2: 17). Therefore, “God did tempt (try or put to the test) Abraham,” in the incident of the mountain, in the land of Moriah.

This is depicted in the portion of the chart now being considered. Faith in God was manifested, and this was all that was required so far as “the lad” was, concerned, for Heaven’s arresting voice sounded forth; “Lay not thine hand upon the lad, for now I know that thou fearest God.” (Gen. 22: 12). And, so long afterward, James wrote: “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?” (Verse 21, 22).

When the descendants of Abraham, Isaac and Jacob came out of Egypt, “they spoiled the Egyptians,” and so fulfilled the prediction that they “afterward shall come out with great substance.” Ere the plagues were poured upon the land of Egypt Moses had said unto Pharaoh: “Thus saith the LORD, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.” (Ex. 4: 22, 23).

Before the last of the plagues was inflicted upon Egypt, Moses spake with Pharaoh. After three days “of thick darkness” the ruler of Egypt wavered, and said to Moses, “Go ye, serve the Lord; only let your flocks and your herds be stayed.” But Moses said, No! “Not an hoof shall be left behind.” Again the heart of Pharaoh was hardened; to Moses he declared, “Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more.” (Ex. 10: 24, 29).

What a different Moses to the young man who (having “slain the Egyptian” who was seen “smiting an Hebrew,” and learning that “this thing is known,” and knowing that Pharaoh having heard of it “sought to slay Moses”) “fled from the face of Pharaoh, and dwelt in the land of Midian.” It was to this latter exit that the Apostle referred, when he wrote: “By faith Moses forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.” (Heb. 11: 27).

LET MY PEOPLE GO

BUT now the climax was upon them. The slaves were to be set free, and the oppressor punished by the LORD making “bare his holy arm in the eyes of all” the Egyptians; in such a way that Pharaoh and his people would remember and appreciate what was meant when God said, “Israel is my firstborn; Let my people go!”

“And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying In the tenth day of this month they shall take to them every man a lamb. Your lamb shall be without blemish, a male of the first year: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. *And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses,* wherein they shall eat it . . . And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: *it is the LORD's passover.* For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods (or, princes) of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.”

Such an event was not to be forgotten by those who were thus the recipients of divine favor and deliverance. That it should be fixed in the minds of the children of Israel, from generation to generation, the ordinance of the passover was divinely established.

“This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.”

Instructions were given covering seven days wherein they were to eat “unleavened bread”; all leaven was to be “put away out of their houses.” On “the feast day,” and also “the seventh day” there was to be “an holy convocation.” “In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even”; during which period “Ye shall eat nothing

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leavened.” These instructions having been given to “all the congregation of Israel,” Moses called for all the elders of Israel, and commanded them:

“Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.”

The observance of “this thing” was not for the night of deliverance only; for “when ye be come to the land which the Lord will give you, ye shall keep this service.” As the years rolled by the children would ask of their elders, “What mean ye by this service?” An explanation must be given in answer thereto; “It is the sacrifice of the Lord’s passover.”

“And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.”

This night of observation was one “to be observed of all the children of Israel in their generations”; and as the Way of the Lord is *not a broad way*, restrictions were placed upon the observance of the ordinance of the passover: “*There shall no stranger eat thereof.*” If a stranger sojourning with the children of Israel desired “to keep the Passover” provision was made to meet the case; and *only upon compliance therewith could permission be granted.* Yet this did not contradict the statement that “no stranger shall eat thereof”; for, having obeyed the divine law in the matter, they who so kept the law were no longer regarded as strangers. Here is the law: “Let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: *for no uncircumcised person shall eat thereof.* One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.” Such is the interesting testimony of the twelfth chapter of the book, Exodus.

THE CLEAN AND THE UNCLEAN

THE RESTRICTIONS, *imposed by God's law*, which appertain to the ordinance of the passover are not acceptable to those who travel

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the broad way. Their thought is that there should be no difference in the relationship of any of the children of men toward God. They do not appreciate that to this day there is a difference between “the clean and the unclean,” and “the holy and unholy.” The voice from the broad way is sometimes heard to quote, but to misapply, from the inspired Word: “Have we not all one father? Hath not one God created us?” (Mal. 2: 10). In doing so they ignore all that is involved in “the covenant of our fathers.” It is still a divine principle that “I will be sanctified in them that come nigh me.” (Lev. 10: 3).

THE LESSONS OF THE PASSOVER given to the children of Israel must not be lost upon the Gentiles, in regard to the Gospel mission, during the Christian dispensation. That the “ordinance” must be carried forward, its lessons applied and maintained, is evident from the teaching of the Apostles. Paul wrote to those who had believed and obeyed the gospel of Christ; “For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” (1 Cor. 5: 7, 8). The paschal lamb was thus a type of the Lamb of God, who was to take away the sin of the world; as was also “the sacrifice” of Isaac on Mount Moriah (Abraham “accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.” Heb. 11: 19). The typical passover lamb was to be “without blemish;” of the antitypical sacrifice we read, “redeemed ... with the precious blood of Christ, as of a lamb without blemish and without spot.” (1 Pet. 1: 19).

To become a member of the “body of Christ,” of which He is the “Head,” *it is necessary for all who believe the gospel “to put off the old man with his deeds: and put on the new man, which is renewed in knowledge after the image of him that created him.”* (Col. 3: 9, 10). This transference, and regeneration, can only be accomplished by association with the cross of Calvary; and a further significance of the ordinance of the passover is seen by an understanding of the means provided for all who would walk in the “narrow way,” that they may become related to Christ as their Passover. Paul wrote to those who had “received Christ Jesus the Lord;” “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.”

But this circumcision, incumbent on the believers now, is not the fleshly circumcision required of the Jews under the law of Moses. Jesus

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was subject to this requirement, of which we read; “When eight days were accomplished for the circumcising of the child, his name was called Jesus.” And, “when the parents brought in the child Jesus, to do for him after the custom of the law.” (Luke 2: 21, 27). This, however, was typical; it was superceded by His crucifixion, when “He was cut off out of the land of the living.” (Isa. 53: 8). This “cutting off” became the *circumcision of Christ*. The believer in the gospel must connect himself with it, or forever remain “without Christ.” *There is but one way so to do-* it is the Way of the gospel, God’s Way, a straight and narrow way, and *yet the only Way to enable us to walk The King’s Highway*. Continuing the testimony, Paul shows us the way: “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” (Col. 2: 11, 12). It is still true that “no uncircumcised person shall eat the passover!”

THE OLD COVENANT

FOLLOWING the Exodus the people came to the wilderness of Sinai, and “there Israel camped before the mount.” We pause briefly to note the covenant which God entered into with His people, and their acceptance of the terms presented to them. “If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. And all the people answered together, and said. All that the LORD hath spoken we will do.” (Ex. 19: 5, 8). This was followed by the giving of the ten commandments, divers laws and ordinances, for the regulation of the people, individually and collectively. This phase of the development of God’s Plan is shown on the chart by the “two tables,” designated THE OLD COVENANT. The connecting line makes reference to Acts 7, which outlines much of the theme herein presented. A few quotations will emphasize what has already been given.

“When *the time of the promise* drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt. Moses was learned in all the wisdom of the Egyptians. When he was full forty years old, it came into his heart to visit his brethren the children of Israel. He supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. Then fled Moses at this saying, and was a stranger in the land of Midian.

And when forty years were expired, there appeared to him in

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the wilderness of Mount Sinai an angel of the LORD in a flame of fire in a bush. This Moses whom they refused, saying, Who made thee a ruler and a judge? The same did God send to be a ruler and a deliver by the hand of the angel which appeared to him in the bush. This is that Moses, which said unto the children of Israel, A prophet shall the LORD your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spoke to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us; To whom our fathers would not obey, but thrust from them, and in their hearts turned back again into Egypt.

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it."

Of Moses, in Ex. 24, we read; "And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the LORD hath made with you concerning all these words." The "*blood of the covenant*", is an integral feature of the *Way of God*. Without it, no plan of salvation is complete. A perversion of its true import will negative any so-called gospel. Paul marveled that any who had known the true gospel should be "removed from him that called you into the grace of Christ unto another gospel: *which is not another*, but some would pervert the gospel of Christ." (Gal. 1: 6, 7). And although "the broad way" has much to say concerning the Cross of Christ, its voice is not the testimony of Jesus, according to that which is written of Him, in the Law, the Psalms, and the prophets. "For where a covenant exists, the death of that which has ratified it is necessary to be produced; Because a covenant is firm over dead victims, since it is never valid when that which ratifies it is alive." (Heb. 9: 16, 17). -*Diaglott*.

The necessity for bloodshedding was demonstrated "when sin entered the world;" it was emphasized in the enactments of the Law.

"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water,

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and scarlet wool, and hyssop, and sprinkled both the book, and all the people. And almost all things are by the law purged with blood; and without shedding of blood is no remission,” (verses 19, 22).

However. “the law made nothing perfect, but it was the bringing in of a better hope.” (Heb. 7: 19). Consequently, it is “through the offering of the body of Jesus Christ once” that the typical sacrifices, from the beginning to the cross, were ratified.

“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.” (Heb. 9: 11, 12).

CHRIST DIED UNTO SIN, that He might destroy its power, and so “take it away.” But the death of Christ in and of itself, would not have demonstrated victory over sin - rather, it would have been victory of sin over Him! It is here then, that we see the efficacy of the blood of Jesus, “who through the eternal Spirit offered himself without spot (or, fault) to God.” (verse 14). Had “the blood of the covenant,” *in a perfect sacrifice*, not been shed there would have been no Risen Lord and Savior. THE RESURRECTION *is therefore based upon The One Great Offering*; as it is written, “The God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the Everlasting covenant.” (Heb. 13: 20).

SHADOW AND SUBSTANCE

THE superiority of “the things in Christ”, to those which were “under the law”, is very evident; and yet “the law” had a purpose to fulfill. First “the promises,” then the law added thereto “till the seed should come.” Would “the law” continue in *force after* the specified time - when “the seed” came? Paul speaks of the two phases, and compares them; “But the scripture hath concluded all under sin, that the promise *by faith of Jesus Christ* might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster *to bring us unto Christ*, that we might be *justified by faith*. But after that *faith is come*, we are *no longer under a schoolmaster*.” (Gal. 3: 22, 25).

As stated on the Chart, “The law through Moses’ service came, But

grace and truth by Jesus' Name." The law was "a shadow of good things to come, and not the very image of the things." (Heb. 10: 1). We see a line, on the Chart, from the Tables of stone pointing towards the Cross. There we find the substance, in contrast to the Shadow. On this line we read, "A body prepared." The preparation culminated on Calvary. "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2: 8). Jesus knew what the purpose of God required of Him; "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." The law was about to pass from the divine scheme of things, as Jesus knew; therefore He said, "Lo, I come to do thy will, O God. He taketh away the first that he may establish the second." (Heb. 10: 5, 9).

A NEW COVENANT TO SUPERCEDE THE OLD

M OSES was "faithful in all his house, as a servant; But Christ as a son over his own house." (Heb. 3: 5, 6). Under the law the priests were "a shadow of heavenly things;" but of Christ we read, "Now hath he obtained a more excellent ministry, by how much also he is the mediator of a *better covenant*, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." (Heb. 8: 5, 7).

"Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

This has not yet come to pass, as is evident from the next verse.

"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31: 31, 34).

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Without here developing this particular theme further, I would say that the “new covenant,” yet to be entered into with the two houses of the people of Israel, is *new* inasmuch as the blessings to be conferred thereby were not obtainable under the old covenant; of which the apostle says, “For finding fault with them, he saith, Behold the days come,” and proceeds to quote the testimony of Jeremiah, as given above. That the “old covenant” had reference to the Mosaic constitution is obvious, from verse 13 of Heb. 8, “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.”

TWO SEEDS - NATURAL AND SPIRITUAL

A CLUE to the situation lies in the fact that, in the unfolding of the story of Abraham, we have two seeds, and that the development of the natural seed must precede the manifestation of the spiritual seed. The “spiritual” arises from the things spoken in the promises to Abraham; and to him God “made a covenant.” In point of time this was “before the law,” or the Mosaic. Yet the blessings of the Abrahamic covenant could not be bestowed to the full extent of the promises, till the seed should come. When Jesus first appeared in the midst of Israel the circumstances did not permit of the promises being fulfilled, for they said, “We will not have this man to reign over us.”

The law, as we have seen was added to the promises. It served its time and purpose; waxed old and vanished away. The people rejected Jesus, and they cried, “Crucify him.” But He will come again! As the “Lion of the tribe of Judah” His voice will be heard from Jerusalem. He will come with power and glory, as “the seed to whom the promises were made.” In the Father’s Name Jesus will make a new covenant with His people. It will be “new” to the house of Israel and the house of Judah, inasmuch as they have never yet comprehended all that was, and is, involved in the promises and covenant appertaining to Abraham. *Their heart of stone will be taken away, and God will give them a heart of flesh.* They will then look upon Him whom they “pierced,” and, repentant in heart and mind, they will mourn for Him. Thus the way will be opened for Israel to inherit the land promised to Abraham and his seed. It will be “a new covenant”, to the House of Israel, because hitherto they have not possessed the Land of Promise under the Abrahamic covenant.

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Of their former possession of the Land, it is recorded; “Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, *to his seed*, and hast performed thy words.” (Neh. 9: 7, 8). *Whilst concerning the promise “to Abraham and his seed, the Christ,”* for an everlasting possession, *it is written: “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them . . . And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”* (Heb. 11: 13 , 39, 40).

“I WILL NOT LIE UNTO DAVID”

THE name DAVID stands out in bold relief on the Chart. There is no pictorial embellishment, even though there are many interesting highlights in the life of David, which could be well expressed from the artists brush. But for our purpose the word DAVID is all-sufficient. And who, having read the Bible, cannot recall in some measure the extension of the Eternal Plan at the mention of this Name?

“Unto my servant David, Thus saith the LORD of host, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: and have made thee a great name, like unto the name of the great men that are in the earth.” (2 Sam. 7: 8, 9).

David reigned for forty years - “In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.” (2 Sam. 5: 4, 5). David was “of Abraham;” his name is therefore presented at the line “seed of Abraham.” The contour of the line changes at the point marked David; beyond this the line is marked SON OF DAVID. This is to demonstrate that “the seed of Abraham,” to whom the promise was made, was also to be a Son of David. The line ends in Bethlehem.

Of David we again read; “So he fed them (Israel) according to the integrity of his heart; and guided them by the skillfulness of his hands.” (Psa. 78: 72).

THE THRONE OF DAVID

THE PROMISES made of God UNTO DAVID were associated with, and an extension of, the promises unto Abraham. To the “father of the faithful” God promised, *to him and to his seed*, the land for an everlasting possession. DAVID WAS A KING, and God’s covenant with him was in regard to his kingdom. But as this kingdom was in the land promised, it is clear that the one promise cannot be fulfilled without the other. The Abrahamic and Davidic covenants are thus but two phases of the selfsame covenant, in the completion of which the new covenant will be brought to its full fruition. “My covenant,” saith the LORD, “will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.” (Psa. 89: 34, 37).

THE THRONE OF DAVID WAS, *and will yet again be, in Jerusalem.*

“Our feet shall stand within thy gates, O Jerusalem. Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee.” (Psa. 122).

“For thy servant David’s sake turn not away the face of thine anointed. The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. For the LORD hath chosen Zion; here will I dwell; for I have desired it. There will I make the horn of David to bud: I have ordained a lamp for mine anointed.” (Psa. 132). And what was the promise made to David?

“The LORD telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. I will stablish the throne of his kingdom for ever. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.”

Realizing the magnitude of this promise, David responded: “Thou has spoken also of thy servant’s house *for a great while to come.*” (2 Sam. 7: 12, 19).

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In “THE LAST WORDS OF DAVID”, we have this theme carried forward to the day of its manifestation, with an intimation concerning the One through whom it will be accomplished. “He that ruleth over men must be just, ruling in the fear of God.” Or, as translated by Dr. J. Thomas, “There shall be a just man ruling over mankind, ruling in the righteous precepts of the gods. And as the brightness of morning He shall arise, the sun of an unclouded dawn shining forth after rain upon tender grass out of the earth.” (2 Sam. 23: 3, 4).

The immediate circumstances of David’s household did not fit the case for a fulfillment at that time; hence, “Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: *for this is all my salvation, and all my desire, although he make it not to grow.*” (verse 5). Nevertheless, when the time spoken of arrives; i.e. “The great while to come,” God will indeed cause it “to spring forth.” Anticipating this, the petition was made; “Give the king thy judgments, O God, and thy righteousness unto the King’s son”-David’s greater Son. (Psa. 72: 1). That is why the line is extended from DAVID TO BETHLEHEM, where we have *Son of Man* and *Son of God*. “And there were Shepherds abiding in the field, keeping watch over their flock by night. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” Following this we are told that a multitude of the heavenly host sang praise to God, saying, “Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2: 8, 14).

JESUS WAS BORN a prince of the House of David, and of Him it was said; “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him *the throne of his father David*: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” (Luke 1: 32, 33). Paul wrote, of the gospel of God, “Concerning his Son Jesus Christ our Lord, which was made *of the seed of David according to the flesh*: And declared to be the Son of God with power by the resurrection from the dead.” (Rom. 1: 3, 4). The patriarch David, “being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.” (Acts 2: 29, 31).

We, therefore, have Jesus, the son of David, the Son of God, the

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seed of Abraham; in whom all the promises are “Yea, and Amen!” And inasmuch as the promises were not fulfilled when Jesus was in the midst of His people, and have not since been fulfilled, there is but one explanation - we must wait for His coming again. This will be “when the times of refreshing shall come from the presence of the Lord;” Who, to His Son did say, “Sit on my right hand, until I make thine enemies thy footstool.” This will be the time of “restoration,” to bring about which, God “shall send Jesus Christ;” and then what “Moses truly said,” concerning the prophet like unto Moses, will also be fulfilled, “Him shall ye hear in all things whatsoever he shall say unto you.” (Acts 3: 19, 23).

How different to His first coming, when they said He had a devil! Then they refused to acknowledge Him, and did not believe in His Word. But as “children of the prophets, and of the covenant which God made with our fathers” the mercy of the Lord is manifest; “Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.” (verses 25, 26).

“THE HOPE OF THE PROMISE” - NOT TRADITIONS!

A **BRAHAM** and David; Judah and Jerusalem; Israel and Mount Zion are inseparably connected. *They are the theme of the seers, the burden of the prophets, the hope of a nation; a light unto the Gentiles, and the foundation for redemption and restoration: upon which a new world will be established.*

Seeing “the Land” as it is today, and contemplating the throne of David - still “cast down to the ground”- without a King, one might feel justified in doubting the reality of the promises. In fact many, of the “broad way”, do not anticipate a literal fulfillment of those “precious promises.” Their theology does not call for such. For them “the ways of Zion” are out-of-date. They believe in a kingdom *not promised* for the righteous. With them *tradition has superceded Truth*. A kingdom in the skies, “beyond the bounds of time and space,” has for many centuries been accepted as “the saint’s secure abode.” This tradition is still the hope of many professing Christians; nevertheless, this false doctrine “inherited from our fathers” must be discarded, along with many other errors, by all who would walk THE KING’S HIGHWAY.

“PEACE ON EARTH,” so desirable, is associated with “the throne of His father David;” and this at a time when “the Son of the Highest” shall “reign over the house of Jacob for ever.” Paul affirms, “God hath

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not cast away his people which he foreknew.” And he met the challenge of his day, and ours; “I say then, Have they stumbled that they should fall?” His dissertation, in the eleventh chapter of Romans, is a clear demonstration in support of the fact that such is not the case; but “rather through their fall salvation is come unto the Gentiles.” But this does not negative the hope of Israel.

Amos gives the word of the Lord; “spoken against you, O children of Israel *against the whole family* which I brought up from the land of Egypt.”

ONE OF THE FALLACIES of the “broad way” is that at the present time, and during past years, one section of the tribes of Israel (referred to as British Israel), even the “ten-tribe” kingdom, is the recipient of the favor of Heaven whilst the House of Judah is still undergoing punishment on account of their sins. *But Amos speaks against “the whole family,”*(3: 1), and continues; “You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.” And yet we are told, “Behold, the eyes of the LORD God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that *I will not utterly destroy the house of Jacob*, saith the LORD.” (Amos 9: 8).

To this we add the prophecy of Obadiah; “But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble...for the LORD hath spoken...And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord’s.” (vv. 17,18,21)

It is not in the scope of this treatise to follow the rise and fall in the fortunes of the kingdom of Israel. From the days of Saul, through the war-like activities of David to the glory of Solomon’s reign, when a queen of Sheba, hearing of his fame, “came to prove him with hard questions.” She came, she saw, she heard. Having done so, she said to the king; “It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes have seen: and, behold, the half was not told me!” (1 Kings 10). Then, Solomon’s lapse to idolatry, followed by the rending of his kingdom; and the long, dark history of the Houses of Israel and Judah, until the Teacher of Galilee denounced a “generation of vipers,” who,

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said He, were “the children of them which killed the prophets;” and upon which generation “all these things,” of which Jesus had spoken, were to come. To those Jews he said, “Fill ye up then the measure of your fathers.” (Matt. 23: 32).

Touching, indeed, was the lament of the Master as He looked upon the City, knowing how desolate it was to become; and yet, like Abraham who “saw the day of Christ, and was glad,” Jesus looked down the river of years, and seeing a ray of hope, testified; “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.” (verse 39).

BABYLON VS. ZION

THE THRONE OF THE KINGDOM was overturned long before the destruction of the city of Jerusalem, even as God had said by His prophet. But even with that word against the throne, when the “wicked prince of Israel” was about to be removed, the “end of the matter” was not overlooked: “it shall be no more, *until he come whose right it is*; and I will give it him.” (Ezek. 21: 27). “He who ruleth in the kingdom of men, and giveth it to whomsoever he will” (Dan. 4: 17), makes use of the powers of darkness for the execution of His Will. The people were led away captive, and the Psalmist depicts their plight when, “By the waters of Babylon, they sat down, and wept; yea, they wept when they remembered Zion. How could they sing the LORD’s song in a strange land?” No! they could not give “mirth” to their captors. And the spirit of the Lord directed the “pen of a ready writer” to a future day; “O daughter of Babylon, who art to be destroyed.” (Psa. 137).

THE CONTROVERSY has continued between Zion and Babylon. The latter represents the kingdoms of men, whilst Zion speaks of the kingdom of God. God has permitted the kingdoms of men to afflict His chosen people, whilst they have been scattered and peeled among the nations. The ascendancy of the Gentile powers could not interfere with the declared end of the matter. Jerusalem could be trodden down *only until the end of Gentile times*; Babylon could hold sway *only until* He should come whose right it is, and then He would take the power from the kingdoms of men, and transform them into “the Kingdom of our Lord, and of His Christ.”

This is, in part, portrayed on the Chart by the Babylonian Head of Gold, Roman legs of iron and clay, and The Stone. There can be no

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mistaking, or misunderstanding, the significance and application of the elements, which compose the metallic image of Daniel 2. The empires of Babylon, Medo-Persia, Greece and Rome are generally spoken of as *universal empires*. Some have gone so far as to say that the Bible states there will not be a *fifth* universal empire of the Kingdoms of men. This is not correct. The prophecy speaks of a "fourth kingdom" (Dan. 2: 40) and then in verse 44 sets forth that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." But the question arises; To which period of the world's history does the phrase "days of these kings" refer? The *kingdom of God was not set up* in the period of the head of gold. It did not manifest its existence in the days of Medo-Persia. And the third kingdom, which "bear rule over all the earth," certainly did not make way for the "kingdom which shall not be left to other people." It was superceded by a kingdom "strong as iron," under whose jurisdiction the Prince of Peace was "taken by wicked hands, and slain." Nineteen hundred years have rolled by since the crucifixion, and the kingdom of "the God of heaven" has not yet been established.

The four universal empires were not contemporaneous, but succeeded each other; and the preceding were absorbed by the one following. It is important to notice the declaration of verse 28, "God in heaven maketh known to the king Nebuchadnezzar what shall be in the latter days." In making known to the king "his dream, and the visions of his head upon his bed", Daniel, enlightened by God who "revealeth secrets," specified the different elements, and then placed them all together - a later period - and definitely stated; "THEN was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and THE STONE that smote the image became a great mountain, and filled the whole earth."

SUCH WAS "THE DREAM;" and in giving the interpretation thereof Daniel confirmed the same. "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*: and the dream is certain, and the interpretation thereof sure (verse 45). Before these five elements of the image can be "broken together" they must first be consolidated. And when they are so brought together, which hitherto

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they have not been, it will not be out of place to look upon them as a *fifth* universal empire. Its continuance, however, will be short.

A specific reason for the unfolding of these prophecies is expressed in Dan. 4: 7, in these words:

“To the intent that the living may know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.”

There are two thoughts associated with the term “basest of men.” In the full sense of the word, at times, the very “basest” have ruled in the kingdoms of men. But the alternative, as in the R.V., is *the lowest*. And this does not necessarily suggest that which is “base.” When Mary magnified the Lord, and rejoiced in God her Savior, she said, “He hath put down the mighty from their seats, and exalted them of low degree.” Jesus said, “I am meek and lowly in heart.” And those who would follow “in His steps” must, at least in a measure, be like Him. Paul wrote:

“Not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are.” (1 Cor. 1:26, 28).

IN “THE DAY OF HIS COMING” this will be manifest in all the earth, for “the meek shall inherit the earth;” and “shall delight themselves in the abundance of *peace*.” (Matt. 5: 5; Psa. 37: 11). This will be “when the wicked are cut off.” (verse 34); when the “basest of men” no longer occupy the thrones of the kingdoms of men: their place being taken from them, and in their stead men and women trained in the school of adversity will live and reign with the Captain of their salvation. For, echoing down *The King’s Highway* we hear a voice, saying; “Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, ruling the twelve tribes of Israel.” (Matt. 19: 28). “Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.” (Matt. 25: 21). “If we suffer, we shall also reign with him.” (2 Tim. 2: 12). “Humble your-selves therefore under the mighty hand of God, that he may exalt you in due time” (1 Pet. 5: 6).

INTERPRETATION OF A DREAM

THE REVEALER OF SECRETS extended the information given in Daniel 2; for Daniel himself “had a dream and visions of his head upon his bed.” These are made known in the seventh chapter of his prophecy. Daniel’s vision differed from the king’s dream, even though the theme was the same. The empires were represented by four beasts. There was “one like the Son of man” and also “the Ancient of days.” We read; “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.”

The “*interpretation of the things,*” made known in the vision, is clear. “These great beasts, which are four, are four kings, which shall arise out of the earth, But the saints of the most High shall take the kingdom and possess the kingdom for ever, even for ever and ever.” The locality of this kingdom, which is to be “for ever and ever,” is equally clear. The four kings, or kingdoms, were upon the earth - the same as the four sections of the image. When the power is taken from the kingdoms of men, the locality does not change. Therefore we read again: “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.”

SUCH IS THE TESTIMONY OF DANIEL, whose prophecy was endorsed by Jesus (Matt. 24: 15). Daniel realized that the things revealed would not be brought to fruition in his day; for like unto “the fathers,” to whom the promises were made, the prophet was so informed. “How long to the end of these wonders?”, and “what shall be the end of these things?” exercised his mind. “Go thou thy way till the end be,” was his portion. The words were “closed up and sealed till the time of the end.” As for Daniel, “thou shalt rest, and stand in thy lot at the end of the days.” (Dan. 12: 8, 13). Before “the end of the days,” however, the world’s greatest tragedy must be enacted. Messiah the Prince would be revealed to Israel, but the people would pronounce, “We will not have this man to reign over us.” At an appointed time, “Messiah shall be cut off, but not for himself.” He would be “cut off,” for “thus it must be.” But though slain by wicked hands it was not for any wrong doing on His part, “Not for himself” says the A.V. “I find no fault in him,” said Pilate.

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The confirmation of the covenant must take place; an “end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness,” was part of the Divine Plan, and required time and circumstance for its fulfillment.

Taking one more look at the Image we note that the kingdoms of men are to be destroyed, even by a power “not of this world.” A Stone cut out without hands, or “which was not in hands.” The individual application is to Christ - “a Stone of stumbling and a rock of offence.” “The stone which the builders rejected,” yet destined to be “the chief corner stone”; “the head of the corner.” (Matt. 21: 42; Psa. 118: 22). But Christ is also multitudinous; there are many “in Him.” His voice is said to be “as the sound of many waters.” (Rev. 1: 15). Christ was born to be King, and He will be “King of Kings, and Lord of Lords.” Therefore the destructive Power, in the interpretation of the Image, is spoken of as a kingdom; “the God of heaven shall set up a kingdom, which shall never be destroyed: and *the kingdom* shall not be left to other people, but it shall *break in pieces and consume* all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that *the stone . . .* and *that it break in pieces* the iron, the brass, the clay, the silver, and the gold.”

A SERPENT AND A CROSS

THE end of Section 2 of the Chart must now engage our attention. We follow a line from the serpent in Eden to another scene; we see an uplifted serpent, which takes us back to the days of the children of Israel, when, “Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.” (Num. 21: 9). From this brazen serpent we also follow a line, which unites with the line from Eden, and takes us to the Cross of Calvary. “Even so must the Son of man be lifted up.” (John 3: 14). BUT WHY?

A voice from “the broad way” says, Jesus died instead of us - He was our substitute! If “instead of us” - why, then, do we die? And if His death was “for us,” as our substitute, *then surely we ought to have*, or should obtain, *life in its fullness irrespective of what we are*, or what we may do.

That, however, is not the language of the Bible. Many traditions have been handed down through the ages - false conceptions formulated into doctrines and dogmas, which (in the development of

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a church departed from “The Truth as in Jesus,” even in the days of the Apostles) have been accepted as The Gospel. “Beloved, believe not every spirit,” says the apostle, “but try the spirits whether they are of God.” (1 John 4: 1). If, in the first century of the Christian dispensation, it was necessary to “put all to the test” regarding the proclamation of the gospel, should we contend that there is no need to do the same in the twentieth century? The reason given by John is clear and definite: “because many false prophets are gone out into the world.” Would they not develop their theories, and would not their disciples multiply, and carry the false teaching into many lands? Anticipating this departure from “the grace of Christ” and “the truth of the Gospel” Paul referred to some who “would pervert the Gospel of Christ”; and declared, “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” (Gal. 1: 8).

SALVATION FROM DEATH, and the gift of God, “Eternal life” (which are not the outcome of a “vicarious sacrifice”- leaving nothing for the sinner to do) are set forth in the Scriptures to be conditional, and dependent upon conformity to divine law. *Why, then, was the Son of man lifted up?* The answer is given: “That whosoever believeth in him should not perish, but have eternal life.” So important is this rule, given as the Way of Salvation, that it is repeated in the following verse: “For God so loved the world, that he gave his only begotten Son, that ..*whosoever believeth in him should not perish, but have everlasting life.*” (John 3: 16).

What, then, of those *who do not* “believe in him”? Will they, because of a vicarious sacrifice also *not perish*? “He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” (John 3: 18).

AT CALVARY

THE CROSS is the symbol of the death of Christ- and on the Chart we see three crosses. Of Jesus we read, “And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.” (Luke 23: 32). Was this in the mind of the prophet who wrote, “He was taken from prison and from judgment: he was cut off out of the land

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of the living: And he made his grave with the wicked, and with the rich in his death.”? (Isa. 53: 8, 9). The immediate effect of the death of Jesus upon the minds of those nearby varied- rulers and people derided Him; they said, “He saved others; let him save himself.” From one of the crosses came the taunt, “If thou be Christ, save thyself and us.” A centurion said, “Certainly this was a righteous man.” But what of the second thief? He rebuked the other, saying, “Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds: but this man hath done nothing amiss.” *A worthy tribute to the Man of Galilee, who had gone about “doing good.”*

This malefactor had most probably listened to “gracious words” which fell from the lips of Him, “who spake as never man spake.” It is written, “And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him.” (Luke 8: 1). It is therefore not unreasonable to conclude that the thief had heard the Teacher, and being acquainted with “what the prophets had spoken,” he had been interested in “the hope of the promise,” and could- even though guilty of theft- with a pang of remorse see the power restored to the people of Israel, in the re-establishment of their kingdom; and wonder?

This great Teacher had spoken to His people of repentance and forgiveness. Could it be possible that He would hear a sinner’s dying request, and turn from it? He would, at least, make known his contribution- perhaps his repentance would not be despised. He therefore addressed Jesus, whom he acknowledged to be “a man, good and true”; and gave Him a title, thereby showing his discernment and acceptance of the Gospel, which Jesus had preached. “He said, Lord, remember me when thou comest into thy kingdom.” This “kingdom” was that of which Jesus had taught the people; and which, having “called his twelve disciples together, sent them to preach the kingdom of God.” Whether it be “the kingdom,” “the kingdom of God,” or “the kingdom of heaven,” it is the kingdom of the gospel, for which Jesus taught His followers to pray, “Thy kingdom come.” It is that kingdom of which Jesus said to His disciples, “I appoint unto you a kingdom, as my Father hath appointed unto me”; and is directly connected with “ruling the twelve tribes of Israel.” (Luke 22: 29).

Had the thief heard the claim of Jesus, “Truly the Son of man goeth, as it is determined”; “Daughters of Jerusalem, weep not for me, but weep

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for yourselves, and for your children”? Perhaps also the good confession witnessed before Pontius Pilate. For when Pilate asked Jesus, Art thou a king then? He received an answer, “To this end was I born.” And, when Pilate sought to show his authority, claiming power to crucify, or to release the Man who “gave him no answer,” Jesus further affirmed, “Thou couldest have no power against me, except it were given thee from above.” (John 19: 11).

Whatever the cause, or the incentive, the request was made known, and brought forth a declaration from The Man of Sorrows, who was born to be a King. “Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise.” “A way which seemeth right” to many professing Christians, has caused a grave misunderstanding concerning these words of the Master. *That “way”* (of “the broad way”) *teaches that at death* “the souls” of the righteous do immediately pass into glory! And therefore the thief would on that day enter Paradise with Jesus.

Will such conclusion survive the test of “prove all things”? *What are the facts?* Is “paradise” heaven? Did Jesus go to heaven *that day*? If He did, could the thief also go there? *Paradise is not heaven.* As a term it signifies a *garden, place of delight.* It is not employed in the Scriptures as the equivalent of heaven, which is God’s throne. Paradise was lost to the sons of men; it is however to be restored. But until it is so regained the thief, or others, cannot enter therein. Did *Jesus enter Paradise that day*? We are told that *Jesus died.* That was when He “gave up the ghost,” spirit, or breath. Then, “when the even was come, *there came a rich man* of Arimathaea, named Joseph, who also himself was Jesus’ disciple. He went to Pilate *and begged the body of Jesus.* When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.” (Matt. 27: 57, 60).

And so the body was buried. Was *the body* Jesus? Or did Jesus leave the body, and continue in life, when the body died? Some do so affirm. But what saith the Scriptures?

“Jesus, which was crucified.” (Matt. 28: 5). “Jesus was dead already.” (John 19: 33). “For as yet they knew not the scripture, that *he must rise again from the dead.*” (John 20: 9). “He prophesied that Jesus should die for that nation.” (John 11: 51). “For if we believe that Jesus died and rose again.” (I Thess. 4: 14). “Christ died for our sins according to the scriptures: and that he was buried.” (1 Cor. 15:

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3). "Now is Christ risen from the dead." (Verse 20). "Reconciled to God by the death of his Son." (Rom. 5: 10). "Christ being raised from the dead *dieth no more*: For in that *he died, he died* unto sin once." (Rom. 6: 9).

We cannot escape the fact that *Jesus died; Christ died; the Son of God died.*

DEATH BEING THE CESSATION OF LIFE, when Jesus died He was not alive. Hence His lifeless body was taken from the Cross, and placed in the rich man's tomb. There He remained until God raised Him from the dead. Consequently, if the thief was with Jesus *that day in paradise* they must together have been in the tomb for both were dead - and that would make the place of the dead synonymous with paradise; which it is not.

Peter, on the day of Pentecost, told certain "men of Israel," that they had taken "a man approved of God," and "by wicked hands have crucified and slain." That "man" was therefore dead, and under the power of death, in which state He would remain unless a Higher Power intervened, and raised Him from the dead. Hence, the apostle continues, "Whom God hath raised up, *having loosed the pains of death.*" Before being "loosed" the "man" was *bound by death*- but "it was not possible that he should be holden of it." Therefore, He was "raised up"- not from life to life, but from death to life.

To the "men of Israel" Peter demonstrated how that David, in the Psalms, had spoken concerning these things. "I foresaw the Lord always before my face: Therefore did my heart rejoice, and my tongue was glad: moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Then, "my soul" was "in hell." Where, if left, would "thine Holy One" see corruption? Where but in the charnel-house - the place of the dead? But this was not to be the lot of God's Holy One, The Psalm therefore did not refer to David - as some have said - "For David, fell on sleep, and *saw corruption.* But he, whom God raised again, saw no corruption." (Acts 13: 36, 37). "Therefore, David, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." (Acts 2; Psa. 16).

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“IN PARADISE”

HOW then shall we read, or understand, the words of Jesus to the thief? As the punctuation marks in our Bible have been placed there by the compilers some have suggested a slight alteration, which entirely changes the import of the language. “Today I say unto you- thou shalt be with me in paradise.” Another, and perhaps better, suggestion is that the term rendered “today” is also applied to whatever day is under consideration- at this day, or at that day. This is reasonable, and understandable by all. Inasmuch as it was not possible for the thief to be in paradise on the day of his death, it is obvious that the words of Jesus could not imply such a thought to the dying thief.

The words of the Savior were in reply to a request; we should expect them to be in harmony with that desire. It was not- remember me this day, or take me today with you to heaven, or elsewhere; but, “when thou comest into thy kingdom.” That was in the distant future, and the answer given was in accordance with the request. “*In that day*, the day of my kingdom, I will remember thee.” “In paradise” is therefore equivalent to “thy kingdom.” When the kingdom, which is the Lord’s, brings about the will of God “in the earth as in heaven”; then, indeed, all who are privileged to share of its glories will truly be “in paradise.”

“A BODY PREPARED”

WE HAVE TRAVELLED FAR SINCE REACHING THE CROSS, to which we must now return. “Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews preparation day; for the sepulchre was nigh at hand.” (John 19: 41, 42). The three crosses no longer held their victims; soldiers came and they “brake the legs of the first, and of the other which was crucified with him.” But finding Jesus “dead already, they brake not his legs.” Perhaps one of the soldiers was disappointed that he could not treat Jesus even as the others, so he “with a spear pierced His side, and forthwith came there out blood and water.” The spirit of Christ in the Psalms had long foretold of these things. “Reproach hath broken my heart.” (Psa. 69: 20), and the “blood and water” was evidence thereof. Yet little did the Romans know that the all-pervading, but unseen, power of the Great Eternal God was controlling and directing their actions. There was one nearby who “saw, and bare record, and his record is true.”

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HOW MARVELLOUS are the works of the Almighty, both in creation and re-creation! The Way of the Lord had been foreshadowed. The cup could not pass, except He drank it! This Jesus knew; He also knew “what was written concerning him.” He realized that for the Father’s Purpose, as “the Son of His Love,” He – Jesus - was passing through the process of being “a body prepared.”

This is indicated on the Chart by a line, from the Shadow of The Old Covenant, pointing to the Cross and the garden tomb. When “full of heaviness,” because of His reproach, and knowing, “They that hate me without a cause are more than the hairs of mine head”; Jesus would be strengthened, by the confidence he had in God, to endure to the end; when the Plan of God would be fulfilled. “*Then I restored that which I took not away,*” (Psa. 69: 4). We are informed, “These things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.” (John 19: 36, 37).

SO FROM THE CROSS WE TURN TO THE GARDEN, and think of him there in the silence of the rock-hewn sepulcher, and the cold embrace of death; “the body of Jesus, wound in linen clothes with the spices, as the manner of the Jews is to bury.” Joseph, desiring no molestation of the body of Jesus, sought security ere he departed by “rolling a great Stone to the door of the sepulchre.” This led some of the disciples, later, to ask “Who shall roll us away the stone?” The chief priests and Pharisees were troubled with another thought. They had killed “the Prince of Life,” the disturber of their peace whilst he lived, but still were not satisfied. Something He had said could not be forgotten, even though they did not believe it. Until the time was past they could not rest secure. They must tell Pilate how “that deceiver said, After three days I will rise again.” Nothing must happen which might suggest to the people that this had really come about. Murderers themselves, their minds working along that line, they feared the disciple might become grave-robbers. So they asked, “Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.”

Pilate must have looked with scorn upon those priests, as he would remember how, but a little while previously, the disciples “all forsook him, and fled”; or, perhaps he smiled contemptuously at the credulity. He rid himself of them by saying, “Ye have a watch: go your way, make

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it as sure as ye can.” So the stone was “sealed” - who dare break it? - a “watch” was set - how could the frightened disciples break through? - and the sepulchre left “made sure.” But “a watch,” sixty soldiers strong, could not stay the hand of God. *It was not possible for the grave to hold Him!*

Jesus finished the work - to that time - the Father gave him to do. *Die He must*, for that was part of the “work,” *but He died that He might live*. His death was not a vicarious sacrifice, but a sacrifice to take away sin and to tender it powerless. He “poured out his soul unto death,” and His blood became “the blood of the everlasting covenant,” by which He confirmed the covenants of promise. Jesus had truly taught His resurrection from the dead; “he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes and be killed, and be raised again the third day.” (Matt. 16: 21). Lack of comprehension on the part of His disciples (John 20: 9) did not negative this truth. Jesus knew that He would rise again; therefore He taught, “I lay down my life, that I might take it again.” (John 10: 17).

“STONE ROLLED AWAY”

NOW THERE HAD BEEN A GREAT EARTHQUAKE.” The power, which had mantled the heavens, and spread “darkness over all the earth,” from the sixth hour until the ninth; when the veil of the temple was rent in twain, and rocks were torn asunder, could not be stayed. When, very early in the morning, “certain women” visited the sepulchre they unexpectedly found “the stone rolled away.” This was done by an angel who descended from heaven, and having rolled back the stone, sat upon it. The keepers, instead of guarding the tomb, “did shake, and became as dead.” Some of “the watch” went into the city and made known to the chief priests, what had taken place. Twas not the frightened disciples who rolled away the stone, but one whose “countenance was like lightning, and his raiment white as snow,” whom no soldiers could withstand. What they would not believe, yet feared, had somehow got the better of their precaution. They must not let the people believe that God had visited and raised His Son from the dead! So, assembled with the elders, they took counsel, and sought to buy the silence of the guard; “They gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him while we slept.”

To the women the angel said, “Fear not ye: for I know that ye seek

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Jesus, which was crucified. He is not here: for he is risen, as he said.” *Could they believe it?* The angel submitted the proof; “Come, see the place where the Lord lay.” What a revelation! Filled with “fear and great joy” they ran to make known the tidings to the disciples. So utterly hopeless were the apostles that when the women told them these things “their words seemed to them as idle tales, and they believed them not.” (Luke 24: 11). John records how that Simon Peter, and the other disciple, *whom Jesus loved*, ran to the sepulcher to see for themselves. They found it open, and unguarded. They saw the linen clothes lying, and the head-napkin wrapped together in a place by itself. There was still some doubt and misunderstanding in the minds of the grief-stricken followers. Touching, indeed, is the encounter of Mary, with one whom “she supposed to be the gardener.” He had asked, “*Why weepest thou?*” She revealed her feelings when she answered, “Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.” One word sufficed to make known the reality of the resurrection. Jesus saith unto her, “Mary!” and she knew He was her Master.

LATER JESUS STOOD in the midst of His assembled disciples, and said, “Peace unto you.” He showed them His hands, and His side. *Then were the disciples glad, when they saw the Lord.* To them the resurrection was an established fact. *They saw the Risen Christ.* Having been fully persuaded that “Now is Christ risen from the dead,” Peter expressed the sentiment of the apostles when he later wrote; “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” (1 Pet. 1: 3).

Jesus did not immediately ascend to the Father, at whose right hand He was supposed to sit for an appointed time; but continued for a while with His disciples, giving them comfort, and instructions regarding the work He committed to them; “To whom also he shewed himself alive after his passion by many infallable proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God.” (Acts 1: 3).

When the time came for His departure, “He led them out as far as Bethany,” which is but a little distance east of Jerusalem. Little is recorded of His parting words to His apostles. But He “blessed them.” Not many days hence, said the Lord, “Ye shall be baptized with the Holy Spirit.” *Of the time* for the restoration of the kingdom of Israel *they were not informed.* “But ye shall receive power, after that the Holy Spirit is

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come upon you:" they were to "be witnesses unto me," said their Master, "both near and far." "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." (Acts 1: 9).

WITH WHAT WONDER and anxiety would they gaze after Him, and seek to penetrate that cloud! And whilst they thus "looked stedfastly toward heaven," as He mounted the skies, "two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? *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." (verse 11).

The ascension having taken place "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey."

"GO YE INTO ALL THE WORLD"

HITHERTO THE PLAN OF GOD had been with Israel; "you only have I known of all the families of the earth." (Amos 3: 2). Paul expressed this thought as "to the Jew first, and also to the Greek." (Rom. 1: 16). But with the development, and unfolding, of the scheme of Salvation the time came for the extension of the gospel to the Gentiles. The Jews did not take kindly to this change, and when they saw what was done they were filled with envy: but Paul and Barnabas, who had been appointed to the work, waxed bold, and said:

"It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts 13: 46). "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and they will hear it." (Acts 28: 28).

The theme of Section 3 (of the Chart) is introduced by the citation of three scriptures. Before He ascended "into heaven" Jesus instructed His Apostles concerning the work in which they were to be engaged after He left them. This work is briefly stated, as, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16).

They were to be prepared, and strengthened, for this great work-

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which mission was not theirs, but God's- therefore, said Jesus, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until you be endued with power from on high." (Luke 24: 49). To this they gave heed, and then, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen." (Mark 16: 20). In the closing words of Matthew's record, "Jesus said, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

These scriptures introduce us to THE CHRISTIAN DISPENSATION - a long period between the ascension and the second appearing of the Lord; for, as we have seen, the angels testified that He "shall so come in like manner as ye have seen him go." Whilst Jesus was with them they heard much from His lips concerning "the gospel of the kingdom." When the twelve were sent forth, they were commanded, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10: 5, 7). On another occasion Jesus said, "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15: 24).

The parables spoken by the Lord emphasized *the kingdom*; and when He died, over His head was written; "THIS IS JESUS THE KING OF THE JEWS." During the forty days "after his passion" Jesus still spake "of the things pertaining to the kingdom of God." In the light of all they had heard, and seen, the disciples - like Simeon at the birth of Jesus - were waiting for, and expecting, "the consolation of Israel." They were anxious for Him, as King, to take unto Himself His great power, and to reign. They therefore asked "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1: 6).

Was this a part of the gospel which the Apostles were to preach to the Gentiles? Could the gospel be proclaimed without reference to the kingdom of God, and the restoration of the kingdom to Israel? Is it true, *as a voice from the broad way has said*, that the gospel was first heralded over the fields of Bethlehem, and that all that is required of a sinner to be saved is to believe that Jesus died for him- only believe! Nothing more is needed?

THE CHART GIVES PROMINENCE TO THE JEWISH

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QUESTION. This is as it should be, for the Master distinctly said, "Salvation is of the Jews." (John 4: 22). And *it is salvation we are interested in*. "What must I do to be saved?" is a question for all ages. It was asked, and answered, long ago. In the Christian Dispensation the answer is still the same, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16: 31. But, if salvation comes by reason of believing in Jesus, how then can we say that salvation is of the Jews? Can we not find salvation apart from the Jews? An understanding of *The Plan of the Ages*, which is the Gospel, clearly answers, No! This is demonstrable in various ways. Jesus also said, "Seek ye first the kingdom of God." (Matt. 6: 33).

Can we find "the kingdom" without traveling down the Jewish trail? If Christ was born "king of the Jews," then the kingdom must be a Jewish kingdom. "The hope of the promises"- to Abraham and David - made of God unto the fathers," with Christ as "the chief corner Stone," is the foundation upon which the restored kingdom of Israel will be manifest as the kingdom of God in the earth, at the return of our Lord and Savior.

"WHAT ADVANTAGE THEN HATH THE JEW?" Paul answers, "much every way: chiefly, because unto them were committed the oracles of God." (Rom. 3: 2). "Who received the lively oracles to give unto us." (Acts 7: 38). *Many in the broad way* have concluded that because the Jews, as a nation, did not keep the commandments of the Lord, but walked rather in their own way, God has no further use for them- that they do not figure in the scheme of salvation. Paul meets the challenge, saying; "What if some did not believe? shall their unbelief make the faith of God without effect? God forbid." He further emphasizes that "God hath not cast away his people which he foreknew." How strange that so many Gentiles would have it so! "Have they stumbled that they should fall? Rather through their fall salvation is come to the Gentiles." Yet the Gentiles belong to that "which is wild by nature," and hence must be grafted into the good olive tree; therefore, continues the Apostle, "lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fullness of the Gentiles be come in." *And what then?* "So all Israel shall be saved: as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11).

We therefore display, in bold relief, two outstanding features of this great Plan. "A NATION SCATTERED AND PEELED" and "I WILL

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COME AGAIN.” Well might Paul ask, “What shall the receiving of them be, but life from the dead?”

A LONG, DARK TRAIL

LET us now briefly follow *the trail of The Wandering Jew*. We have already seen him “By the waters of Babylon.” The plight of the Jew, ever since, is graphically given in the words of Byron,

Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country- Israel but the grave.

Jesus declared, and it came to pass, “For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” (Luke 21: 24).

The picture of the Wall of the Temple shows the grief of the Jews, as they mourn and lament the desolation of their land and shrine. As “outcasts from Zion,” the Jew has wandered far and wide in the highways and byways of a cold and cruel world. And yet, as a people, they have maintained a standard equal to, if not above, that of the Gentiles. In the midst of all their travail they have never lost hope. They have survived, whilst others have succumbed. Where others have failed, the Jew has endured. Though they know well, by bitter experience, that “blindness in part has happened to Israel;” yet, in their Psalms it was written, “The LORD loveth the gates of Zion more than all the dwellings of Jacob.” (Psa. 87: 2); and they knew that “glorious things are spoken of thee, O city of God.”

Viewed in the density of the long, dark night, which has been their portion, men have wondered how, if ever, the good things promised to Israel and Zion could come to pass. We depict their long past in a valley of dry bones, over which is the question, “*Can these bones live?*” The query is not ours. It was directed by the Spirit of the LORD, and was presented to, and by, a prophet long before Jesus was born. It took a broad view of the Jewish Question; it saw the two houses of Israel, in their antagonistic states, it beheld their punishment in their scattering, because of their sin, among, the heathen. And yet, even with all their

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backslidings, it comprehended the mercy of the Lord toward His people, who were “beloved for the fathers’ sake.”

To the prophet, the LORD had said; “I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.” One statement from the Lord was “I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?” (Ezek. 33: 11). Then came a message of reproof:

“Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? With force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.”

The “flock” went astray, but the shepherds were at fault.

“The shepherds fed themselves, and fed not my flock: Therefore, Behold I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock . . . I will deliver my flock from their mouth, that they may not be meat for them. So will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. I will feed my flock, and I will cause them to lie down, saith the Lord God. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.”

THIS “SERVANT DAVID” - the beloved - is a “prince among them,” “a plant of renown,” through whom “a covenant of peace” is to be made, and from whom “showers of blessing” will descend upon the people, under this new covenant. (Ezek. 34). Though this pleasant picture is presented for the future, it is not intended that Israel - or Gentiles either - shall overlook the evil of the past. “They defiled their own land, by their own way and by their doings. Wherefore I poured my fury upon them. And *I scattered them* among the heathen, and they were dispersed through the countries. But I had pity for mine holy name. Therefore say

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unto the house of Israel, Thus saith the LORD God; I do not this for your sake, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. Be ashamed and confounded for your own ways, O house of Israel." (Ezek. 36).

"MY SPIRIT IN YOU"

AFTER these preliminary admonitions the prophet informs us "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." The prophet passed by, and beheld the bones, of which he says; "there were very many in the open valley; and, lo, they were very dry." Then came the pertinent question, "Son of man, can these bones live?" To this the prophet could not aver, but answered well; "O LORD God, thou knowest." Hear then what the LORD saith concerning those bones.

"Behold, I will cause breath to enter into you, *and ye shall live*: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD."

This testimony was given, as directed, by the prophet. After which "there was a noise, and behold a shaking, and the bones came together, bone to his bone." Then came "the sinews and the flesh," followed by "the skin," but "no breath in them." Like the first man, Adam (when created from the dust of the ground and fashioned like unto the angels), who was not *a living creature* until energized by the breath of life; so these bones, brought together by the creative hand of God, were still dependent upon the Spirit of the LORD - for that alone gives life. Therefore:

"Prophesy unto the wind (breath), prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath and breathe upon these slain, that they may live."

This being done, "as he commanded me," a transformation was witnessed. "The breath came into them, *and they lived, and stood upon their feet*, an exceeding great army."

How different to the dry bones of the dispersion! Long in exile their experience has been, "Our bones are dried, and our hope is lost." Nevertheless, "THESE BONES ARE THE WHOLE HOUSE OF ISRAEL." And the Lord continued His revelation unto them; "Behold, O

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my people, I will open your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land: *then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.*”

LIGHT SHINETH IN DARKNESS

NOW let there be no mistake to whom the foregoing testimonies relate. A *voice from the broad way* says the Israelites are not Jews, and would apply the term “house of Israel” to so-called “lost” ten tribes; which, however, happen to have been found in the British Isles. *But the British are not Israel*, and whatever prosperity has been enjoyed by the peoples of the British Empire is not because - as is affirmed by adherents to the B.I. theory - they are the house of Israel. Their “prosperity” today is not as it was when this B.I. theory was first promulgated throughout England, and gradually extended beyond “the Isles.” And after two world-wars the claim to be “head” of the nations is challenged by another power. To whom then does the term “the whole house of Israel” refer? We are not left to speculate. For again the prophet heard the word of the LORD:

“Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his, companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them to one another into one stick; and they shall become one in thine hand.”

Even this is not all the LORD revealed; foreseeing the desire of the children of thy people” to know the meaning thereof, the Lord further declared:

“Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.”

With the sticks, written upon, in the hand of the prophet before the eyes of the people, a further message from God was submitted unto the people:

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“Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And 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.”

CAN YOU FIND “the peoples of the British Empire” in those words? If any think they can do so, let them remember that the said “peoples” are not today united inseparably with the house of Judah; and in the light of that fact let them see themselves in the unacceptable position defined in the next statement: “Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions.”

Such is the unfortunate, and deplorable, state of *both* the houses of Israel before they are joined together. Neither “house” can enjoy “prosperity,” as a blessing from the LORD, whilst they remain “with their idols.” Not only were the two sticks to, become one in the hand of the prophet, but they were also to be one in “mine hand,” saith the LORD. They will not be in the hand of the LORD whilst they retain their “detestable things,” as at the present. Judah and Israel cannot save themselves; they cannot be united by their own doings. Hence we read, “But I will save them out of all their dwelling places (or, from all their backslidings), wherein they have sinned, and will cleanse them: so shall they be my people and I will be their God.” When this comes to pass, and not until, “David (the beloved) shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.”

Such is the testimony of Ezekiel 37. *These things are yet in the future*, so far as the full realization is concerned, even though the process leading up to the grand finale is under way. In its fullness God will make an everlasting covenant of peace with His people, and *will place them in the land promised to the fathers*. His tabernacle also shall be with them—it is not so at present— and then saith the Lord, “I will be their God, and they shall be my people.”

THE BONES MOVE

IN what sense is the “process under way?” It is a long story; many efforts were made to relieve the plight of scattered Israel, but nothing really tangible seemed to be accomplished before the year A.D. 1897. Dr. Theodor Herzl had electrified Jewry, and caused many Gentiles to take notice. He felt the weight of responsibility upon his shoulders as he contemplated the dire need of his brethren. Many, in his own favorable condition of life, would have ignored the state of the downtrodden masses of the Jewish people, as they were to be found in many lands. But Dr. Herzl could not do this; he thought of his own children, and recognized the terrors of the day and night which would have been their portion, had they been born under less favorable conditions than had fallen to their lot. The remedy for the distresses of his people was the establishment of a Jewish State. To this he dedicated his life. To “watchers upon the walls” these awakenings, and subsequent developments, were a sure indication that Israel was not forgotten, and that the word was still true, that “the LORD loveth the gates of Zion.”

ZIONISM was born in 1897 at Basle, Switzerland, when from all parts of the world delegates, representing scattered Israel, assembled for the first time since the dispersion, to consider ways and means for the establishment of *a legally assured home for the Jews in Palestine*. Dr. Herzl said, “A European war is imminent. The great European war must come. With my watch in hand I await this terrible moment. After the great European war is ended the Peace Conference will assemble. We must be ready for that time; we will assuredly be called to this great conference of the nations, and we must prove to them the urgent importance of a Zionist solution to the Jewish Question. We must prove to them that the Jewish problem is a world problem, and that a world problem must be solved by the world, and the solution must be the return of Palestine to the Jewish people.”

BUT ONE LAND FOR THE JEW

WE are told that “the scandal of Dreyfus,”* which many of us remember, “convinced Theodor Herzl that there was no refuge for

* The “scandal of Dreyfus”, better known as the “Dreyfus Affair”, involved Alfred Dreyfus - a captain in the French military. Dreyfus, a Jew, was framed and convicted for selling military secrets to the Germans in 1894. He was later pardoned in 1899.

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the soul of Jewry, either from martyrdom or assimilation into nothing, save an individual land, state, and name.” Of course, for the Jew, there could be but one land - the Land of Israel. Other suggestions came to nought. Theodor Herzl, an Austrian Jew, was empowered to buy back from the Sultan of Turkey “*Palestine for the Jews.*” But this was refused by the Caliph. Once more hope seemed to die. The war of 1914-1918 came, and arising from it three names are outstanding in relation to the Jewish Question-Lloyd George, Arthur James Balfour, Chaim Weizermann. Dr. Weizermann has been termed “the Nehemiah of today.” One week before the expected fall of Jerusalem - in spite of formidable opposition - on Nov. 2, 1917 there was issued a momentous statement, known as *The Balfour Declaration*. The three men just mentioned were directly concerned in its production. It set forth:

“His Majesty’s Government view with favour the establishment in Palestine of a National Home for the Jewish People and will use their best endeavours to facilitate the achievement of that object, it being understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights of political status enjoyed by the Jews in other countries.”

Dr. Nahum Sokolow, colleague of Dr. Weizmann, obtained the adoption thereof from the French and Italian Governments, also from the Vatican, and so cleared the way for its acceptance by the Peace Conference at Versailles.

Interesting as this is, and has been, it did not settle the problem of the Jew. The Zionist ideal “of a Hebrew nation, speaking Hebrew, upon the soil of the ancient Hebrews,” nevertheless, gave an impetus to the development of THE LAND. Early in 1918 *twelve foundation stones* of the Hebrew university were formally laid. As was to be expected, Palestine prospered, and the population, under the Mandate, in about twenty years multiplied tenfold. Tel Aviv and the Jewish Colonies were evidence of that prosperous development. But to say more than this does not come within the scope of this treatise.

It is interesting to note that this understanding of “what the prophets have spoken,” is not the outcome of what has now transpired. In *Light for the Last Days*, Dr. Grattan Guinness wrote (1887); “Forces are at work which ere long will destroy the foul tyranny which has so long ruined the fairest regions of the earth, *and free Palestine* from Moslem rule.”

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One hundred years ago, Dr. John Thomas, in *Elpis Israel* (perhaps the finest exposition of the prophets, in regard to the Hope of Israel, published since darkness covered the earth, and gross darkness the people), wrote:

“There is, then, a partial and primary restoration of the Jews before the manifestation, which is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after he has appeared in the kingdom. THE PRE-ADVENTUAL COLONIZATION OF PALESTINE WILL BE ON PURELY POLITICAL PRINCIPLES; and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and of the truth as it is in him. They will emigrate thither as agriculturists and traders . . . under the efficient protection of the British power.”

This writer continues to demonstrate his perceptions of the outworking of The Plan, as foretold by the Prophets, which involves “the foreign policy of Britain,” and states:

“The finger of God has indicated a course to be pursued by Britain which cannot be evaded, and which her counsellors will not only be willing, but eager, to adopt when the crisis comes upon them.”

“The possession, or ascendancy of Britain in Egypt, Ethiopia, and Seba, will naturally lead to the colonization of Palestine by the Jews.”

REMEMBER, *this exposition was written one hundred years ago*. It was the same understanding of The Plan and Purpose of God, and insight into the voice of the Prophets, which enabled Dr. Thomas, in the same book, to write; “THE AUSTRIAN AND GERMAN EMPIRE *is doomed to extinction by fire and sword!*”

We, who have lived and watched the drama of the nations during the past fifty years, have witnessed the verification of the exposition given by Dr. Thomas. The problem of The Jew, and the Holy Land, is still a burdensome stone, and will continue to be such “until He come whose right it is;” and then, to the full extent, GOD WILL REMEMBER ZION. Meanwhile, as it has been in the past, there will be “upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven (politically) shall be shaken.” (Luke 21: 25, 26). Palestine and the Jews will not

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escape these future calamities. The “partial restoration,” and such development as we have seen in The Land, *is not the redemption of Israel, which is to witness the rebuilding of the tabernacle of David.*

A KING OF THE NORTH - a Gogian host - will yet “come like a storm, and “like a cloud will cover the land,” even “a land brought back from the sword.” There is to be “a great shaking in the land of Israel.” (Ezek. 38). Another prophet says, “Alas! for the day is great, so that none is like it: it is even the time of Jacob’s trouble.” (Jer. 30: 7). As if Jacob had not fully endured! Ah! But God said long ago, “*seven times more*” would their punishment be. It is good to know that God has also said; “*but he shall be saved out of it.*” Yes, even though the day is great, and none like it! “For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.” (Isa. 51: 3).

THE CALL OF THE GOSPEL

THE Apostles were instructed of the Savior to “go forth, to preach, and to teach all nations.” What did they preach? How did they preach to the people? In what spirit did they present “the good news” to the peoples, from whom hitherto the gospel had been withheld? These are pertinent questions, for every principle in them has been subverted, and perverted, throughout the centuries until now. Is the gospel (as preached throughout Christendom) “the gospel of the kingdom, and the name of Jesus Christ” the same message as was proclaimed to the Jews by Jesus, and later to the Gentiles by the Apostles? Do the preachers, in the Churches today, set forth “none other things than those which Moses and the prophets declared should come”? Do they, in all their doctrines, appeal to what is written in the Scriptures, and ask for a “Thus saith the LORD”, to substantiate their claims? Or, do they depend upon the traditions of the Churches? Do they “invite men everywhere to repent,” because of the love of God, or seek to make men and women respond to the call lest they obtain punishment for not so doing; and by this means fill their churches with men, women, and children who would not otherwise “profess religion”? Is the faith of the true Church (ecclesia) one which worketh by love, or by fear?

Before the gospel was preached to “all nations” it was presented only to the Jews, “the lost sheep of the house of Israel.” (Matt. 10: 6).

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When speaking to that “world,” into which He was sent, Jesus declared; “I am come a light into the world, that whosoever believeth on me *should not abide in darkness.*” They of that “world,” then, *were in darkness.* How would the word, spoken by Him who is “the light of life”, affect those who were in darkness without His word? It was not expected that all would respond favorably to the teaching of Jesus. Therefore, “if any man *hear my words, and believe not* I judge him not.” Why? “For I came *not to judge* the world, *but to save* the world.” (John 12: 46, 47). All who did not receive the “words” of Jesus could not be saved; they therefore remained in the darkness in which he found them. “The last day” was soon to come upon that world, and in the outpouring of divine judgment, upon that nation and the city of Jerusalem, *few were saved.* Those who had truly “believed on Him,” however, had escaped from the power of darkness, and were thereby associated with the hope of “life everlasting.”

After the extension of the gospel message to “all nations,” Paul wrote; “We have before proved both Jews and Gentiles, that they are all under sin.” They are therefore all under darkness. “As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God, They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” (Rom. 3: 9, 12).

What is the relative position of the Gentiles toward God, in regard to the plan of salvation? Paul wrote; “By nature children of wrath. Dead in sins. Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands. Without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having *no hope, and without God.*” (Eph. 2). Although the foregoing words were addressed to The Ephesians who had believed, and accepted the gospel, they described the conditions which are the lot of all *by nature*, before they are regenerated by the power of the gospel. The believers were told to *remember what they had been*; and what they were is what we all are by natural birth. This position- relative to God- is briefly summed up in verse 19, as “strangers and foreigners.” In this position all are “under condemnation.” (Rom. 5: 16,18). “He that believeth not is condemned already.” (John 3: 18).

Paul says that he was “separated unto the gospel of God,” and that he was a “debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready *to preach the gospel* to you that are at Rome also. For I am not ashamed of *the*

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gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 14, 16).

The gospel was now proclaimed to both Jew and Gentile on the same basis. Heretofore it was not so. "Times of ignorance" were superseded by a new order, in which God "now inviteth all men every where to repent." (Acts 17: 30). Without repentance (change of mind) men cannot come under the redeeming influence of the gospel, and therefore cannot be saved. When Paul wrote to the Ephesians, urging them to remember what they were "in times past," in contrast to what had become their lot "in Christ," he stressed the fact that they were the recipients of the grace of God; and moreover that what they had received came to them through the favor of God, and not by their own doing. It is a declared principle that "without faith it is impossible to please God." (Heb. 11: 6). Without "obedience of faith" one cannot draw near to God, "for he that cometh to God must believe that he is." It is also recognized in the scriptures that "all have not faith." (2 Thess. 3: 2). Consequently, all cannot accept the gospel. Hence Paul sought to impress upon the Ephesians (ourselves also) the power of grace. "For by grace ye are saved through *faith: and that not of yourselves: it is the gift of God.*" (Eph. 2: 8).

GOD DOES NOT FORCE MEN TO ACCEPT His offer of salvation; in calling upon them He appeals to them: whilst He "invites" men and women to believe and obey, God lays down the terms upon which alone He will receive them. In the mercy of God, and by His grace, an appeal was made to His own people, of whom He said "my people doth not consider." As they were His covenant-people, God placed two aspects before them. "If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword." Yet the appeal was gracious, "Come now, and let us reason together, saith the Lord." (Isa. 1: 18).

There is another appeal; to the same people and yet with an extended application, for it was to the Jew first and also to the Gentile - the latter not being a covenant-people, but "strangers and foreigners." What better theme, what thought more grand, what felicity more sublime, what invitation more acceptable, what pleading without a threatening word, what more glorious, majestic divinity with a touch of humanity, could we wish for than that which is presented in the opening words of Isaiah 55?

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“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Incline your ear, and come unto me: hear, and your soul shall live; and *I will make* an everlasting covenant with you, even the sure mercies of David. Seek ye the LORD while he may be found, call ye upon him while he is near. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but *it shall accomplish that which I please, and it shall prosper whereto I sent it.*”

For what purpose was the gospel extended to the Gentiles? Obviously it was not to make the Gentiles, as a whole, a covenant - people; for that has never been. The Gentiles therefore are not, and never have been, in the same position as the Jews. God’s attitude, in the extension of His grace, toward the Gentiles is expressed by James, in these words; “Simeon hath declared how God at the first did visit the Gentiles, to *take out of them a people* for his name.” (Acts 15: 14).

NATIONAL STANDING must not be confounded with individual relationship and responsibility. As a people the Jews were nigh to God, by reason of His choice, and the covenant into which He had entered with them. Irrespective of individual thought, feeling or response, the Jews were born under law to God, and the enactments of their national law. But birth under Moses’ Law did not make them, of itself, participators in the Abrahamic Covenant. Paul had on more than one occasion, to stress this fact; and it should not be overlooked, or forgotten, now.

“Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman *was born after the flesh*; but he of the freewoman was by promise. *Which things are an allegory: for these are the two covenants*; the one from the mount Sinai which gendereth to bondage, which is Agar! For this Agar is mount Sinai in Arabia, and *answereth to Jerusalem which now is*, and is in bondage with her children. But *Jerusalem which is above is free*, which is the mother of us all. Now we, brethren, as Isaac was, are the children of promise. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, *we are not children of the bondwoman*, but of the free.” (Gal. 4: 22, 31).

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THE JEWS, *who made their boast in THE LAW*, did not appreciate The Truth embodied in the foregoing “allegory.” To them the Mosaic was greater than the Abrahamic covenant. The “form of knowledge and of the truth was in the law.” (Rom. 2: 20); but life, and an inheritance of the things promised to the fathers, was in the Abrahamic covenant. The one, “a yoke of bondage,” dealt with the life that now is; whereas the other- not according to the flesh, but of the promise - went beyond the present, even to immortality and incorruptibility; an eternal inheritance. THIS THE LAW COULD NOT GIVE. So Paul said *“They are not all Israel, which are of Israel: Neither, because they are the seed of Abraham are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.”* (Rom. 9: 6, 8).

THE GOSPEL CALL to the Gentiles is, as we have seen, for the purpose of “taking out a people,” who shall bear the Name of God in Christ; by reason of this God will make with them an “everlasting covenant, even the sure mercies of David.” This embraces the Abrahamic Covenant - “The Land,” and “The Throne of The Kingdom,” yet to be restored by the “seed to whom the promise was made;” and the “Son of David, who is to sit upon his throne.” Both these statements refer to Jesus Christ, who is the Savior. All that is involved in them is condensed in one phrase; “Salvation is of the Jews.” (John 4: 22). But the Jews disregarded the message delivered by the One who came to save; of Him they said, “Thou hast a devil.” (John 8: 48). They scorned His testimony, and “took up stones to cast at him.” Throughout their long record of disobedience ample opportunity had been given them to follow in THE KING’S HIGHWAY. *They preferred the broad way.* Paul therefore declared to the “chief of the Jews” at Rome:

“Well spake the Holy Spirit by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and *shall not understand*; and seeing ye shall see, and *not perceive*: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.”

The time of leniency and forbearance had ended; “Be it known therefore unto you, that the salvation of God is sent *unto the Gentiles, and they will hear it.*” (Acts 28: 25, 28).

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PAUL WAS THE APOSTLE TO THE GENTILES. How did he fulfill the commission? We are informed that he “dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.” (verses 30, 31).

Do they of “the broad way” preach the gospel in the same manner? Paul was not alone in this proclamation of the gospel. As we have seen, Jesus gave the same instructions to the eleven disciples: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Spirit.” They knew that they must preach “first the kingdom of God, and his righteousness” (Matt. 6: 33), even as they had previously been taught to seek these. “HIS RIGHTEOUSNESS” being the means of justification provided by God for the remission of sins; the “right way of the Lord” which would enable those who found the kingdom, to find also the means of access; that they might know the way of entrance thereinto, and also obtain the hope of sharing in its glories when the kingdom shall be established.

The manner in which the gospel was preached is fully shown in the Gospel Records, the Acts of the Apostles, and the Epistles written to the various Ecclesias. Persecution arose against the Ecclesia at Jerusalem, and many followers of Jesus were scattered abroad. This was, however, to the furtherance of the gospel, for those “scattered went everywhere preaching the word.” Philip went to the city of Samaria, and “preached Christ unto them.” Preaching “the word,” and “preaching Christ” are seen to be the same thing. Philip was successful in his work, for the people “gave heed unto those things which he spake.” And “when they believed preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.” In this verse we have “preaching the word,” and “preaching Christ,” more elaborately stated- the “things” of the gospel are more clearly defined. In this way “Samaria received the word of God.” Peter and John supported this great work; “And they, when they had testified and *preached the word of the Lord*, returned to Jerusalem, and *preached the gospel* in many villages.” Philip was directed to:

“Arise, and go toward the south into the way that goeth down from Jerusalem unto Gaza, which is desert.”

This he did; at the same time “an eunuch of great authority under Candace queen of the Ethiopians, was returning from Jerusalem,”

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whither he had gone, “for to worship.” Sitting in his chariot he “read Esaias the prophet.” It was an opportune moment for Philip to “join himself to this chariot.” Hearing the eunuch reading from the scripture, Phillip placed a definite question; “*Understandest thou what thou readeest?*” How easy to read, and not perceive! THIS IS WHY THE BIBLE, though circulated by the millions, is so little understood today. The eunuch was honest, even as he was sincere. He did not evade the issue, but answered; “*How can I, except some man should guide me?*” Philip responded to the invitation extended, and “sat with him” in the chariot. The scripture, which was being read, was the remarkable prophecy of Jesus Christ, in Isaiah 53. “He was led as a sheep to the slaughter.” *To whom did the words refer?* This was asked of Phillip:

“I pray thee, of whom speaketh the prophet this? of himself, or of some other man?”

How did Philip answer the question? He “began at the same scripture, and preached unto him Jesus.”

The sacred record does not give us a detailed account of the exposition of that prophecy, yet any who know the “things” which belong to THE KING’S HIGHWAY can readily supply that which is lacking in the brief report. The incident is so outstanding, and of such importance that it is illustrated in the Chart.

“As they went on their way, they came to a certain water: and the eunuch said, SEE, HERE IS WATER; What doth hinder me to be baptized?”

A voice from the broad way would answer; Nothing to hinder, if you wish it; but baptism is not necessary! As in the previous record - preaching the word in Samaria - so also in this concerning the eunuch, we see no reference to the doctrine of baptism. Nevertheless, in both cases baptism was the result. Could the Word have been preached, or could Christ have been preached, without some reference to baptism? *That they who heard* the “preaching,” and believed the Word spoken and explained, *sought baptism is evidence that the same had been daily set forth.* So Philip answered the eunuch, “IF THOU BELIEVEST WITH ALL THINE HEART, thou mayest.” Paul wrote to the Romans, “Faith cometh by hearing, and hearing by the word of God.” The eunuch had “heard the word,” and believing, he had “faith” as a result. Was acknowledgement required, in a tangible form, of “the word of faith, which we preach”? Or, *would the broad way’s “only believe” suffice?*

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WHAT SAY YOU, PAUL? His answer is:

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For whosoever shall call upon the name of the Lord shall be saved. *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*” (Rom. 10: 8).

“IF thou believest with all thine heart, thou mayest.” *If he did not so believe could he be baptized?*

Here we see *conditional acceptance*, as an essential to salvation. That the eunuch was ready to respond acceptably is made clear by his answer, which must have been given “intelligently and affectionately;” he answered, “I believe that Jesus Christ is the Son of God.” Such was his confession of faith in the things set forth concerning Christ, by Philip, based upon the testimony of Isaiah the prophet. The chariot stood still, and Philip and the eunuch “went down both into the water.” Why *into* the water? *Can one not be baptized without going into the water?* This interesting recital, given in Acts 8, not only tells us they both went down into the water, in which the eunuch was baptized, but adds “When they were *come up out of the water*, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.”

THEY WENT INTO THE WATER, because in baptism one must be “born again,” and this is said to be “born of water.” (John 3: 3, 5). Baptism is likened to a burial, and going *into the water* is a close *similitude*. Paul wrote: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore *we are buried with him by baptism* into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” (Rom. 6: 3, 4). Thereby the sinner is buried, and the new creature in Christ is born. The “old man” (relationship to the first Adam, and the condemnation resulting from his sin) is “put off,” a new man is “put on.” The child of Adam is “dead and buried,” and a child of God is born.

Any voice from the broad way, which asserts that all this is not essential, and that any other form of baptism (than immersion) is just as good, is not the mandate of THE KING'S HIGHWAY. Any such

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“preaching” is not “The Truth;” therefore is not “the way,” and consequently cannot lead to “the life.”

THAT BAPTISM IS ESSENTIAL to salvation is clearly stated in the Word of God, and demonstrated in various scriptures. What more definite word is needed than Mark 16: 15, 16? “Go, preach the gospel; He that believeth and *is baptized* shall be saved; but he that believeth not” *shall he also be saved?* “And now why tarriest thou? Arise, AND BE BAPTIZED, and wash away thy sins, calling on the name of the Lord.” (Acts 22: 16). Would “his sins” have been washed away without baptism?

“IN THE DAYS OF NOAH eight souls were saved by water. The like figure whereunto even *baptism doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by *the resurrection of Jesus Christ.*” (1 Pet. 3: 20, 21). The validity of baptism is here shown to be based upon the resurrection of Christ. Immersion in water is not of itself baptism into Christ. Baptism must produce a change; hence the burial in water of one who “believes in the heart, and makes confession with the mouth” concerning the Lord Jesus, rises therefrom “in” the Risen Savior. Thus the burial, and birth of the “new creature,” are directly associated with the death and resurrection of Christ; the sacrifice to take away the sin of the world. To be benefitted by that sacrifice one must be related to it, which we are not by natural birth; and so must be “born again.” The means provided to bring about this new relationship is faith in the things concerning Christ, and the kingdom of God, and baptism. “For as many of you as have been baptized into Christ have put on Christ.” (Gal. 3 :27). If we are not “in Christ” we are “without Christ,” and if that is our standing, Paul continues, we are “aliens, having no hope, and without God in the world.” (Eph. 2: 12).

A voice *from the broad way says*, Baptism is only a symbol; the actual immersion in water is not necessary; baptism is “the answer of a good conscience,” therefore in reality baptism is a mental attitude!

If that is true, why does Peter speak of being “saved by water”? Why use the figure of death and resurrection, which is certainly not illustrated by “a mental attitude”? Would “a mental attitude” be satisfied, at a so-called “burial,” if the corpse were left on the ground outside the grave? *Would that constitute a burial* without being placed in the grave, and not being “covered over”? If baptism is merely a mental attitude, why does Paul demonstrate its validity by the frequent use of the terms

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“burial” and “risen”?

“*Buried* with him in baptism, wherein also ye are *risen* with him *through the faith of the operation of God*, who hath raised him from the dead.” (Col. 2: 12). “If ye then be risen with Christ ... For ye died, and your life is hid with Christ in God. Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him.” (Col. 3: 1, 10).

It requires something more definite than “mental attitude” to bring about this change, and to transfer one “from dead works, to serve the living God.” Such “a mental attitude” will never grant a passport to THE KING’S HIGHWAY.

In the closing words of Matthew’s Gospel (already quoted) we notice a different expression regarding baptism. Whether we read of baptism into Christ, baptized for the remission of sins, or “baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,” let us remember there is but “ONE BAPTISM.” (Eph. 4: 5). The statement in Matt. 28:19, does not refer to three baptisms. It is a baptism into One Name, which Name embraces the Father, the Son, and the Holy Spirit. It is the Memorial Name, which is “for the generation of a race.” (Ex. 3: 15); it is “the Name of Jesus Christ.” (Acts 4: 10); it is the Name of Salvation “through His name whosoever believeth in Him shall receive remission of sins.” (Acts 10: 43); it is the only name, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4: 12).

Why then do we read of Father, Son, and Holy Spirit? The answer is: THE MEMORIAL NAME IS THE FATHER’S NAME, chosen by Him to make known his purpose in developing “a race” of redeemed sons and daughters; that this Memorial Name, “I will be”, was centered in Jesus Christ, who was the manifestation of the Father, even as Jesus said: “He that hath seen me hath seen the Father.” This does not mean for it cannot be - that in seeing the person who is “the Son,” at the same time the person of “the Father” was also seen. “No man hath seen God”; therefore the only way the words can be understood is in the sense of manifestation. “I and my Father are one.” (John 10: 30), and yet “the works that I do (not my own) in my Father’s name” bear witness “that the Father is in me, and I in him.” (Verses 25, 38). The son witnessed, “My Father is greater than I.” (John 14: 28). “And the Word was made

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flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.” (John 1: 14). All this was accomplished by the Holy Spirit- the power of the great Eternal God; “For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him.” (John 3: 34).

In the light of this “doctrine of Christ” we understand the testimony of Matt. 28: 19, and so submit the question: Is it possible to be “baptized into the Name of the Father” without an understanding of the True God, as revealed in the Bible? Pictorially, on the Chart, we have this thought presented in the quotation, TO THE UNKNOWN GOD.

The broad way has given various Gods - trinitarian, unitarian, and Gods many - WHILST THE BIBLE SPEAKS OF BUT ONE GOD. Moses and Jesus taught the same truth: “Hear, O Israel; The Lord our God is one Lord.” (Deut. 6: 4; Mark 12: 29). And Paul emphasized it, saying: “There is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lord’s many), But to us there is *but one God*, the Father, of whom are all things, and we in him; and one Lord Jesus Christ.” (1 Cor. 8: 5, 6). This “one God” of Paul’s testimony is “the only true God,” spoken of by the Lord Jesus Christ; the importance of this doctrine in relation to salvation is very evident in the Master’s words, “THIS IS LIFE ETERNAL, that they might know thee *the only true God*, and Jesus Christ, whom thou hast sent.” (John 17: 3).

PREACHING EFFECTUAL - BUT NOT MAINTAINED

THE work of the Apostles was not in vain. “WHEN THE GENTILES HEARD THIS, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.” (Acts 13: 48, 49). Later, we read of them “Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.” (Acts 14: 22).

Unfortunately the good work was not continued; before the end of the ministry of the Apostles, a warning of departure from the faith, was given. Paul sent to Ephesus, and called the elders of the ecclesia, to whom he made a noble defense of his work, and gave a charge to them that they might uphold “the gospel of the grace of God.”

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“Take heed therefore, unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” (Acts 20: 17, 30).

This was not the only word of coming trouble in the ecclesias; the warning, however, was given whether the believers would respond to it, or not. They were counseled to “Stand fast, and hold the traditions ye have been taught, whether by word, or our epistle.” Notwithstanding, they were not to be deceived. The evil day would come. “Let no man deceive you by any means: for that day shall not come, except there come a falling away first.” (2 Thess. 2: 15, 3).

“For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears (or, speak things pleasing to the ears). And they shall turn away their ears from the truth, and shall be turned unto fables.” (2 Tim. 4: 3, 4).

Peter also speaks of this apostasy:

“But there were false prophets also among the people (of Israel), even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.” (2 Pet. 2: 1, 2).

The apostle John lived to see, and to record, that these things were being fulfilled. To those still holding fast THE WAY OF TRUTH he wrote:

“Little children, it is the last time: and as ye have heard that anti-christ shall come, even now are there many anti-christs; whereby we know that it is the last time.” (1 John 2: 18). “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, *whereof ye have heard that it should come*; and EVEN NOW ALREADY IS IT IN THE WORLD” (1 John 4: 1, 3).

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This is further demonstrated, by John, in his second and third Epistles. Apostasy, as we have seen had its roots in the days of Paul, who acknowledged; “that all they which are in Asia be turned away from me.” (2 Tim. 1: 15). The warnings were unheeded, and in the time of John, comparatively few were left who had not defiled their garments.

SEVEN STARS AND SEVEN CANDLESTICKS

§ **EVEN LIGHT-STANDS** are represented on the Chart, with the Apostle John, A.D. 96, who in *The Revelation*, says concerning himself: “I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.” He was instructed to write, and send “to the seven churches (ecclesias) which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”

Having described things which he saw, the first chapter of *The Revelation* closes with these words: “The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.” The candlestick, or light-stands, represent the churches or ecclesias; the stars, the angels or elders. John was instructed to send a message to the elders of all the seven light-stands. These are recorded in the second and third chapters. *Throughout the messages we find the chief point to be apostasy from the One Faith.*

TO EPHESUS: “Thou hast tried them which say they are apostles, and are not, and hast found them liars.”

TO SMYRNA: “I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.”

TO PERGAMOS: “I have a few things against thee, because thou hast there them that hold the doctrines of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.”

TO THYATIRA: “I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols . . . But unto you I

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say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak.”

TO SARDIS: “I have not found thy works perfect before God. Thou hast a few names even in Sardis which have not defiled their garments.”

TO PHILADELPHIA: “Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold. I will make them to come and worship before thy feet, and to know that I have loved thee.”

TO LAODICEA: “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.”

A FALLING AWAY

THE next item on The Chart is taken from the seven-branched light-stand of the tabernacle; it is turned upside down, and broken. This is to signify the apostate state of the Church, for the declension of the first century continued and expanded. The light of the true church (ecclesia) was blotted out. A false system of religion was developed, and for many centuries held sway in all the earth.

“DARKNESS COVERED THE EARTH,” so far as the knowledge of “the way of truth” is concerned- the One God, became “three in one”; the soul that sinneth, and dies, became an immortal soul that cannot die: Jesus, made in all points like unto His brethren, became the second person in a triune God, coequal and coeternal: the Holy Spirit, which is the power emanating from the Father, became a third person of the same trinity: baptism, by immersion, became sprinkling a few drops of water upon the face of a babe, instead of the ordinance designed for those who were old enough to understand, and to have faith in the promises of God: the kingdom of God became the church, even though the scripture said “how hard for a rich man to enter therein:” and instead of the faithful servants of the Lord “waiting for his Son from heaven,” to “reward them according to their works,” this false system, at what is called death (denying its reality) did send the souls of the righteous to the skies, to be with Jesus; even though He had said, “Whither I go ye cannot come.”

There is not a single item of “the things which concern the Name of Jesus Christ and the kingdom of God” which has not been

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falsified by the apostasy. Nevertheless, the light of Truth was destined once again to pierce the density of the darkness with which the world had for so long been enshrouded. A PROPHET HAD SPOKEN of “the time of the end,” and had foretold that “many shall run to and fro, and knowledge shall be increased.” (Dan. 12: 4). The sixteenth century saw the work of The Reformation, and The Book of Books, which had been withheld from the gaze of the common people, became an open Book.

The power of the Roman Church was broken: some of its claims and doctrines denied. Men began to read the Bible for themselves, and to test proclaimed doctrines by what they found in the sacred page. When Queen Victoria’s Jubilee was celebrated in England, there was a body of believers, “in the way of truth,” who placed a large banner, in the streets of Birmingham, with the inscription; *The glory of Queen Victoria’s Reign is an Open Bible.*

THAT “BODY OF BELIEVERS” is known throughout the world as *The Christadelphians*. They had studied the Bible, intensively and extensively, and have for the past one hundred years demonstrated from its pages that the gospel of Christ is based upon the promises “made unto the fathers;” and that the redemption which is in Christ Jesus is reconciliation of man to God, from the state of alienation which came, to all the Adamic race, as the result of the “one offence” in Eden. They have shown that the Bible teaches that salvation is from sin and death; and that those who experience and share in “the great salvation” will do so by a change of nature of their body- that “this mortal” shall be changed, and “put on immortality;” that “this corruptible” must “put on incorruption.” Thereby “death will be swallowed up in victory.” They believe and teach this will come about at the return of the Lord, who is now in the heaven, awaiting the appointed time; “From whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like until his glorious body, according to the working whereby he is able to subdue all things unto himself.” (Phil. 3: 20, 21). “There is a natural body, and there is a spiritual body. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.” (1 Cor. 15: 44, 46).

What are understood and believed to be the fundamental principles of Bible teaching, and the doctrine of Christ, by The Christadelphians, are set forth in these Lectures.

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WITH AN OPEN BIBLE - the Word of “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days (of the Commonwealth of Judah) spoken unto us by His Son.” (Heb 1: 1)- men may read for themselves, and be guided by its precepts. They who walk THE KING’S HIGHWAY have found that Christendom is astray from the Bible - They have found the principles of the gospel of the kingdom of God, and the name of Jesus Christ, to have been perverted and destroyed by the traditions of men. To accept the “Truth as it is in Jesus,” they have been compelled to reject the theological dogmas of generations past, since all that is not in accordance with the Truth of the gospel must be rejected; and they who receive The Truth must, as it is written, “Come out and be separate.” (2 Cor. 6: 17): even if this means association with a “sect every where spoken against.” (Acts 28: 22).

THE WORLD NOT WAITING FOR CHRIST

THE CONDITION OF THE GENTILE WORLD before the coming of Christ is similar to that which characterized the times in the last days of Judah’s commonwealth.

THE BIBLE RECORD OF THOSE TIMES, vividly expressed in language descriptive of what actually took place, is very often quoted as though the primary application is to the times of the Gentiles. Whilst this is not so, it is permissible to say that there is, or seems to be, a primary and secondary application to many of the scriptures. We read in Luke’s record;

“For there shall be great distress in the land (of Judea) and wrath upon this people (Israel). And they shall fall by the edge of the sword, and shall be led away captive (as Moses foretold) into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

There was to be long intervals between the two events referred to in this verse; and some readers are apt to think that the next verse takes a long jump over this interval, and therefore apply verses 25 and 26 to the times of the Gentiles. These verses are:

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear, and for

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looking after those things which are coming on the earth: for the powers of heaven shall be shaken.” (Luke 21: 23, 26).

From this statement we extract, and apply to the times in which we live; “*Distress of nations.*” Who will deny that? “*Perplexity*” Do we not witness this every day, in every land? “*Men’s hearts failing them for fear.*” Not only the “common man,” but the leaders of nations also! “*For the powers of heaven shall be shaken.*” The political heavens, in the kingdom of men today, as was the case in the Mosaic heavens of Judea. The heavens and the earth, or the seas and the waves roaring, are the political and national forces of the Gentiles in battle array, seeking to dominate the world. “And then shall they see the Son of man coming in a cloud with power and great glory.” (verse 27).

Such an event does not enter into the calculations of the kings, presidents, and rulers of the present kingdoms of men. Will Jesus really come again? Hear a parable which He spake, concerning Himself; “He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. To his servants he said, Occupy till I come. And it came to pass, that when he was returned, having received his kingdom, he called his servants unto him,” and rewarded them according to what they had done in his absence. *Such is the substance of what is recorded in Luke 19: 12, 27.*

Jesus plainly taught, “I will come again.” THE REVELATION - not “of John,” but OF JESUS CHRIST - testified, “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.” (chapter 1: 7). But the world does not look for Him. “As the days of Noah were, so shall the coming of the Son of man be.” (Matt 24: 37). The advice and exhortation, to the disciples is; “Watch therefore: for ye know not what hour your Lord doth come. Be ye also ready: for in such an hour as ye think not the Son of man cometh.” (verses 42, 44).

MANY SHALL AWAKE

AN OUTSTANDING EVENT - at the return of the Lord Jesus Christ - is announced by the prophet, who also revealed the rise and fall of the kingdoms of men; “Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” The prophet carried this forward to the “time of the end.” He desired to know even more than was revealed, asking, “What shall be the

end of these things?" As for himself, he was told; "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." (Dan 12). *His resurrection* is therefore assured. Jesus, "One who stands for God," taught the same Truth;

"I am the resurrection, and the life: he that *believeth in me*, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." (John 11: 25, 26).

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1: 18).

When Peter confessed The Truth before Jesus, saying; "Thou art the Christ, the Son of the living God;" Jesus acknowledged it to be Truth by answering; "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock (the rock of Truth in the confession made by Peter) I will build my church; and the gates of hell shall not prevail against it." (Matt. 16: 16, 18). This non-prevailing against the Ecclesia of Christ had long been foretold. Whilst they who have their portion in this life are said to be "like the beasts that perish;" the man of God speaks of himself, and all who stand in the same relationship to God and His Word, with this confidence; "But God will redeem my soul from the power of the grave: for he shall receive me." (Psa. 49: 15).

Therefore, "the mighty God, even the Lord, hath spoken, and called; Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness." (Psa. 50: 1, 6). The Apostles "preached unto them Jesus, and the resurrection." (Acts 17: 18). "They taught the people and *preached through Jesus the resurrection from the dead.*" (Acts 4: 2). Paul eloquently set forth his conviction; "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." (Acts 24: 14, 15).

Resurrection from the dead is not universal. Many and various scriptures prove this statement. "Like the beasts that perish," certainly does not suggest a resurrection. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." (Prov.

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21: 16), definitely *limits the resurrection*. The prophet likewise denies universality, when he states of certain “lords;” “They are dead, they shall not live; they are deceased, they shall not rise:” WHY? “*Thou hast visited and destroyed them, and made all their memory to perish.*” (Isa. 26: 14).

Resurrection being limited in its scope suggests a reason for such limitation, and speaks of *a principle upon which resurrection is based*; which also explains why God will raise some from the dead, and leave others in the grave. This principle is demonstrated in the foregoing scriptures; it is further elaborated in many others. It comes through and by, Jesus who is THE RESURRECTION, as well as THE LIFE; and through whom it was preached. The Savior said, “Because I live, ye shall live also.” (John 14: 19). And the life which Jesus now has, is “after the power of an endless life.” (Heb. 7: 16). He was “declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.” (Rom. 1: 4).

TO KNOW THE PRINCIPLE upon which Jesus rose again, and why it was “not possible for the grave to hold Him,” is to recognize the reason for, and basis of, the resurrection “of the just and the unjust;” and yet why others are left in the grave, “who shall never see light.” All the evidence, previously submitted, is summed up in one statement by the apostle; “The God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, *through the blood of the everlasting covenant.*” (Heb. 13: 20). THE ONLY ASSURED WAY OF PARTICIPATING IN THE RESURRECTION, *at the return of Christ, is by association with the blood of Christ*, even His sacrifice to take away sin. This sacrificial death “confirmed the covenants of promise,” and so became “the blood of the everlasting covenant.”

Association with the death of Christ, by belief of the gospel and baptism into His Name, is the only means of contact with “the blood of the covenant;” and inasmuch as Jesus was “brought again from the dead” by that covenant, obviously the principle of the limited resurrection is that same covenant.

Of those who “awake to everlasting life,” the prophet continues his testimony; “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” (Dan. 12: 2, 3). They who are privileged to attain unto this glory of Messiah’s reign will be those who have, in a day of small things, traveled

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down THE KING'S HIGHWAY; and, by remaining steadfast to The Truth, have not been led astray in the broad way, "which leadeth to destruction."

"THE GLORY SHALL BE REVEALED"

WE must now briefly present a picture of the glories of "that rest which remaineth for the people of God," and the blessedness which awaits all who attain to the life which knows no ending, together with a place in "the kingdom, which is the Lord's."

EDEN RESTORED

T WAS a long, hard, and bitter trail. And dense, indeed, was the darkness in which the people dwelt, ere "they that sat in darkness saw a great light." Promises were made, hopes raised and intensified, and yet the mantle of night which had covered the earth, when the light of day was destroyed by sin entering therein, remained. Four thousand dark and dreary years had rolled down the stream of time, and whilst at times a ray of light had pierced the gloom, the general aspect had been "Darkness covered the earth, and gross darkness the people."

Those instructed in the way of the LORD had looked forward to the coming of One who should roll back the darkness of night, and cause once more the light of day to shine forth. They had heard how Moses had said; "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. 18: 15). When in the furnace of affliction, in the midst of the darkness of Egypt, or traveling through the wilderness - when "by the Waters of Babylon they sat down and wept;" or, at the river of Ahava, where a fast was proclaimed, "that we might afflict ourselves before our God, to seek of him a right way for us." (Ezra 8: 21)- I say, when in these (or many other) circumstances of their chequered career, there can be no doubt that this people - chosen of God - thought upon the covenants, and the promise of a deliverer. *When would the prophet, like unto Moses appear?*

More than seven hundred years before the birth of "Him who was to come, a prophet wrote: "For unto us a child is born, unto us a son is given." The people therefore, anticipated the day when "the government would be upon his shoulder;" and in view of the outstanding excellencies of His name "Wonderful, Counsellor, The

LECTURE 8

Mighty Warrior, The Father of a future Age, The Prince of Peace”- with the assurance that “The zeal of the LORD of hosts will perform” what the prophet announced; the people longed to see Him “upon the throne of David, to order it, and to establish it with judgment and with justice from henceforth even for ever. (Isa. 9: 6, 7).

But our “TIMES ARE IN THE HAND OF GOD,” and how often do we find that the stepping-stones in the development of His Plan are accomplished at “the appointed time.” Men therefore had to wait for the “set time” to arrive before actually the “Son was given.” The promise had been given, and was not forgotten. As one has said: “Away in the far distant past - ere yet even the twilight of history had begun to illuminate the ages; in the day when the primeval transgression had sullied the purity of Eden; when the false teaching of the serpent had wrought the moral ruin of mankind; and the divine purpose seemed to be frustrated and defeated at its very inception - then it was that the chief of the Elohim declared that the triumph of the serpent should not endure; and in the simple words, ‘The seed of woman shall bruise the head of the serpent,’ the angel breathed the first message of hope, and foretold the coming of the world’s Redeemer.”

When the day of the Nativity arrived the promise was still remembered; for shepherds abiding in the field saw the glory of the Lord, and heard the angels say, “Unto you is born this day in the city of David a Saviour, which is Christ the Lord.” It was not merely an announcement - for the angel was joined by others; “a multitude of the heavenly host” who sang their paeon of thanksgiving to “God in the highest.” “How could they refrain from praising Him? Had they not waited long for this happy event? One by one the centuries had rolled from eternity’s measureless wheels until four thousand years had passed away, and now, at last, had come the birth of the promised seed, the one destined to bruise the serpent’s head.” *Can you, my reader, catch the spirit of the writer of the foregoing words, and join him as he continues,* “Oh, my brethren do you not think the rapturous words were caught up from world to world, past all the star-lit spaces of immensity, until their mighty music rolled and swelled in joyful cadences around the throne of the Father Supreme?”

THE “CHILD WAS BORN;” the people saw Him “grow, and wax

EDEN TO EDEN

strong in spirit, filled with wisdom: and the grace of God was upon him.” *They heard him speak*, “As never man spake.” His works were before them, and “the common people heard him gladly” - they would have taken Him and made Him King. But He taught them, saying, “My kingdom is not of this world.” He knew full well that it belonged to “the world to come:” and He assured His hearers that although not of this present evil world, nevertheless, His kingdom was not “from hence;” or away from this place! The Son who had been “given” was crucified; yet He rose again. He “ascended,” but left the assurance; “If I go away, *I will come again.*” Many of His Servants, watching and waiting, have died at their posts, and others take their place! He told them; “Because I live, ye shall live also.” They await His Coming, knowing that if they have truly followed in His Steps, there will be “a welcome! through the wide portals of the infinite, into the boundless possibilities and the fadeless glories of the life immortal.”

There will be many surprises in that day. The Jews are to “look upon him whom they pierced, and mourn for him.” The Gentiles, from the ends of the earth, shall come, saying, “Surely our fathers have inherited lies, vanity, and things wherein there is no profit.” Together, they shall say, “Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.”

Being so directed, and willingly complying with the law which will then go forth from Zion, those “who are left of the nations,” will find, and experience, the desire of all nations; for peace shall flow as a river to the ends of the earth. For He who was born to be a King, shall then indeed be King of Kings, and Lord of Lords- there shall be One King, and His Name One! All others must fall down before Him. By destroying the power of those who delight in war, He shall make wars to cease, until the peoples “SHALL LEARN WAR NO MORE.”

All nations, and nature itself, shall be blessed in that day - “my day” said Jesus, which “Abraham saw, and was glad.” The Voice of the prophets loudly sings the praises of that day - when “nothing shall hurt, nor destroy in all my holy mountain, saith the LORD.” “The earth, too, shall smile back a glad thanksgiving ray in that golden age, of which we speak; for instead of the thorn shall come up the myrtle tree; and all the highways of the world shall be one continuous series of avenues of fragrant flowers and fruits, and trees and shrubs; for even the very wilderness shall blossom as the rose, and the desert shall bloom like

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Eden's blissful bowers. Noxious weeds, destructive storms, untimely frosts, destroying insects, no more shall mar the labor of the husbandman, but the curse which has borne so heavily upon the earth shall be uplifted, and its fertility fully restored." For He who knows the end from the beginning has said: "As truly as I live all the earth shall be filled with the glory of the LORD."

